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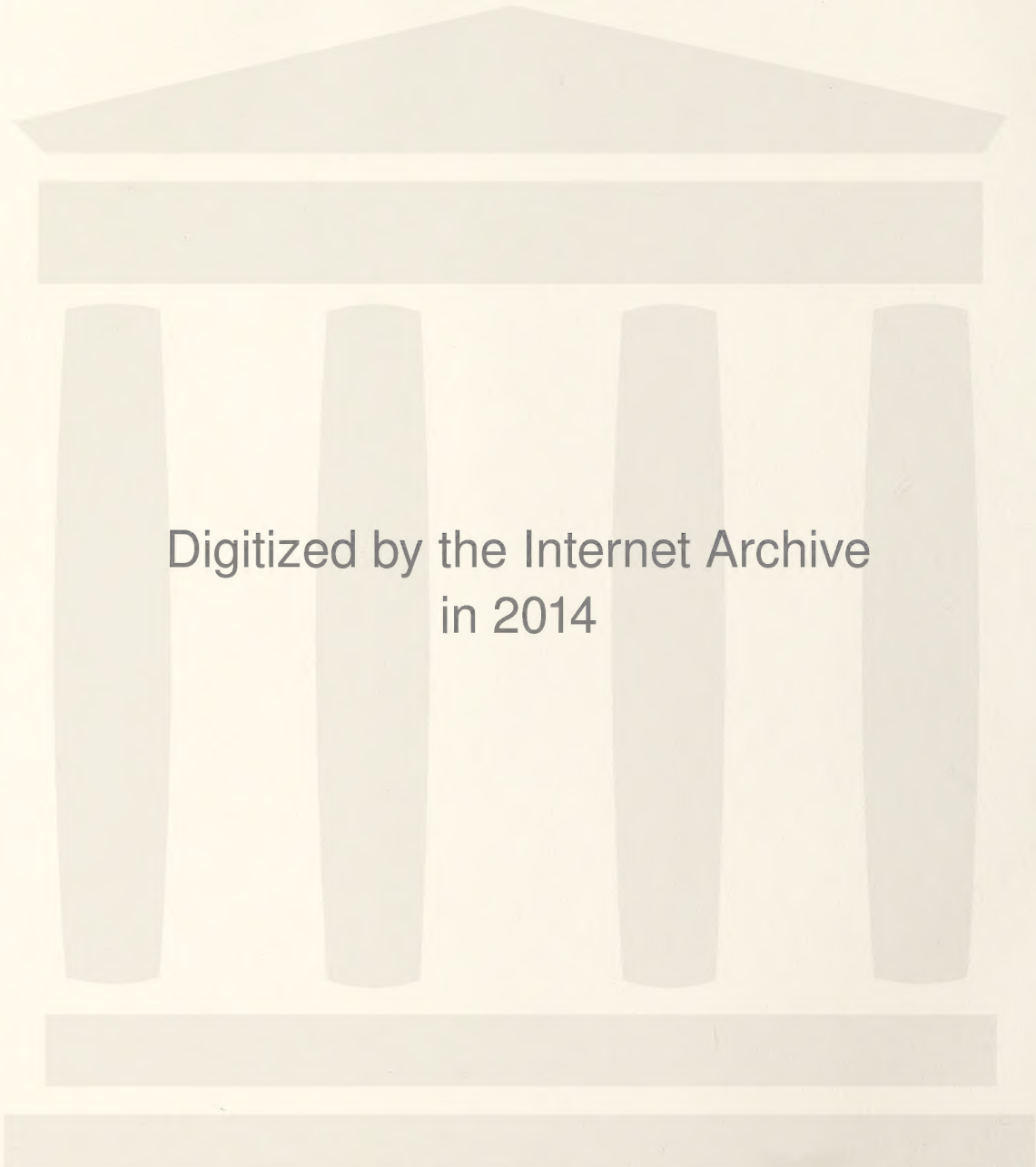
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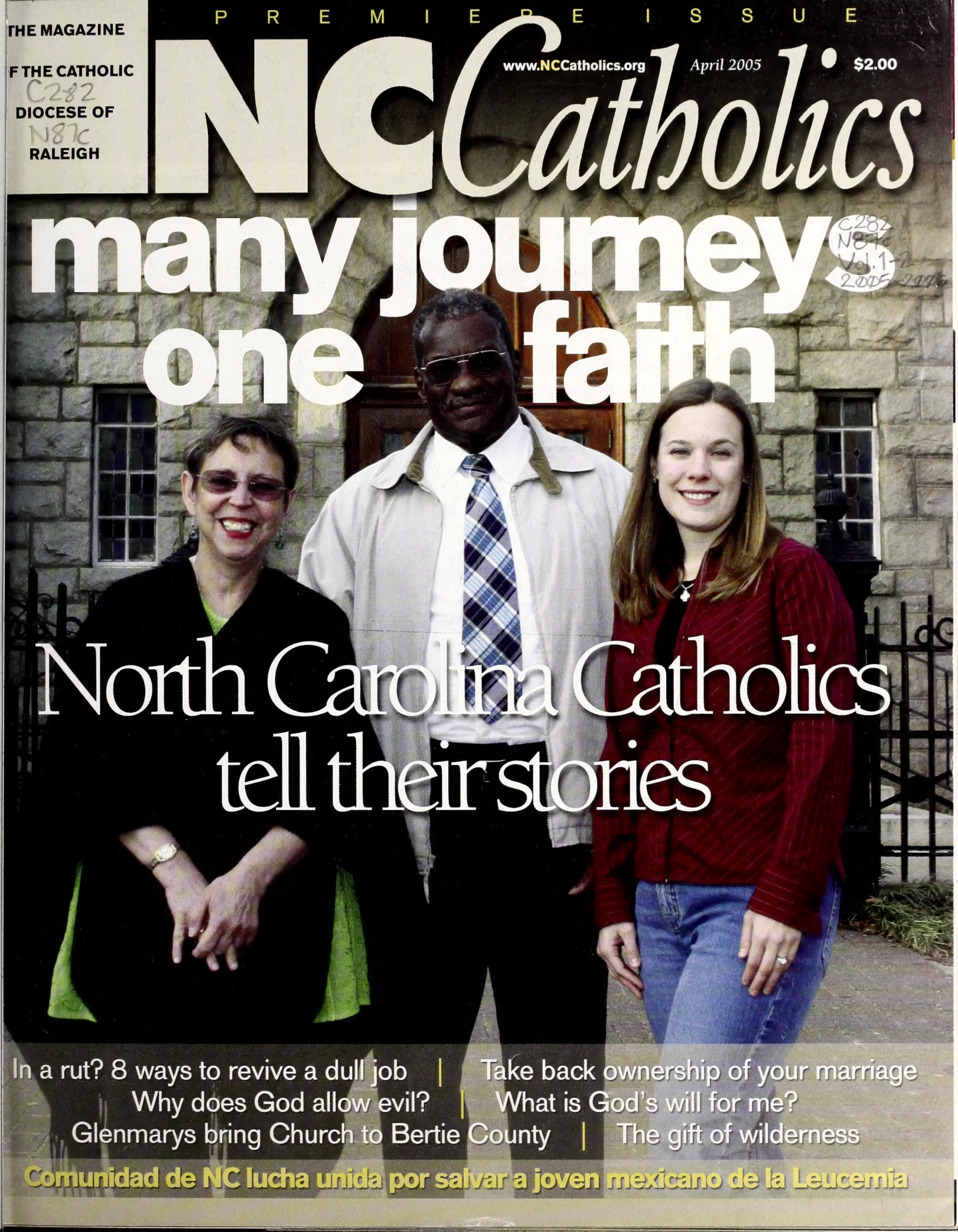
PREMIERE ISSUE

NC Catholics

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C282
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Vol.1-2
2005

many journeys one faith



North Carolina Catholics tell their stories

In a rut? 8 ways to revive a dull job | Take back ownership of your marriage

Why does God allow evil? | What is God's will for me?

Glenmarys bring Church to Bertie County | The gift of wilderness

Comunidad de NC lucha unida por salvar a joven mexicano de la Leucemia

Welcome to NC Catholics

from the editor

I'll call her Marie. We worked together for a decade and a half. Then she took another job, I moved across the country, and we stayed in touch only sporadically by e-mail. Marie had been divorced in her 30s, before I knew her. Her ex-husband (I'll call him Tom) was alcoholic, and he'd left the home when their two children were young. Through the years of single motherhood, she'd kept in touch with him for the kids' sake, and also because she had become close to her in-laws, who understood and sympathized with her situation. Despite a lot of hardship, she'd reared two wonderful people to maturity.

We are our stories. Our stories define us as people, as friends or parents or spouses, even as Catholics.

As Marie and Tom both aged, and his health started to fail, he and Marie reconciled to a point. She helped him when she could, offered her car if he needed a ride or her spare room if he needed a place to stay when he was in town for doctor appointments. They got to the point where they could joke about the bad old days, sometimes.

I hadn't actually seen Marie for several years when I ran into her at a reunion of folks from the old workplace. After dinner she told me that Tom had died a few months before. She told me in detail about the weeks leading up to his death, how their grown children had reacted and what they'd said at the funeral. I care about Marie, so it was a moving story, but at some point in the telling I realized it was also a *necessary* story. It was Marie's way of coming to terms with their relationship, their history, their legacy – their lives.

We are our stories. Our stories define us, as people, as friends or parents or spouses. Even as Catholics – our Catholic story begins with Scripture, and continues with all the events and people connected to our collective and individual journeys of faith. Our stories are the way we make sense of our lives.

Welcome to *NC Catholics*, the magazine of the people of the Diocese of Raleigh. Its mission is to educate, inspire and encourage you, to remind you each month of the things that matter in life. We'll do that with regular features on spirituality, church teaching, Catholic culture, and relationships, but most of all we'll do that by telling stories. This month you'll read about the faith journeys of four Catholics in the diocese, a diocese where the church is growing, but its members are still very much a minority. Another characteristic of the Raleigh diocese is its economic and geographic diversity. Each month we'll profile one of its parishes: In this issue you'll read about a fledgling Catholic community in a county where there is no parish.

I hope the stories in *NC Catholics* will remind you of your own stories, and that you'll share them, as well as your reactions to all the features in the magazine, with me. You can write me at 715 Nazareth Street, Raleigh, NC 27606 or reece@raldioc.org. I look forward to hearing from you.



Mike Hutzler

– Richard Reece is the editor of *NC Catholics*

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el hispano catolico

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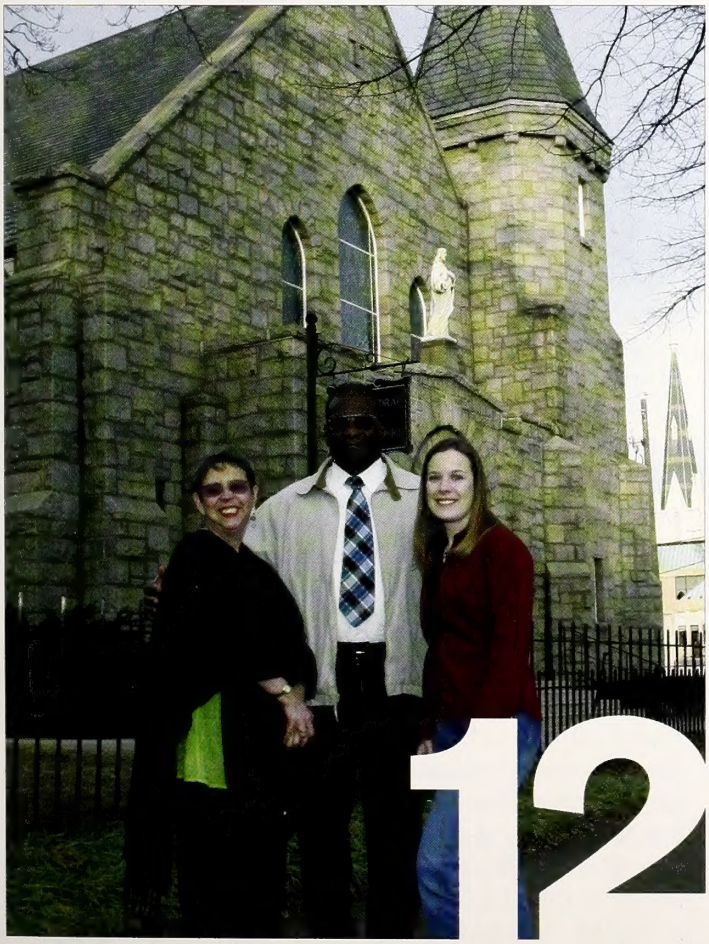


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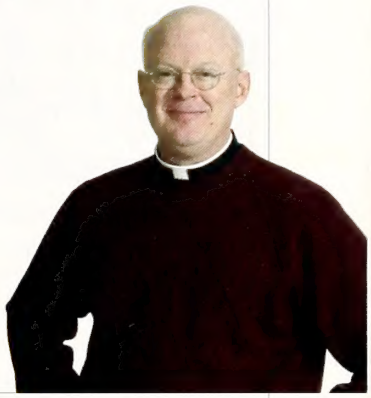
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Many journeys, one faith
As fast as the Church here is growing, North Carolina Catholics still feel their minority status – and some think it's a blessing. John Wieland, Teresa Aldahondo, Milton Jenkins and Salina Kohut tell their stories.

NC Catholics

Most Reverend F. Joseph Gossman
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St. Francis of Assisi unites around migrant worker

April 2005 • Vol. 1 : Issue 1

making a difference

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Mario Suarez jokes with St. Francis parishioner Greg Mintel (*left*) and Father Ray Selker.

Mario Suarez arrived at a tobacco farm in Cumberland County in August 2004. He had come from Mexico, where his salary as a factory worker was $32 a week, after hearing about farm workers in North Carolina earning ten times that amount. With a family of four to support, the decision wasn't difficult. But he had only been working for a few days when he began to feel sick, with a chronic cough and difficulty breathing.

In late September, Suarez began coughing blood, then lost consciousness. He was rushed to WakeMed in Raleigh, where doctors diagnosed the 25-year-old with leukemia and gave him a 50% chance of survival.

Suarez's boss, Arnold Smith, informed Father Ray Selker of St. Francis of Assisi Church in North Raleigh. Father Ray began visiting Suarez daily, and soon mobilized St. Francis parishioners on the 25-year-old's behalf. While WakeMed has continued to treat Suarez without regard to the costs, his doctor, Robert Webbie (who is accepting no fee), says that Suarez will soon require a bone marrow transplant. The transplant would increase Suarez's chances of survival from 15% to 50%, but it will cost $200,000. (In Mexico – in the U.S. the procedure would cost much more.)

At this writing, St. Francis parishioners, headed by Greg and Janet Mintel, have collected $11,000, and are seeking donations throughout the diocese.

How you can help

▶▶ People who wish more information about Suarez and the St. Francis campaign can call Mintel at 919.991.5658 or, to speak in Spanish, Vanessa de Jesus at 919.247.9685. Tax deductible donations can be made through CITCA (Carolina Interfaith Taskforce for Central America and Mexico), P.O. Box 90964, Raleigh, NC 27675.

More in Spanish: page 16

▶▶ The full story of Mario Suarez by Gilma Jimenez appears in Spanish on page 16. The English version is available online at **www.NCCatholics.org.**

St. Gemma Galgani received the stigmata

saint of the month



St. Gemma Galgani
born: 1878
died: April 1903
feast day: April 11

▶▶ **Claim to fame:** Gemma Galgani, a young Italian laywoman, is one of a select group of saints known as stigmatists. From 1899 until her death in 1903, Gemma physically experienced the wounds of Christ – the stigmata. Every Thursday evening, Gemma's hands, feet and side began to bleed. The bleeding stopped on Friday afternoon, leaving only white marks as a reminder. Gemma experienced visions, raptures, ecstasies and other mystical graces, but she also had to deal with great temptations from the devil.

▶▶ **Little-known fact:** St. Gemma believed she saw and talked with her guardian angel every day, and often sent him on errands for her, usually to deliver a message to her confessor in Rome.

▶▶ **What made her a saint:** Even though Gemma had miraculous visions, she lived a quiet, simple life of prayer and service. When her father died, 19-year-old Gemma took care of her seven brothers and sisters. When she was not spending time in silence and prayer, she went about the typical daily chores of taking care of a household. As her brothers and sisters became old enough to take care of themselves, she moved in with a family who enabled her to spend more time in spiritual activities.

▶▶ **Lowest/scariest moment:** Gemma suffered many setbacks in her life. She loved school, but had to drop out because of her poor health. When she fell ill and had to move in with relatives, she was distressed at the trouble she caused them because of her illness. Worst of all, her sickness kept her from entering a religious order and becoming a nun, even after she had received a miraculous healing. But she offered up her disappointments to God and accepted the life he had planned for her.

▶▶ **Best quote:** "If I saw the gates of hell open and I stood on the brink of the abyss, I should not despair, I should not lose hope of mercy, because I should trust in you, my God."

▶▶ **How did she die:** St. Gemma suffered from many illnesses during her short life. Although she was healed of some of them, she was diagnosed with tuberculosis in January 1903. She died in April of that year, at the age of 25. She was beatified in 1933 and canonized in 1940.

▶▶ **Prayer:** "O my soul, bless Jesus. Never forget the many graces he has given thee. Love that God who so loves thee. Lift thyself up to him, who has lowered himself for thee; show thyself as he shows himself with thee; be clean of heart, be pure. Love thy Jesus, who has lifted thee out of so much misery."

– Elizabeth Johnson

Sta. Gemma Galgani
nacida: 1878
fallecida: Abril de 1903
se celebra su fiesta el:
11 de abril

▶▶ **Razones por las que se destaca:** Gemma Galgani, una joven laica italiana, es una del grupo selecto de santos conocidos por estigmatistas. Desde 1899 hasta su muerte en 1903, Gemma fisicamente experimentó las heridas de Cristo - la stigmata. Todos los jueves al atardecer, le sangraban los pies, las manos y el costado y dejaban de sangrar el viernes por la tarde quedando solo unas marcas blancas de recordatorio. Gemma experimentó visiones, arrobamientos, éxtasis y otras gracias místicas, pero también tuvo que luchar contra grandes tentaciones del diablo.

▶▶ **Hecho poco conocido:** Sta. Gemma veia y hablaba con su ángel de la Guardia todos los dias, y a menudo lo enviaba a hacer recados, generalmente a entregarle un mensaje a su confesor en Roma.

▶▶ **Lo que la hizo santa:** A pesar de que Gemma tuvo visiones milagrosas, vivió una vida apacible y sencilla de oración y servicio. Cuando murió su padre, Gema teniendo 19 años de edad cuidó de sus siete hermanos. Cuando no pasaba el tiempo en silencio y oración, se dedicaba a los quehaceres tipicos del cuidado del hogar. Cuando sus hermanos pudieron cuidarse a si mismos, ella fue a vivir con una familia que le permitia pasar más tiempo en actividades espirituales.

▶▶ **El momento más difícil y aterrador:** Gemma sufrió muchos reveses en su vida. Le encantaba la escuela, pero tuvo que dejar de ir por su estado de salud. Cuando se enfermó y tuvo que ir a vivir con parientes, se angustiaba por las molestias que les causaba por su enfermedad. Lo peor de todo fue que su enfermedad no le permitia ingresar a una orden religiosa para hacerse monja, aún después de haber recibido una curación maravillosa. Pero le ofreció a Dios sus desilusiones y aceptó la vida que Él le habia preparado.

▶▶ **Su mejor cita:** "Si viera abrirse las puertas del Infierno y estuviera parada en el borde del abismo, no me desesperaria, ni perderia la esperanza de la misericordia, porqué confiaria en Ti mi Dios."

▶▶ **Cómo murió:** Sta. Gemma sufrió de muchas enfermedades durante su corta vida. A pesar de que fué curada de algunas de ellas, en enero de 1903 se le diagnosticó tuberculosis. Murio en abril del mismo año a la edad de 25 años. Fue beatificada en 1933 y canonizada en 1940.

▶▶ **Oración:** "O mi alma, bendice a Jesús. Nunca te olvides de las muchas gracias que te ha dado. Ama a ese Dios que tanto te ama a ti. Levántate a Él, quien ha bajado por ti; muéstrate como Él se muestra a ti; se de corazón limpio, se puro. Ama a tu Jesús, que te ha levantado de tanta miseria."

since you asked... this month with fr. steve worsley



Dear *NC Catholics*:
Why does God allow evils like war, tsunamis and cancer in the world?

The first answer to this question, and probably the safest one, is "We don't know." Although we may not hear this answer very often, when we think about it, knowing why someone does something is tough. It helps if they tell us, but even then we may still misunderstand their answer. In the case of God's motivations, sometimes we can find answers in revelation. Other times the answer is not there. Or if it is, its meaning may not be all that clear. So admitting that we don't know, or we don't know for sure, is a good starting point.

A second answer, one that has been put forth as the reason "why bad things happen to good people," is that God doesn't have the power to do things differently. This answer doesn't make sense, at least not for those of us who believe in an all-powerful God. Nor, for that matter, would any answer that supposes God doesn't care. In Scripture, especially in the teachings of Jesus, we discover a Creator who is a loving God, a God who cares deeply when we are hurt by evil.

A better answer, albeit one that is constructed within the limits of human reason, is that a great deal of the evil we experience is a consequence of human freedom. Eliminating evil would require the elimination of our freedom to choose between good and evil. Beginning with the biblical accounts of Adam and Eve, and Cain and Abel, we find that human freedom was a high priority for God. Those accounts also demonstrate that unpleasant consequences can result from unwise use of human freedom.

So why does God care about human freedom? Because our capacity to experience love is affected by our freedom. An infant can experience the love of her mother. But an adult who freely chooses to love is able to know a deeper form of love. By allowing us freedom, God makes it possible for us to experience divine love in a way that would not be possible if human freedom did not exist.

An infant can experience the love of her mother. But an adult who freely chooses to love is able to know a deeper form of love. By allowing us freedom, God makes it possible for us to experience divine love in a way that would not be possible if human freedom did not exist.

Does that mean that having given us freedom, God simply sits back and lets us suffer the consequences? Not at all! From the beginning God has offered guidance as to how we ought to live. God spoke through the prophets. The Hebrews understood the law of the Old Testament as a gift of love. When the people of God failed to heed the message, God sent the Son to make it clear. Fraught though the Church may be with human limitations, it provides countless opportunities to experience God's love and wisdom.

Find since you asked in the Spanish section page 18

in what year was St. Peter's Basilica built?

history quiz



Julius II laid the foundation stone of the second building of St. Peter's Basilica in Rome on **April 18, WHAT YEAR?** St. Peter's is the largest church in the Christian world, with a length of 619 feet – longer than two football fields.

Play ball! President William Taft started an American tradition when he threw out the first ball on opening day of the major league baseball season on **April 14, WHAT YEAR?**

The world became a little sweeter when the biggest child star of all time, Shirley Temple, was born on **April 23, WHAT YEAR?** As an adult, she served as U.S. ambassador to Ghana and Czechoslovakia.

Years after IBM president Thomas Watson had declared that "I think there is a world market for maybe five computers," IBM introduced its first personal computer, the IBM PC, on **April 24, WHAT YEAR?**

Answers: 1606, 1910, 1928, 1981

35%

of Americans say they are satisfied with the moral climate in the United States

Rating 8/24

Where do you find God in nature?

▶▶ We asked 7th and 8th graders from Sacred Heart Cathedral School in Raleigh. **Where do you find God in nature?**



Lauren Hunt, grade 8
"I find God in the stars because they always seem to be watching over you."



Danny Hart, grade 7
"I find God when I look at deer. Only someone of pure goodness could make anything so peaceful and loving."



Alexandra Hubbell, grade 7
"When I look at the ocean. It's strong yet soft, powerful yet beautiful… A perfect depiction of God."

God also offers us help to choose good rather than evil. This help comes not only in the form of revelation, but also in the form of grace. As a student of ethics, I find that knowing what is right is often less of a problem for us than choosing to do what we know to be right. God's grace helps with both circumstances: in discerning the best answer, and in finding the strength to do that which we know to be good. Perhaps the greatest source of comfort is God's ability and willingness to heal us once we have been wounded by evil. This healing, offered to us in a variety of ways, comes both now and in the hereafter.

The question of natural evil (tsunamis, earthquakes, etc) as distinguished from human (or moral) evil, brings us back to our first answer. As the *Catechism of the Catholic Church* puts it, "We firmly believe that God is master of the world and of its history . . . [yet] the ways of his providence are often unknown to us." (CCC 314)

Still we believe that, ". . . with infinite wisdom and goodness God freely willed to create a world 'in a state of journeying' towards its ultimate perfection." (CCC 310) Thus it is that natural disasters offer us an opportunity to participate in the sharing of God's love, offering care and healing to the survivors.

As for me, that's one of the reasons I look forward to the end times. Only then . . . "when our partial knowledge ceases, when we see God 'face to face,' will we fully know the ways by which – even through the dramas of evil and sin – God has guided his creation to that definitive Sabbath rest for which he created heaven and earth." (CCC 314)

– Fr. Steve Worsley

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NC Catholics online resources

▶▶ More Catholic questions, answers and online discussion: **CatholicQandA.org**

▶▶ Know an inactive Catholic? Invite them to visit: **www.OnceCatholic.org**

▶▶ Diocesan Division of Evangelization & Cathechesis: **919.821.9746**

Vocation series part 1: Two sisters remembered
these religious women, career teachers, brought great honor to Catholic education in North Carolina


Sister Francis Regis Collins


Sister Rosaire Marie Culhane

Sister Rosaire Marie Culhane, who died last December at age 85, was one of a number of truly legendary Irish-born educators sent on a mission to North Carolina by the Franciscan Sisters of Philadelphia. A crack mathematician, she invested deeply – for all eight years of its existence – in the little parochial school in Clinton (1958-1966). Later, she served in Jacksonville, where I came to know her in the late 1970s and could observe her sensational pedagogical skills. Her rigorous math drills consistently gave her students the edge over their peers about anywhere else around.

Her colleague in the order, the late Sister Francis Regis Collins, was a great lady who spoke with a carefully polished diction – a great influence in itself – and was an utterly superb grammarian. Her sixth-graders could routinely diagram, without hesitation, compound-complex sentences with absolute and appositive phrases – and an array of verbals as well. Would that college English majors had such expertise nowadays! There is a time for learning how to diagram, and Sister Regis made the practices almost fun.

For so long we took their presence for granted, as if they just came from, as we still say in the South, the "gettin' place." We hardly thought of them as foreign missionaries. But they were, and just because of that there were special sacrifices in their lives. I was involved in the Holy Spirit School near Camp LeJeune when Sister Rosaire learned of the death of a cherished brother

what does God want me to do with my life?
we all must discern God's will


To know yourself, pray to know Go

Everyone discerns since life requires us to make choices daily. The verb to discern comes from the Latin verb *discernere* which means to separate, to distinguish accurately one object or one option from another.

When we are speaking about a "call from God," or a "vocation," there is also the need to discriminate – is this "call" truly from God? And what is God asking of me?

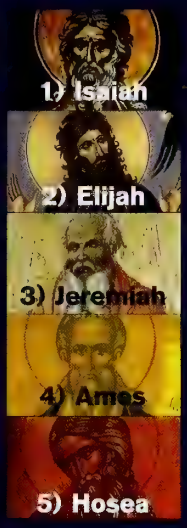
There are at least three presuppositions in the case of spiritual discernment:

1 a desire to do God's will
2 openness to God
3 a knowledge of God

In *Weeds Among the Wheat*, Thomas Green, S.J. uses a simple example to illustrate this knowledge and will of God. He recalls going with his mother to buy neckties for his father for Father's Day. As she surveyed a whole table covered with neckties for sale, she quickly selected four or five that he would like. Then she inspected these more closely and chose the two that would please him most. It was evident she knew what he really liked. How? Only because she had shared life and love with him for 40 years. Fr. Green admits "as a son, a missionary for years in another land, I 'knew' my dad – facts about him, but I did not 'know' him as Mother knows him."

Spiritual discernment begins and ends in the faith conviction of the reality of God who created us and is revealed by Jesus to be our loving parent. Discernment also presumes one is striving to know God as lovers know each other, because that is how our God knows us. God wills our good. Familiarity with God over a period of time gives us a sense of what God wants for us and would like as a free gift from us. – Fr. Matt Fedewa

bible quiz match the prophets



A A shepherd from Tekoa in Judah, called to preach in the Northern Kingdom, he was the prophet of social justice.

B The major prophet who was told by the Lord to remain unmarried.

C The prophet who had an unfaithful wife and used that fact in his preaching, comparing this relationship with that of God and Israel.

D The earliest and greatest of all the prophets, he wrote about the suffering servant before, during and after the exile.

E Known as the father of prophecy, his main mission was to call the Israelites back to the true worship of God.

Answers: 1-D, 2-E, 3-B, 4-A, 5-C

theology focus what is the call of the baptized?


CNS

The Second Vatican Council devoted much time, space, and care to discussing the role of the laity within the church. The Council recognized the indelible mark left on all persons' souls by virtue of their baptism, and wrote extensively to encourage and exhort the laity.

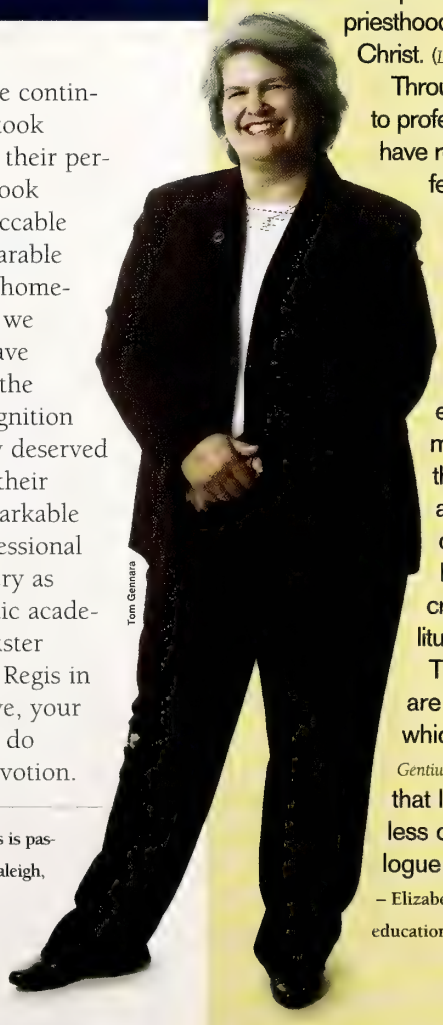
Although there are essential differences between the common priesthood of the faithful and the hierarchical priesthood, each shares in the one priesthood of Christ. (*Lumen Gentium* 10)

Through baptism, we are called to worship and to profess before the whole world the faith we have received. In confirmation, we are more perfectly bound to the church and endowed with special strength of the Holy Spirit. We are, as Christians, obliged to spread the faith by word and deed.

The faithful, by virtue of their royal priesthood, participate in the offering of the Eucharist. "Taking part in the eucharistic sacrifice, the source and summit of the Christian life, [the faithful] offer the divine victim to God, and themselves along with it. And so it is that, both in the offering and in holy Communion, each in his own way, though not of course indiscriminately, has his own part to play in the liturgical action." (*Lumen Gentium* 11)

The Council reminded all of us that we are called to the "perfection of sanctity by which the Father himself is perfect." (*Lumen Gentium* 11) God calls us to that perfection – that life of holiness and wholeness – regardless of our state in life. He opens the dialogue in love, and it is up to us to respond.

– Elizabeth Solsburg has a master's degree in religious education and is assistant editor of *NC Catholics*.


Tom Gennara

in Cork She withdrew for a whole day to the convent out in Francis Park. I made her a visit – I think we had tea – and, without her exteriorizing her deep sentiments, I discovered in a moment the cost to her in being across the sea from family at such a time. We expected the school sisters – didn't we? – to press on heroically and cheerfully in all circumstances. And, in fact, she was shortly back to the classroom, her pupils barely missing a beat of instruction.

These religious women, career teachers, brought great honor to Catholic education in North Carolina, and their years of self-effacing service continue to inspire. We took delight in some of their personal quirks and took notice of the impeccable order and incomparable discipline of their homerooms. But we never gave them the recognition they deserved for their remarkable professional mastery as authentic academicians. Sister Rosaire and Sister Regis in the mansions above, your old students and I do remember with devotion.



– Monsignor John Williams is pastor of St. Joseph Church, Raleigh, and in his youth earned a Ph.D. in English.

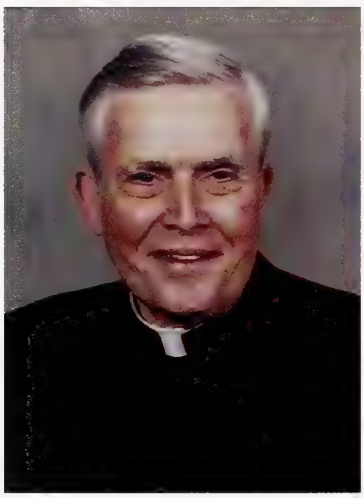
this month's topic:
how we see God in nature

from the bishop

"Behold, now I make all of creation new." Revelation 21:5

It is the season of Easter when we celebrate our conviction that all God's promises have been fulfilled, all expectations completed in the risen Christ. I think it is a most appropriate time to introduce our new diocesan publication, *NC Catholics*.

As God's people, we are called to proclaim the Gospel to persons wonderfully diverse in age, culture, education and economic background throughout our diocese. This is not easy. Today, one of our most difficult missions may be the board rooms, living rooms, in entertainment rooms, and within where we and our children live, work and play. We must spread the truth of our salvation in Christ; instruct and inform ourselves and others about what it means to be Catholic; foster harmony and reconciliation and unity; promote a true culture of life; espouse a genuine commitment to the common good. Truth promotes understanding and dispels prejudice. Knowledge awakens our desire to learn more. And images have the power to create lasting impressions and to shape our attitudes. We need an evangelizing spirituality of creativity and intelligence. We need to hold up the words, the icons of faith, and dare to be the "salt of the earth and the light of the world."



I want to express my appreciation and gratitude to all who have made our new magazine possible; I would also like to publicly recognize the expertise and dedication of the Diocesan Publications Committee and its chair, Father Joseph Vetter; the efforts of the Department of Communications, especially Frank Morock and Rich Reece; the support of the Priests' Council; and the work of the entire Catholic Center staff.

On October 6, 1946, Bishop Vincent S. Waters, my predecessor, introduced the first twelve-page edition of the weekly newspaper, *The North Carolina Catholic*, to the 7,000 Catholics in the diocese. That day, he wrote these words. "May God's blessing be upon this work for the unification of the diocese, the instruction and information of the faithful, for the honor and glory of God and the salvation of souls." It is a grace and privilege for me to ask again for this blessing on us today.

– Most Rev. F. Joseph Gossman is the Bishop of Raleigh.

pastor's perspective

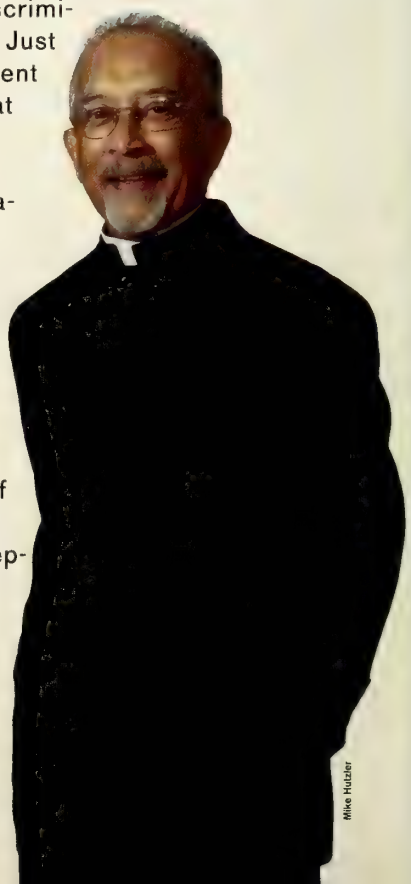
The Catholic side of Earth Day

During April, "Earth Day" is celebrated. In spite of some oddities that surround this day, the observance has spiritual overtones. It fits well within the Catholic outlook on the world.

People of African ancestry are really people of the earth. Their ancestry is rooted in small villages based on agriculture, fishing and the herding of animals. This background was one of the reasons Europeans began the slave trading of Africans. They were desired to till the fields of the new world and to make wealth for the Europeans who had settled in the Americas and the adjacent islands.

In the United States, after the Civil War, a government promise of 40 acres and a mule to the emancipated slaves was based on the land. This promise was never implemented. What really happened was a new form of slavery, called sharecropping. This system was begun by the large land owners and also engulfed the white poor people of the South.

Some African Americans were able, eventually, to own their farms and make a good living for their families. There has been a steady, even dramatic, decrease in farm land owned by black people in the last 50 years because the various federal programs to help farmers were discriminatory toward blacks. Just recently, the government has acknowledged that this was true in both Democratic and Republican administrations.



Mike Hutzler

True stewardship of the earth embraces a fair use of land and the policies that affect the use and ownership of land. This is related to the Respect Life stance of the church, for life is treasured from conception to natural death. The church embraces promoting practices which improve the quality of life.

– Msgr. Thomas P. Hadden

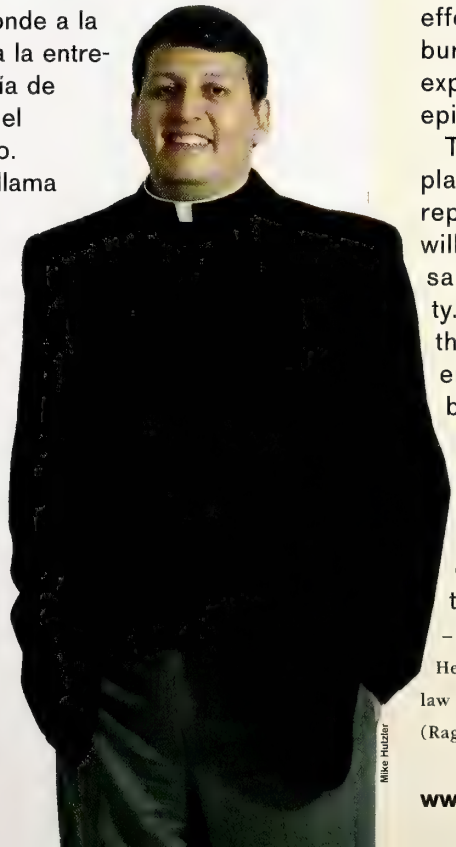
La naturaleza de nuestra fe

Cosas tan sencillas y naturales como el nacimiento de un niño, como la boda de una pareja de enamorados o como el encuentro de una familia. Asi sucede entre nosotros los hispanos con el gran don de la fe. Algo sencillo que comenzó hace muchos años cuando llegaron los primeros hispanos a Carolina del Norte, tan natural como el don de reunirse cada semana para la misa en español, hasta poder llegar hoy a ser parte integral de la Diócesis de Raleigh.

Para nosotros los hispanos es natural llevar nuestra fe a donde quiera que vamos y esto nos ha llevado a ser los encargados de traer a esta diócesis la mezcla de nuestras culturas y la riqueza de nuestras expresiones de fe. Nuestras celebraciones expresan una fe profunda y una confianza en el Dios de la vida.

Si la fe es tan sencilla y tan natural ¿por qué la hemos convertido en algo que se niega, se ignora o se impone como norma, como ley o como carga? Seguramente porque ha perdido su naturaleza, su esencia y su origen.

Durante el Tiempo Pascual la Iglesia nos invita a reconocer la naturaleza de la fe desde la experiencia de un pueblo peregrino que va llevando la Buena Nueva de Jesucristo a todos los rincones de la tierra y la va adaptando no a los lugares sino a las personas que la acogen, la viven y la celebran. El gran don de la Pascua responde a la naturaleza de las personas, a la entrega en el servicio y a la alegría de reconocer que todos somos el Cuerpo de Cristo Resucitado.



Mike Hutzler

La naturaleza de la fe nos llama también a vivir esta misma realidad a través de nuestro bautismo, sirviendo en la Iglesia que necesita cada día construir la unidad en la diversidad y la comunión con la participación alegre de todas las personas y las culturas.

Dejemos que en esta Pascua nuestra fe sea algo natural que nos permita resucitar para darnos una vida nueva en la que podamos caminar todos hacia la eternidad.

– Padre Fernando Torres

The gift of wilderness

What is it like, you may wonder, to load one's provisions and shove off into a speechless void for days at a time? I am a family man and no advocate of the hermit's life, but I have found an unexpected virtue in the occasional necessity for solitude.



If you could sift from life all of its frenzy and detail, as one might sift gold from sand, the gift of solitude would be among the treasures that remained. Entering the woods alone reduces daily life to an elemental level we scarcely recognize amid the traffic, television, appliances, and architecture of modern man. Seeing it for the first time through the door of a tent in a soft, lingering rain can be unsettling. In similar conditions at home, we might seek the narcotic effects of television to fill the hours and spare us the burden of creative imagination. Whether the solitary experience of wilderness becomes an ordeal or an epiphany depends on one's approach and perspective.

The tradition of my Catholic faith is one of contemplation and reflection. We are constantly urged to repair to some quiet place to better discern the divine will, and we are reminded that Christ often did the same – in preparation for times of trial and uncertainty. The truth is that many who speak enthusiastically of their time in the "wilderness" actually never experience the rejuvenation it offers. A group of drinking buddies off for a week in the woods has merely taken a form of social interaction that might otherwise have occurred at a ballpark and improved the scenery a bit. That can be great fun, of course, but the hidden gift of wilderness is introspection. It is a cathedral created by God to bring us closer to him through a better knowledge of ourselves.

– Michael C. Hurley is a parishioner at Our Lady of Lourdes in Raleigh. He is a husband, father of two, a noted writer and a partner in a Raleigh law firm. Most recently, he is the author of *Letters from the Woods* (Ragbagger Publishing).


many journeys



one faith

Although the Catholic Church is growing fast in North Carolina, Catholics still feel their minority status. But maybe that's a blessing.

Four North Carolina Catholics tell their stories

By Rich Reece | Photography by Mike Bayley

When New Yorker John Wieland learned he was moving to the "Bible Belt," he was excited. A Catholic who had rediscovered his faith through the Charismatic Renewal, he was passionate about the importance of Scripture in a faith-filled, Christ-centered life. When he arrived in North Carolina, however, he was disappointed. His new parish had discontinued Bible study, and the Protestants he encountered cited the Bible primarily to discredit the Catholic Church. "They knew the Bible," Wieland recalls. "I was working construction, and there was this big guy, really tough. He cussed and talked a lot of trash. One day I quoted the Bible to him and he said, 'No, that's the wrong verse, you mean this other one.' Well, when I went home I checked, and he was right. ▶▶



"I started wondering, how can this guy know God's Word so well and still act the way he does? And gradually I realized: He knew the book, but he didn't know the Author."

"So I started wondering, how can this guy know God's Word so well and still act the way he does? And gradually I realized: He knew the book, but he didn't know the Author. Because of my Catholic faith, I knew the Author."

Today Wieland, along with fellow parishioner Rich Lovegreen, leads the youth ministry at St. Mary Mother of the Church in Garner. They focus on helping teens, who have been confirmed, to prepare for the temptations and, in North Carolina, the opposition and prejudice they may encounter in the world after high school.

Like the best teachers, Wieland likes to tell stories and the stories usually have a moral. "I got involved in youth ministry because of my mother," he says. "She was one of the founding members of the Legion of Mary back in New York, and she was my spiritual mentor. During her last illness, we had a little ceremony where we quoted Isaiah about 'passing on the spiritual mantle.' After she died, I received a small inheritance. I used it to start a business, but the business failed and the money was gone. I thought, 'OK, John, be sure you don't lose her spiritual inheritance.'"

The first high-school religious education class at St. Mary's had one student. But it evolved. The success of an end-of-year retreat nine years ago led to a program with three weekend retreats a year. The current class has 65 students.

"What's necessary," Wieland says, "and the U.S. bishops backed this up, is that kids have to know the person of Jesus Christ. If they know and love Jesus, they always have a point to return to when they stray."

From the viewpoint of a youth minister, what is the most important need in the church in North Carolina? "Credible lay leaders," Wieland says. "Adults need more education and confidence in their faith."

In a recent address, Bishop Gossman pointed out that, while the Catholic population in North Carolina is growing, "We are comparatively few in number.

"But being a religious minority," he continued, "has actually proved to be a blessing. It has inspired us to hopeful creativity in fulfilling our mission."



Teresa Aldahondo, currently a consultant to the diocesan Office for Hispanic Ministry, understands the necessity, when one is a minority, to "stretch yourself." She's also an expert at coping with change. Born in Puerto Rico, Aldahondo emigrated to New York City at age 12 with her mother and two siblings. Hispanics were not particularly welcome in the church she attended, Aldahondo recalls, but this wasn't a terrific hardship because, "For Hispanics, so much of faith is in the home. Family members pray together and bless each other every day. I remember my mother blessing the rice when she would cook."

Aldahondo's marriage would lead to changes, both cultural and spiritual. The Vietnam War was on, and when her husband was drafted, the young couple moved to an army base in Germany. "Once we were over there," she says, "it was 'Goodbye church.'"

They befriended a Baptist couple on the base, and went to Christmas services at the Baptist church. "But we still had the prayers and blessings at home. That didn't change, and when we went back to the States we went back to the Catholic Church."

By now the church had changed, though. Mass was in the vernacular, lay participation was encouraged, and Aldahondo became active in her parish. One form her involvement took was trying to convince the pastor to have a Mass in Spanish. After repeated rejections, she finally got what she wanted – at 2 p.m. on Saturdays in the church basement. In three weeks, attendance went from 50 to five, and the "experiment" ended.

In 1987, her husband's job took the family to North Carolina. The change was wrenching. At St. Michael's in Cary, "The people were welcoming, but there were no Hispanics. I was lonely and homesick. But these are the times you need to stretch." Aldahondo's prayers were answered when she saw that two women parishioners with Spanish names were starting a RENEW group. Soon she was deeply involved in the parish, and by 1989, St. Michael's had a Sunday Mass in Spanish.

"The pastor then was Father Charlie Mulholland," Aldahondo recalls. "He was a very justice-minded man, and he began a ministry to the migrant camps in Fuquay-Varina. It was a jungle then, just trees and dirt roads. The Episcopal Church there lent him space for Mass, and he asked some of us who spoke Spanish to go with him."

Aldahondo smiles broadly. "And that," she says, "is when I feel I really stretched myself." The helpers would bring workers to Mass, feed them after Mass, educate them on health issues like sun exposure (Aldahondo had been an X-ray technician in New York), and take them to clinics when necessary.

Today, Hispanic ministry in the diocese is booming. Aldahondo credits "many priests who went out of their way to minister to Hispanics. And the bishop has always been flexible and supportive." The

For information on the Diocese of Raleigh log onto www.DioceseofRaleigh.org

biggest need today, Aldahondo says, is trained leaders who understand the culture. "We are people of the sacraments," she says. "Many Hispanics are not regular churchgoers even in their hometowns, but church is at home, in the prayers and blessings, in special customs like the presentation of a child. God is even in the language."



Milton Jenkins of Greenville was 18, nominally a Baptist but not active, when "I began to feel sorry I didn't belong to a church." One day a Catholic seminarian came to the door taking a census. He left Jenkins with information about a correspondence course on Catholicism. Intrigued, Jenkins signed up. "I completed the course without attending church in any form," he recalls. "Catholics weren't too popular in those days. I remember a woman who had a lot of trouble getting a teaching job in the public school because she was Catholic."

Eventually, Jenkins began attending Mass at St. Gabriel and taking formal instruction. He converted in 1960. St. Gabriel was staffed by Passionist priests; the congregation was small and all African-American. "They had a playground which was one of the only places in town where African-American kids could play." Jenkins became an usher. "We'd have maybe 25 adults in the congregation," he recalls. "The Sunday collection would run around $17."

The '60s were a time of change and the stress change brings, both in society and in the church. Jenkins wasn't bothered by the changes in the church. "I'd just learned the Latin so I could serve Mass, when they switched to English," he says, smiling. "But I liked the priest facing the people." Jenkins recalls a push for evangelization in the '60s that was "maybe stronger than it is today." He chuckles when he remembers Father Charlie Mulholland, the same pastor Teresa Aldahondo praised. "He made some enemies, but he was strong on justice."

Jenkins didn't set out to be a parish leader. "But there were very few adult males in our parish, and I was the guy who showed up for things like Bishop Waters' advisory council meetings." As a member of the Legion of Mary, Jenkins remembers many meetings in the '60s about ways to evangelize African Americans. "Then evangelization was organized. Today it's more by individual example."

One of the most humbling moments Jenkins remembers was being told by a man, who had become a deacon, that Jenkins' example at St. Gabriel was a motivating factor.

Today, at 69, Jenkins is still active at St. Gabriel and in African American Ministry in the diocese. "The Catholic faith is a learning experience," he says, "and you never stop learning. I'm still working on it. But the thing faith teaches you is that everything you have is given to you by God."



What's the future of the Church in North Carolina? The question is posed to someone who is, in fact, part of the answer. **Salina Kohut**, 27, is a graduate student at North Carolina State University, working on a thesis about bird migration patterns. She's also a leader in the diocese's ministry to young adult Catholics, a co-director and team leader with retreats like Encounter With Christ.

Growing up, Kohut was known as Salina Kovach in St. Mary Mother of the Church Parish in Garner. Her father was the choir director, and she remembers fondly Sunday Mass with her extended family. Her early religious education was in CCD classes ("Once a week, it was like 'Do I have to go?'"), but after confirmation she became involved in the high-school program directed by John Wieland and Rich Lovegreen. She remembers that as a life-changing experience, "I saw what it was to really love your faith." A leader there, she immediately got involved at the Newman Center when she attended UNC as an undergraduate. "I signed on as a cook for Student Night and then helped plan Freshman Night." Eventually, she met her future husband through the Newman Center.

"We'd have maybe 25 adults in the congregation," he recalls. "The Sunday collection would run around $17."

After graduation, she involved herself in programs for young adult Catholics. "There can be a kind of religious void after graduation," she says, and she was grateful that the Raleigh diocese had activities to address this. She mentions events like WinterFest, and the Spirits and Wisdom program. "It's modeled on Theology on Tap," Kohut says. "We meet in a restaurant and share our faith questions." Her eyes light up when she talks about being a team leader and trainer on Encounter With Christ weekends. The weekend involves a series of talks and group discussions. "First we cover our relationship with God," Kohut says. "Then we talk about reconciling our lives with God, and finally how to take faith to our community. You may start the weekend really nervous, but at the end you don't want to leave."

In addition to ministry events, Kohut continues to supplement her religious education with reading and checking out Catholic Web sites. "I want to know more so I can conform my life better to Catholic teaching."

Kohut is optimistic about the church's future here. "I think being in the South," she says, "where Catholics have some opposition, actually makes us more fervent." Already a role model herself, Kohut describes her own models in a way that might apply to a lot of North Carolina Catholics, "Everyday people who live their faith and aren't afraid to talk about it."

Diocese of Raleigh Ministry Resources

Youth Ministry
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Hagarty@raldioc.org

African-Ancestry Ministry and Evangelization
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Hispanic Ministry
Veronica Alvarado
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Young Adult Ministry
Michele A. Castle
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Comunidad de NC lucha unida por salvar a joven mexicano de la Leucemia



Un transplante de médula ósea costará $200,000 dólares en México. Greg Mintel, residente de Raleigh y nuevo amigo de Mario, inició una campaña personal por reunir el dinero con la comunidad. Ya tiene $11,000 dólares pero eso es solo el comienzo. Cada minuto cuenta...debemos actuar ahora mismo!

Siete meses atrás Mario Heriberto Suárez Vela era operario de fábrica en el distrito federal de México, recién venido de su pueblo Nanacamilpa, estaba desesperado por una paga mejor para soportar a su familia. A los 25 años, recibía un salario de $32 dólares a la semana. Había estudiado la secundaria y cultivado maíz con los abuelos. Le sobraban energías y ganas de mejorar pero le faltaban oportunidades. Por eso el horizonte se le llenó de esperanza cuando alguien le hablo de venirse a Carolina del Norte como recolector de tabaco con un salario de $300 dólares a la semana!. Recibiría $3600 dólares en solo 3 meses y regresaría a México antes de las navidades con buen dinerito en el bolsillo.

Quien iba a imaginarse que las cosas resultarían muy diferentes. Mario llegó a una finca tabacalera del condado de Cumberland el 15 de agosto del 2004. "Cuida a tu mama" dijo a su hijo de 6 años. Y al chiquito, quien por esos días cumplía 2 años, lo abrazo ocultando el pesar de la despedida. "Voy a volverme ligero, te prometo hijo y tu sabes, las promesas son para cumplirlas".

Malestar del "veneno verde"

Tan pronto empezó la recolección del tabaco Mario y sus compañeros empezaron a sufrir nauseas. Tomando una pepa de dramamine a las 6 y otra a las 11 de la mañana, el trabajo se hizo soportable. En la noche al regresar a las "trailas" para dormir, muchos de ellos vomitaban lo que los trabajadores del tabaco llaman el "veneno verde". "Era como si hubiéramos comido pasto". Mario sentía el malestar pero a diferencia de los otros no vomitaba. En cambio desarrolló una tos crónica exasperante para los otros nueve que también dormían en la "traila".

Su estado físico decayó al punto de respirar con dificultad y no podía mantenerse de pie. Ahora la tos venia con sangre. Atendido de emergencia en un hospital de Clayton su corazón empezó a fallar. El 23 de septiembre inconsciente fue trasladado a WakeMed en Raleigh. Una semana después los médicos diagnosticaron leucemia y el traductor le informó que le daban un 50% de probabilidad de sobrevivir. Las lágrimas rodaron por sus mejillas y entró en una especie de letargo que se prolongó todo el día. Mientras los médicos le proporcionaban cuidados intensivos Mario tuvo un sueño. Sintió que avanzaba por un camino ancho atraído por una luz intensa. Una voz lo llamaba: 'Ven a mi". Caminó muchas horas hasta que alguien desde atrás posó fuertemente las manos sobre sus hombros diciéndole: "Regresa, no es tu turno". Eran las 8 de la noche cuando recuperó de nuevo el sentido.

Temiendo verlo morir en soledad, su patrón Arnold Smith contó la historia a la comunidad de Franciscanos de la Iglesia Católica del norte de Raleigh y puso el caso en manos del Padre Raimundo Selker, "Padre Ray". Durante muchos días el sacerdote vino diariamente a traerle consuelo. Además Smith contactó a Growers Association para traer a la madre, Yolanda, desde México, quien arribó el 9 de Octubre y se instaló en el cuarto de hospital con su hijo.

Romería de amigos al hospital

Los médicos iniciaron la quimioterapia y una romería de americanos, venezolanos, puertorriqueños y colombianos lo

Por Gilma Jiménez | Fotografías de Raleigh News & Observer

visitaba en el hospital diariamente impulsados por "Padre Ray". Estos amigos se convirtieron en su nueva familia. Greg Mintel y su esposa Janet le llevaron camisetas, medias y un gorro para cubrir su cabeza calva como resultado del tratamiento. Steve Brecker le llevo la tele. Criss y Kathleeu le abrieron las puertas de su casa para alojarlo cuado le dieron salida del hospital. Hijo y madre pasaron a ser miembros de la familia y se instalaron en el ático, recién remodelado. Nelson y Vanessa tomaron la responsabilidad de llevarlo al hospital para los exámenes de sangre varias veces a la semana, sirviendo además de intérpretes con los médicos. Unos y otros se reparten para llevar a Mario y Yolanda a restaurantes, la playa, las tiendas. El WakeMed ha proporcionado el tratamiento sin omitir esfuerzo ni mencionar el costo. El Dr. Robert Webbie es su oncólogo de cabecera de forma absolutamente gratuita.

A pesar de los dos tratamientos de quimioterapia los exámenes de sangre revelan que el cáncer no ha cedido a la batalla y sería necesario aplicar una tercera. Pero por otra parte la biopsia de la medula ósea de Mario realizada el viernes 11 de febrero demostró que su cuerpo no está en capacidad de soportar más quimioterapias. El tipo de leucemia que afronta Mario, AML, puede quitar la vida muy rápidamente. Cada minuto cuenta en esta campaña por salvarlo. Según su doctor Robert Webbie, sin el trasplante de medula ósea Mario tiene un 10 a 15% de probabilidades de sobrevivencia. Si se logra el trasplante esta probabilidad subirá al 50%.

$200,000 dólares para salvarle la vida

La gente que soporta emocional y económicamente a Mario en su batalla por la vida quisiera verlo completar el tratamiento aquí en EU pero esto es imposible. El transplante cuesta $1.000,000 dólares (un millón de dólares) en EU o $200,000 (doscientos mil dólares) en México. La base de $11,000 (once mil dólares) reunida por Greg hasta el momento, es la primera piedra de esa gran pirámide de solidaridad que hay que construir a toda velocidad para salvar la vida de Mario. La mejor opción para Mario es pagar el procedimiento en México. Las donaciones que se hagan en EU para esta causa aplicarán como una contribución deducible de los impuestos. Los cheques deberán hacerse a nombre de **CITCA (Carolina Interfaith Taskforce for Central América & Mexico) P.O. Box 90964, Raleigh, NC 27675.** La misión de CITCA reza de la siguiente manera: "Trabajar solidariamente con el pueblo Latino Americano por cambiar las políticas de los EU que contribuyen a la pobreza y la opresión de la región" Quienes quieran hablar con alguien en español sobre Mario y la campaña por curarlo, pueden comunicarse con Vanessa de Jesús al 919.247.9685.

Cuando un paciente se enfrenta a este tipo de transplante tiene un 30% de probabilidades de sobrevivencia si el donante resulta compatible. Mario tiene como donantes a dos de sus hermanos subiendo su posibilidad de éxito a un 60%.

"Hijo, las promesas se cumplen"

Aparte de su enfermedad ¿quién es este joven en la vida real? Como todos nosotros él es un hombre de sueños. Quiere regresar a su país y aprender el negocio de las exportaciones, inspirado en la experiencia que tuvo como operario de una empresa que producía cremalleras allá para venderlas aquí. Como todos los jóvenes de su generación le apasiona la electrónica y sueña ser ingeniero de computación. Desea que sus chiquillos sean profesionales "para que no vengan a trabajar en las fincas como yo". Y quiere regresar a su familia para cumplirles lo dicho: "Volveré, porque hijo, las promesas se cumplen".

Para asegurarse de que va a lograrlo Mario también negocia con Dios. Hace tres meses su primera frase fue: "¿Por qué a mi?". Hoy sus palabras son de esperanza: "Dios mío, gracias por darme la oportunidad. Hubo momentos en que me olvide de ti pero ahora se que existes y estas conmigo".

Este es Mario con su piel color canela y su amplia sonrisa latina desafiando la muerte. Un batallón de amigos de muchas nacionalidades está decidido a retenerlo en la tierra. Greg Mintel no para de hacer contactos con los medios de comunicación divulgando el mensaje.

Se necesitan muchos corazones solidarios para vencer la amenaza que se cierne sobre la vida de Mario Heriberto Suárez Vila. Todos los aportes cuentan. Cada dólar suma. Podemos transmitir el mensaje a muchos otros y esos a otros más y esos más a otros más. Unidos venceremos su enfermedad. Mario quiere vivir. Sus hijos están esperándolo. Y todos queremos salvarlo. Hagámoslo hoy. Mañana puede ser muy tarde.



¿Por qué permite Dios que exista el mal?

La primera repuesta a esta pregunta y la más segura de todas es "No lo sabemos". Es una respuesta difícil de entender aún cuando tratemos de interpretar el por qué las personas actúan de cierta manera. Las explicaciones que ellas nos den sobre su comportamiento podrían no responder adecuadamente nuestra pregunta. Igual pasa cuando nos preguntamos cuáles son los motivos que Dios tiene para permitir el mal. Algunas respuestas las podemos encontrar en la Revelación y otras no. O si las encontramos pueden tener un significado poco claro. Por lo tanto, el admitir que no sabemos o que no sabemos con certeza, es un buen punto de partida.



Una segunda repuesta que expone la razón por la cual le suceden "cosas malas a las personas" es que Dios no tiene el poder de hacer las cosas de manera diferente. Esta respuesta no tiene sentido especialmente para las personas que creemos en un Dios Todopoderoso. Tampoco tendría sentido una respuesta que suponga que a Dios no le importa que exista el mal. En las escrituras, especialmente en las enseñanzas de Jesús, descubrimos al creador como un Dios amoroso, un Dios a quien le importa cuando el mal nos golpea.

Una mejor repuesta, aunque sea fabricada dentro de los limites del racionamiento humano, es que la razón del mal que experimentamos es el resultado de la libertad humana. Eliminar el mal requeriría eliminar nuestra libertad de escoger entre el bien y el mal. Comenzando con los recuentos bíblicos, cuando se habla de Adán y Eva, de Caín y Abel, podemos ver lo importante que era para Dios la libertad humana. Los recuentos además nos muestran que hacer mal uso de esa libertad traía consecuencias desagradables. Entonces, ¿Por qué es importante para Dios la libertad humana? Porque nuestra capacidad de amar se ve afectada por nuestra libertad. Un niño puede sentir el amor de su madre, pero el adulto que escoge amar libremente puede conocer un amor más profundo. Al darnos la libertad, Dios nos permite conocer el amor divino de una manera que no sería posible si no existiera dicha libertad.

¿Querrá decir esto que al darnos esa libertad, Dios se desentiende y nos deja sufrir las consecuencias? ¡Por supuesto que no! Desde el comienzo Dios ha guiado nuestra manera de vivir. Dios nos habló a través de los profetas. Los hebreos entendieron la Ley del Viejo Testamento como un regalo de amor. Cuando el pueblo de Dios falló en observar el mensaje, Dios nos envío a su hijo para hacerlo más claro. Aunque la Iglesia esté cargada de limitaciones humanas, nos ofrece innumerables oportunidades para experimentar el amor y la sabiduría de Dios.

Dios también nos ayuda a escoger el bien por encima del mal. Esta ayuda llega no sólo en la forma de Revelación sino también en la forma de Gracia. Como estudiante de ética encuentro que es menos difícil saber lo que está bien, que escoger hacer lo que está bien. La gracia de Dios nos ayuda en las dos circunstancias: descifrar cuál es la mejor respuesta y encontrar la fortaleza para hacer el bien. Tal vez la mayor fuente de consuelo viene de saber que Dios puede y quiere ayudarnos cuando el mal nos golpea.Esta curación, que se nos ofrece de diferentes maneras, nos llega ahora y en el futuro.

Cuando nos preguntamos la diferencia que existe entre los males naturales (como los

tsunamis, los terremotos, etc.) y el mal humano(o moral), necesariamente debemos volver a la que fuera nuestra primera respuesta. El Catecismo de la Iglesia Católica dice: "Creemos firmemente que Dios es el Señor del mundo y de la historia. Pero los caminos de su providencia nos son con frecuencia desconocidos. (CCC 314)

Sin embargo creemos que "en su sabiduría y bondad infinitas, Dios quiso libremente crear un mundo en estado de vía hacia su perfección última." (CCC 310) Por lo tanto, los desastres naturales nos ofrecen la oportunidad de compartir el amor de Dios, ofreciendo cuidado y curación a los sobrevivientes.

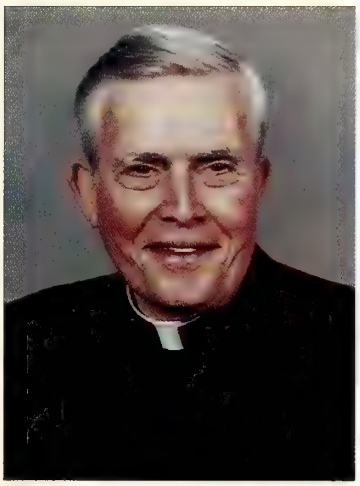
Respecto a mí mismo, esta es una de las razones por las cuales espero el fin de los tiempos. Solamente entonces, "sólo al final, cuando tenga fin nuestro conocimiento parcial, cuando veamos a Dios "cara a cara" nos serán plenamente conocidos los caminos por los cuales, incluso a través de los dramas del mal y del pecado, Dios habrá conducido su creación hasta el reposo de ese Sabbat definitivo, en vista del cual creó el cielo y la tierra. (CCC 314).

– Rev. Steve Worsley

"Ahora todo lo hago nuevo."

Bishop Gossman

Es en el tiempo de Pascua cuando celebramos nuestra convicción de que todas las promesas de Dios se han cumplido y todas las esperanzas se han completado en el Cristo Resucitado. Creo que es el momento más apropiado para presentar a NC Catholics, nuestra nueva publicación diocesana.



Como Pueblo de Dios somos llamados a proclamar el Evangelio a las personas de nuestra diócesis, maravillosamente diversas en edad, cultura, educación y antecedentes económicos. Esto no es fácil y hoy en día puede ser una de nuestras misiones más difíciles en lugares como las salas de junta, las salas de nuestras casas y las salas de entretenimiento en las que nosotros y nuestros niños vivimos, trabajamos y jugamos. Debemos divulgar la verdad de nuestra salvación en Cristo; debemos instruirnos e informarnos a nosotros mismos y a los demás de lo que significa ser católico; debemos promover la armonía, la reconciliación y la unidad; debemos promover una cultura de vida verdadera; contraer un compromiso genuino con el bien común. La verdad promueve entendimiento y disipa los prejuicios. El conocimiento despierta nuestro deseo por aprender más. Y las imágenes tienen el poder de crear impresiones duraderas y de formar nuestras actitudes. Necesitamos una espiritualidad evangelizadora de creatividad e inteligencia. Necesitamos mantener las palabras, las imágenes de fe y atrevernos a ser "la sal de la tierra y la luz del mundo."

Deseo expresar mi aprecio y gratitud a todos los que han hecho posible nuestra nueva revista; quiero reconocer públicamente la experiencia y la dedicación del Comité de Publicaciones diocesano y de su presidente, el Padre Joseph Vetter; los esfuerzos del Departamento de Comunicaciones, especialmente de Frank Morock y de Richard Reece; el apoyo del Consejo de Sacerdotes y el trabajo de todos los empleados del Centro Católico.

El 6 de octubre de 1946, mi predecesor el Obispo, Monseñor Vincent S. Waters presentó a los 7.000 católicos en la diócesis la primera edición de The North Carolina Catholic, periódico semanal de doce páginas. Ese día él escribió las siguientes palabras: "Que Dios bendiga este trabajo para la unificación de la diócesis, la instrucción y la información de los fieles, para el honor y la gloria de Dios y la salvación de las almas." Para mi es una gracia y un privilegio pedir hoy nuevamente esta bendición sobre nosotros.



your marriage matters

an ongoing series to help you strengthen your marriage

3 musts for debt management

money tip



The old adage says death and taxes are unavoidable. I believe we can now add debt to that proverb. It's inevitable. Mortgages, cars, credit cards, student loans and more. Things simply cost too much now to pay cash every time. So if we can't live with it, or at least too much of it, and we can't function without it, what do we do? **We manage it!**

Debt management comes in three very important, but often disconcerting, ways:

1 **Knowledge –** Educate yourself on the various forms of debt, learning how to obtain the best cost loans with the best terms for your family's situation. Seek out lowest rates and shortest terms of repayment. *Caveat emptor!*

2 **Live within your means –** You have a budget and a family plan – right? Right?! Follow it. Be happy with what you have; after all, you can only afford what income you have available for debt repayment. The yoke of indebtedness is enough burden to break up families.

3 **Be honest with yourself –** This is the tough one. Have only the necessary debt your family needs to live comfortably. We all need a house and transportation and life's necessities. Is your debt based on taking care of your family, or is there excess due to "wanting it all," or keeping up with the neighbors, or just that you think you deserve certain luxuries? If so, you either have some attitude adjustment ahead, or a long life of the never-ending gobstopper of owing. – John Morris

take 10 minutes to talk

time matters



"Take Ten To Talk!" The 4-T principle is easy, effective, and doesn't take rescheduling the entire day to make it happen. Ten minutes set aside for just the two of you to talk shouldn't be much of a stretch. Consider how much time we spend channel surfing on television, collecting the mail and sorting it, or getting ready for bed. We suggest the 10 minutes right before turning the light off at night or first thing in the morning before rising from bed. It gives both spouses a chance to tell one another how much they are appreciated. – Tom and Joanne Fogle

Time Tip: Some people never open the Bible or the Catechism because those books are so large. But if you read them one page at a time, they're quite manageable.

– *Time Management for Catholics* by Dave Durand



talk about these 6 things to take back ownership of your marriage

connecting



This is a heavy topic but well worth the effort. Sit down together and ask yourselves, "Who owns our marriage?" Is the answer the kids, work, other relationships and activities? In other words, where are your priorities?

Share your true feelings. Remember, marriage is your vocation; it's not just another thing in your schedule. Then ask yourselves, "Can we remember the last date we had? The last time we spent a night away from the kids and the office together? Or how about simply the last time we talked on a daily basis about things that matter to us?"

Talk about these things. Remember that marriage takes effort, prayer and faith in the goodness of your spouse. Here are some things to help you:

1 Plan a get-away together in the next 60 days.
2 Set a consistent time for the kids to go to bed so you have time together.
3 Buy tickets to a concert or play, or simply go on walks together.
4 Give each other back rubs.
5 Each of you write up a list of five things you would like to do together. Talk about them and put them in your schedule.
6 Hold hands every night before either one goes to bed and pray together. God wants to work miracles in your marriage!

– Tony Sperendi

Marriage Encounter weekend: April 15-17, Avila Retreat Center. Call or email Rich or Laurie Lovegreen, 919.772.6245 or rlgreen@bellsouth.net, for more information.

Thinking about getting married?
Want to know more about natural family planning?
Call 919.821.9753 for more information.

prayer moment

Prayer of a New Family



He: God, I can hardly believe it!
We were two in love – in love in your love.
She: Now we are three in love – in love in your love.
A new life has entered our lives, entered our circle of love.
He: It is too much to take in, all this beauty in such a tiny package, so perfect in every way.
She: O blessing of all blessings, new life.
Thank you for this gift of love, this bundle of joy, this treasure beyond measure.
Together: Guard our lives as we guard this new life.
May this child grow in wisdom and grace in you. Amen.

– Pat Nischan

how romance changes over the years

romance & intimacy



As we look back over our 23 years of marriage, we see how our views of romance and our approach to it have changed.

Starting out like many young couples, expectations and passions were high, but we did not yet fully appreciate how romance and sexuality were only part of something much larger – marital intimacy.

This is not unusual; many young couples start out with the mistaken notion that their physical passion will always be high and will see them through any problem because they are so much in love. The reality is that few couples can sustain those early levels of romantic intensity. Each couple must successfully adapt to the ups and downs of the changing stages of married life. Whether it's starting a family or adjusting to retirement, the successful couple learns how to shift roles while building a deeper sense of intimacy rooted in trust, commitment, true affection, mutual support, open and honest communication, forgiveness and a shared spirituality. For real closeness and intimacy to flourish, each couple must ultimately develop a style of romance that evolves as they pass through different stages of marriage.

4 questions for discussion:

1 Discuss with your spouse how your romance has changed since you first got married.
2 What is our "style" of romance at this stage in our marriage?
3 Do I feel closer to my spouse now than when we got married?
4 Is romance something I've given up on, taken for granted, or is it part of a larger approach to strive for a deeper intimacy in our marriage? – Rick and Diane Peiffer

congratulations – it's a baby! where's the instruction manual?

the journey



As new parents, we have plenty of information about raising children, but we seem to have different opinions about all this advice. How can parents agree how to parent?

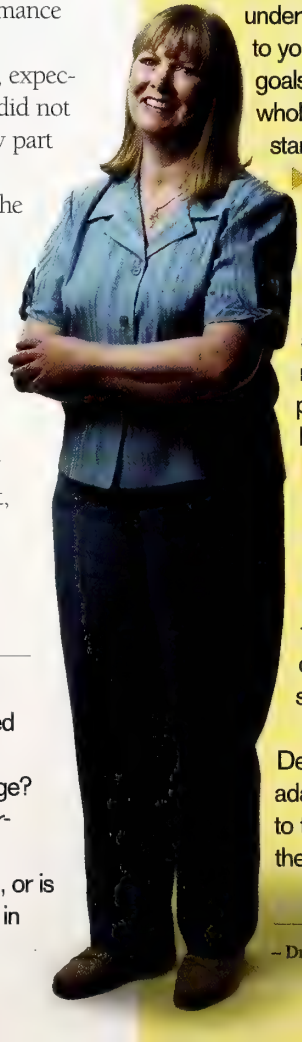
After endless paperwork and long delays, a call comes from the adoption agency – your child is ready to join the family. Or after months of pregnancy, the baby you've felt kicking is finally in your arms. Despite the long process of preparation, the transition to parenthood is filled with surprises. A newborn with an easy-going temperament elicits different types of parenting behaviors than a colicky baby who is difficult to soothe. Couples find themselves negotiating new divisions of household tasks while adjusting to the role of parent. Agreeing how to parent is a dynamic process and each developmental period brings its own set of challenges.

Clarify expectations.

Are there certain behaviors that you always expected to be a part of motherhood? What activities did you assume went along with becoming a dad? When these assumptions are brought to the surface and shared, each spouse gains a deeper understanding of what parenthood means to the other.

Remember that you are on the same team.

Although your reactions to child upbringing may differ, the underlying desire is the same – to make choices that will lead to your child's healthy development. Focus on your mutual goals and remember that you are partners in desiring a wholesome family life. Once you've taken this perspective, start thinking about the specific issue to be resolved.



Set aside time to talk about parenting issues.

Bringing a baby home is a joyous time, but it is also a time of sleep deprivation and disruptions in daily schedules. Disagreements about parenting are more likely when both spouses are exhausted. Make a decision – for now – and agree to talk in depth later. A mutual understanding about responding to a toddler's persistent nighttime crying is easier to reach during the light of day.

Build relationships with other parents.

It helps to have companions on the parenthood journey. Friendships with other parents can be sources of emotional support and physical help. Check to see if your parish has a faith-sharing group or play group for the parents of young children. Baptism preparation classes are a good place to meet couples who share spiritual values with you.

A key aspect is remembering flexibility in your choices. Decisions that fit one child's personality may need to be adapted for another child's temperament. Pray to be open to the Spirit as you help your sons and daughters discover their vocations as children of God. (CCC #2226)

– Dr. Cathleen McGreal

does prayer really work?
the personal and spiritual benefits of prayer

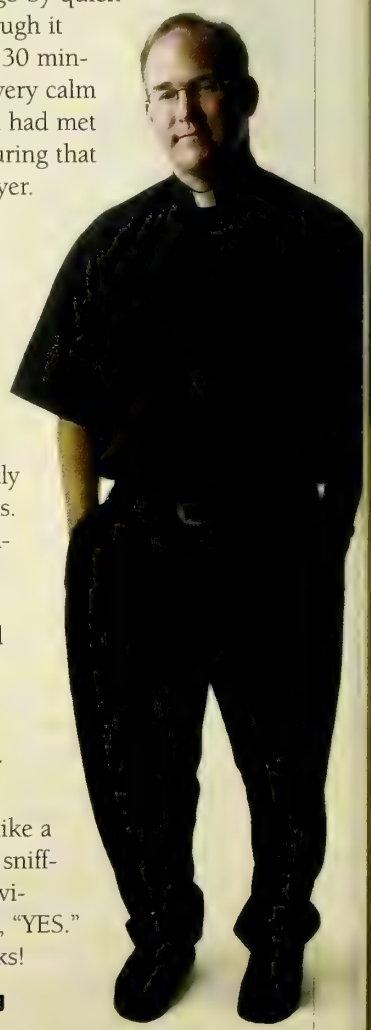


During my college days, religion, faith and science were hot topics. Whatever could not be proved through science was not believed. One atheistic student commented on religion and prayer as "a waste of time!" Since there was no God in their view, prayer was futile.

Unfortunately, even as believers, I have to admit that sometimes we are tempted to think this way. It may not come out directly, but we can grow fidgety in prayer and think we would be better off doing something else. We can wonder if God is listening.

In school, there was a person who talked a hundred miles an hour. I remember trying to have a conversation with this person, but it really was a one-way street. After experiencing this, I went into my room to pray like usual, but the thought of this fast talker made such an impression on me, I realized how God must feel listening to me. Then I read in Scripture that Jesus said, "in your prayers do not rattle on like the pagans. They think they will win a hearing through the sheer multiplication of words." (Mt 6:7)

I was so convicted about this that I knelt down and prayed very slowly. It was hard at first, because my mind was drifting off to think of other things, like playing football and a multitude of other activities that I enjoyed. But I kept remembering that I was talking to God. I was talking to Jesus. I started to think more of the words I was saying. They were really beautiful. When I said the name of "Mary" or "Jesus," their names gave me joy. They were not just words, but the names of real people who were alive. I was speaking to them! I tried to say their names with love again and again. I let them linger in my heart and on my lips. Before too long, I forgot about the time and stopped looking at my watch. I actually prayed a whole rosary slowly and it seemed to go by quickly, even though it took about 30 minutes. I felt very calm afterward. I had met the Lord during that time of prayer.



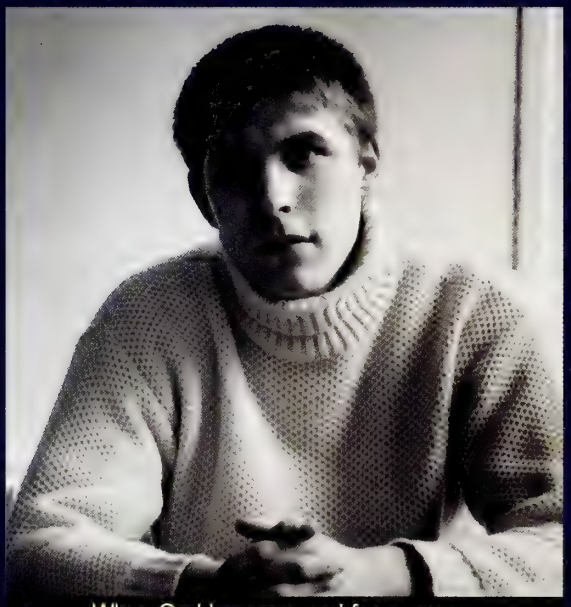
Prayer became a very important part of my life. On a personal level, I could directly see its effects. Recently, science has decided to get involved in the quest for truth in this matter. Does prayer work?

Science, like a hound dog sniffing at the evidence, says, "YES." Prayer works!

ual fitness

Salud Espiritual - Abril.
La Salud Espiritual de este mes.

▶▶ **Practica la oración meditativa por lo menos 15 minutos, todos los días.** Es difícil tranquilizar la mente y el cuerpo en un periodo más corto de tiempo. Ora con las Escrituras o el rosario o de cualquier otra manera. La siguiente forma de meditar puede resultarte útil. Busca un lugar tranquilo donde tú y Dios puedan estar a solas. Elimina todas las distracciones. ¡Aléjate de los teléfonos móviles! Comienza haciéndote la señal de la cruz y pídele a Dios que te ayude a estar con él durante estos momentos de oración. (Dios no tiene ningún problema de estar con nosotros. Nosotros tenemos el problema de estar alejados de Dios.) Permanece en silencio por unos momentos, piensa en Dios y escucha. Centra tu atención en Dios, a quien tú te estás dirigiendo. Detente en estos pensamientos. Si tienes una buena imaginación, imagina que te encuentras en el aposento alto con los Apóstoles el Domingo de Pascuas antes de que Jesús se les apareciera. ¿Qué atmósfera reinaba en esa habitación? ¿Qué estaban haciendo los apóstoles? Las Escrituras dicen que se encontraban a puerta cerrada porque temían a los judíos. Detente a pensar sobre esto por algunos momentos. Camina un poco por la habitación. Recuerda lo que había pasado allí unos días antes. Jesús les dio a los Apóstoles la Eucaristía en esa habitación. Esta es la habitación de la que salió Judas para traicionar a Jesús. Allí es donde Pedro le dijo a Jesús que moriría por él. Allí es donde Jesús les lavó los pies a los Apóstoles. Mira a los Apóstoles. ¿Qué ves? De repente, ves al Señor que se aparece frente a los Apóstoles. "¡La paz sea con ustedes!" dice Jesús. ¿Qué está sucediendo en el aposento alto ahora? ¿Qué pasa dentro de tí? ¿Qué le vas a decir a Jesús?



When God becomes real for a person, life is never the same again.

▶▶ **Ora por la salud de alguien que tú sepas que está enfermo.** Comienza haciéndote la señal de la cruz y leyendo Marcos 2:1-12. Vas a traer a Jesús a una persona que está enferma. Piensa sobre esa persona y recomiéndasela al Señor. Reza un Padre Nuestro y un Ave María. Luego agradécele a Dios la salud que recibimos rezando un Gloria. Repite esto todas las veces que tu fe y amor te impulsen a hacerlo.

Spiritual Fitness this month:

▶▶ **Practice meditative prayer for at least 15 minutes each day.** It is hard to quiet the mind and body in less than this amount of time. Pray with Scripture, or the rosary, or any way you can. The following meditation might be helpful. Find a quiet place where you and God can be alone. Remove all distractions. No cell phones. Begin by making the sign of the cross and ask God to help you be with him during this time of prayer. God has no problem being with us. We have the problem of being distant from God. Be quiet for a few moments and listen and think about God. Think about whom you are addressing. Dwell on this thought for a while. If you have a good imagination, think about being in the upper room with the apostles on Easter before Jesus appeared to them. What was the mood in the room? What were the apostles doing? Scripture says they were behind locked doors because of fear. Think about this for a while. Take a walk around the room. Think about what happened in the room just a few days earlier. Jesus gave the apostles the Eucharist in this room. This is the room Judas left to betray Jesus. This is where Peter had told Jesus he would die for Jesus. This is where Jesus had washed their feet. Look at the apostles. What do you see? Suddenly, you see the Lord. He has appeared to the apostles. "Peace be with you," Jesus says. What is happening in the upper room now? What is happening inside you? What are you going to say to Jesus?

▶▶ **Pray for the healing of someone you know who is sick.** Start by making the sign of the cross and then reading Mark 2:1-12. You are going to bring a person who is sick to Jesus. Think about who they are and recommend them to the Lord. Say an *Our Father* and *Hail Mary*. Then thank God for the healing we receive, by praying the *Glory Be*. Repeat as often as your faith and love suggest.

– Fr. Bill Ashbaugh

Altar and sacrifice, table and meal

year of the eucharist

Among theologians, the phrase *ecclesia orans, ecclesia docens* is a shorthand way of saying "the way the church prays reveals what the church teaches." The bishops of the Second Vatican Council emphasized that philosophy when they wrote "... the liturgy is the summit toward which the activity of the church is directed; at the same time, it is the font from which all her power flows." (*Constitution on the Sacred Liturgy*, 10)

And so it is that we look closely at our worship practices to reveal our beliefs. Even the sacred furnishings in our churches have something to teach us. Look at the central focus of our sanctuary – do we worship on an altar or at a table? Do we offer Christ's sacrifice, or dine at a sacred meal? Are these terms mutually exclusive, or are they all aspects of one and the same reality? They are, it seems to me, all aspects of one and the same reality, namely the way we enter into and celebrate Christ's sacrifice on the cross.

The altar of sacrifice

When you get right down to it, the only real and true altar is the cross. When we celebrate Mass, we join in the sacrifice of Christ. His bloody sacrifice on the cross becomes the sacrifice that subsumes into itself all other sacrifices. There are no more lambs or goats slaughtered in expiation of human sins. Christ becomes the temple, the high priest and the victim. He is sacrificed once, for all. Salvation is accomplished.



An altar or a table? – Actually both.

The altar as table

Notice, if you will, that even prior to Vatican Council II, the Catholic altar was designed to look like a table. Table legs were fashioned. A tablecloth and candles were placed upon it. The so-called "communion rail" was designed with table legs in it. It, too, was covered with tablecloths. It wasn't a barrier rail – it was a table.

Why all of this? Because the Mass is our re-entrance into the Last Supper. At that sacred meal, Christ invited his disciples to join him in giving thanks to God. But he changed the Passover rituals they had known. He broke the bread and told them that it was his body, given up for them. He said that the cup they shared was his blood, the blood of the new and everlasting covenant. He told them to continue to do this and "remember (re-member yourselves into) me." What Jesus did that night, he is still doing – only now we are a part of it as we gather around his table when we celebrate Mass.

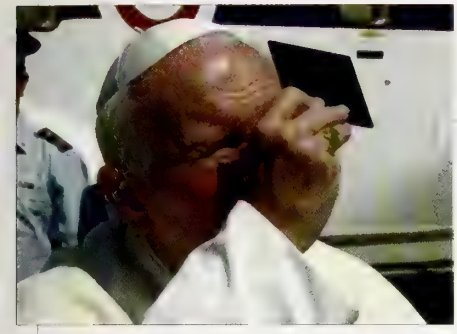
That supper was, and remains, a meal – a sacred meal in which God the Son takes us unto himself and thereby takes us home to our Father in heaven. Notice that Jesus integrates communion with his sacrifice – one does not exist apart from the other. The fruit of the sacrifice is unity. He is sacrificed for our holy Communion. We become one with him; and through him, we return to his Father and ours. Sacrifice and meal become one.

The already and the not yet

On the cross and at the Last Supper 2000 years ago, Jesus reached out into all of human time – past, present and yet to come. He gathered all people – all of human history – into that one, supreme moment when he embraces us all, joins us to himself and lifts us up before his Father's eyes. In his sacrificial meal, he also ushers into our human time the messianic banquet of eternity. We join in that sacrifice and meal – giving thanks to almighty God for the gift of his son and for making present on our altar the sacrifice which won our salvation.

Finally, we need to remember always that the Mass is not something we simply "do" as humans here on earth. Every liturgy is an action of Christ the high priest, and of his body, the church. (*Constitution on the Sacred Liturgy*, 7) It is something "we" do through Christ, with Christ, and in Christ. The "we" – he and us – are joined as one communion. This communion, this unity, overcomes the gulf our sins have created between us and our Father.

And so it is that we live in the time that is "already," but "not yet." We worship our Father in Christ. We remember Christ's death on the altar of sacrifice and his victory over death. We are nourished at his table with the bread of life. And in so doing, we anticipate the heavenly banquet. – **Fr. Charles Irvin and Rita Thiron**



Pope John Paul II awarded science prize

▶▶ John Paul II received the Ettore Majorana Science for Peace prize from a group of scientists and used the occasion to advocate dialogue between science and faith.

Attending the award ceremony in the Vatican were members of the World Federation of Scientists, led by their president, Italian physicist Antonino Zichichi.

During the meeting, the pope said that the prize monies awarded will fund scholarships for needy students in the Third World.

The prize was conferred by the International Center of Scientific Culture – founded by Zichichi over 40 years ago in Sicily – on John Paul II "for having given science the same pedestal as faith, thus creating in the world the basis for a great alliance between science and faith, an alliance of which there is great need." – zenit.org



U.S. missionary nun, who defended peasants, killed in Brazil

▶▶ In a small community on the outskirts of the Amazon jungle, the death threats against U.S. Sister Dorothy Stang came true.

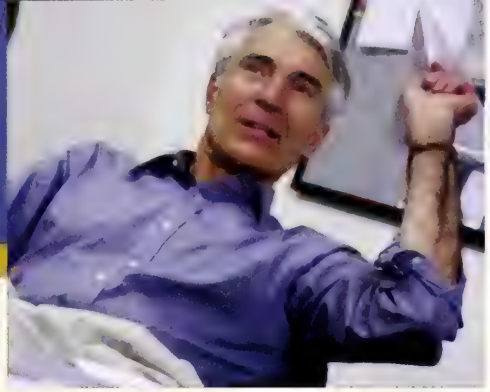
The 73-year-old member of the Sisters of Notre Dame de Namur was shot several times in the chest and head Feb. 12 in the Brazilian state of Para as she headed to meet officials from the National Institute of Colonization and Agrarian Reform to discuss the demarcation of land for peasants.

Sister Dorothy defended land rights for rural peasants and warned against the ecological dangers of deforestation in the Amazon region. Her work often put her at odds with large landowners and logging interests.

According to the Brazilian bishops' land commission, Sister Dorothy had been receiving death threats for nearly four years due to her activities in favor of rural workers.

Reuters, the British news agency, reported a Brazilian government official as saying Feb. 14 that police had identified the gunmen and suspect that a local rancher ordered the killing. – By Lise Alves/Catholic News Service

8 ways to revive a dull job

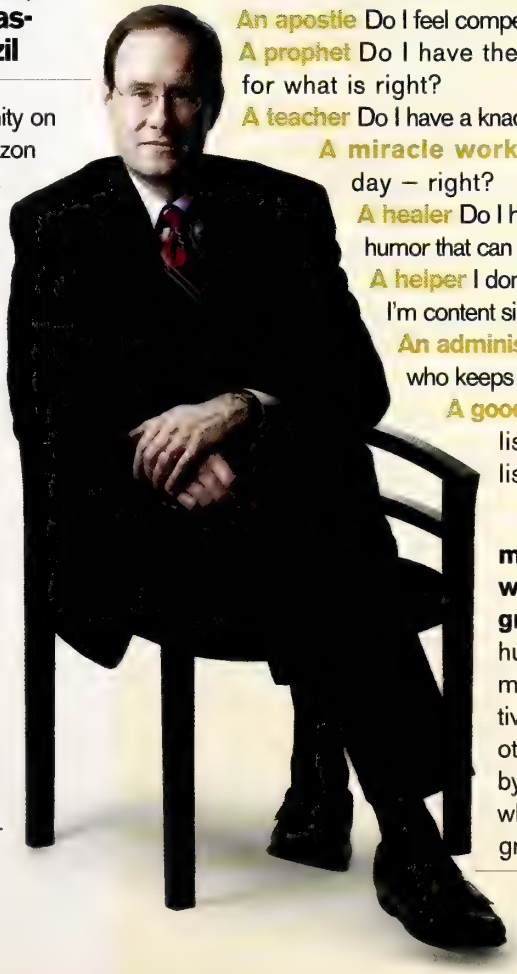


We all realize that God gave us a responsibility to care for the natural resources of the earth. But what about the natural resources with which God has blessed you? In the parable of the talents, Jesus tells us that we have a responsibility to invest God's gifts/talents for the purpose of growing his kingdom. (Mt 25:14) Often, we bury our talents by choosing to take the safe path, settle into a comfortable job and look out for number one. Sure, we may not be doing anything wrong, but are we really doing anything to grow God's kingdom?

This idea may be scary to some, because it implies that you need to do something bold – such as leaving the security of your current job to do something you feel called to. Then again, it simply may mean using your gifts more effectively where you are now. In either case, there is risk involved. You might have to step out of your comfort zone to invest and multiply your gifts.

Don't tell me you are not gifted. If we look to 1 Corinthians, chapter 12, we see the many different ways we may be called to serve the church. Remember, the church is more than just the four walls of a building, or an organization. It's out there in the world, in our work places, because the church is the people of God.

Eight new job descriptions – Be...



An apostle Do I feel compelled to share my faith publicly?

A prophet Do I have the personality to stand up for what is right?

A teacher Do I have a knack for helping others learn?

A miracle worker We all do this every day – right?

A healer Do I have a good sense of humor that can heal spirits?

A helper I don't have to be in charge, I'm content simply lending a hand.

An administrator Am I a good organizer who keeps the company going?

A good communicator Do I listen to others and do they listen to me?

Often we think we don't make a difference because we haven't done something grand. We think we just have a humdrum job. But stop for a moment and consider the positive difference you can make in others' lives each day simply by investing your gift. This is what gives you purpose. This is growing God's kingdom.

-Tim Ryan



Mass at the dedication of St. Peter the Fisherman in Oriental. Left to right: Bishop Gossman, Msgr. Gerald Lewis, Msgr. Tim O'Connor, Father Dan Oschwald and Father Paul Mizener.

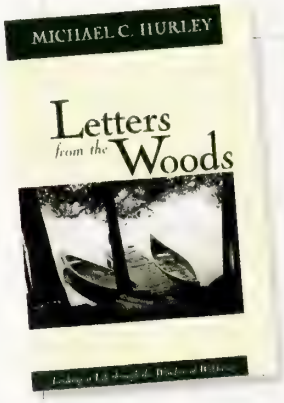
Dedications in Oriental, Greenville

February saw the dedications of two new churches, St. Peter the Fisherman in Oriental (Feb.15) and St. Gabriel in Greenville (Feb. 27). St. Peter was established as a mission parish in 2000, and has grown to 125 families. St. Gabriel, founded by Passionist Father Maurice Tew in 1936, now serves more than 500 families.



St. Gabriel Church, Greenville

Lourdes Parishioner Publishes *Letters from the Woods*



Michael C. Hurley, a Raleigh attorney and a parishioner at Our Lady of Lourdes, subtitles his new book *"Looking at Life Through the Window of Wilderness."* An avid camper and canoeist, Hurley was the publisher of *Paddle & Portage* for eight years. This journal on wilderness canoeing has more than 10,000 subscribers nationwide. *"Letters from the Woods* is an illustrated collection of essays and personal stories on what time spent in the wilderness can teach us about life, family and faith," Hurley says. "In the wild, we learn the secret of life: that we should love God with all of our heart and mind and soul, and love our neighbors as ourselves." Hurley will be signing copies of his book at Barnes & Noble bookstores in Fayetteville, at noon on April 30, and in Winston-Salem at 2 p.m. on May 7.

Breaking Bread Thanks Diocese

Breaking Bread, the community campaign of the Food Bank of Central & Eastern North Carolina, thanked the Diocese of Raleigh for its gift of $74,048.81.

Thanking the diocese "on behalf of thousands of people who face hunger each day," deputy director Peter Werbicki said the gift would "significantly help the Food Bank to reach a distribution level of 30 million pounds of food" in central and eastern North Carolina.

things to do

2005 Regional Stewardship Day Conference

Saturday, April 23, is the 2005 Regional Stewardship Day Conference in Savannah, GA. Join participants from NC, SC and GA at the Savannah Hilton DeSoto, 9 a.m. - 4 p.m. Father Daniel Mahan from St. Louis Catholic Church in Batesville, IN will give the keynote address. The cost is $35 and includes lunch and materials. Deadline to register: April 8.

The Office of Stewardship and Development may reserve a bus to provide free transportation to and from the conference if there is enough interest. Seating is limited to the first 50 to sign up. To request a brochure, reserve your seat or for any questions contact Debbie Rossi at 919.821.9727 or rossi@raldioc.org.

Living the Eucharist: A Day of Reflection for Lay Ecclesial Ministers

RELM (Raleigh Ecclesial Lay Ministers Association) invites all lay ecclesial ministers to register for Living the Eucharist: A Day of Reflection for Lay Ecclesial Ministers at Our Lady of Lourdes in Raleigh on Thursday, April 14. The day will be led by the Most Rev. Walter Sullivan, Bishop Emeritus of Richmond. For more information contact the Office for Lay Ministry, 919.821.9715 or bea.callery@raldioc.org. Advance registration is required.

Encuentro

There will be an Encuentro for leaders of Hispanic Ministry communities at Avila Retreat Center. The Encuentro will be led by Father Alfonso Gutierrez. It will begin on Friday, April 22 at 6 p.m. and it will end at noon on Sunday, April 24. The cost is $100. For more information or to register, call the Hispanic Ministry office: 919.821.9764, 821.9738 or 821.9739.

Se llevara a cabo un Encuentro para lideres de la Pastoral Hispana. El Encuentro tendrá lugar en el Centro Para Retiros Ávila, comenzando el viernes, 22 de abril a las 6p.m. y terminando el domingo 24 de abril al mediodía. El Padre Alfonso Gutiérrez dictara las platicas. El costo son $100.00.

"Making a Good Marriage Great" is a marriage enrichment series presented by Art Bennett. The sessions are Tuesday, April 7, "Expressing Yourself So You Grow and Progress Positively"; and Thursday, May 19, "Family Goal Setting and Resolving the Conflicts" at St. Andrew Church in Apex. For more information contact Linda Bedo, 919.821.9753.

Legislative Seminar

On Tuesday, April 5, the NC Council of Churches will sponsor its regular **Legislative Seminar** at Western Blvd. Presbyterian Church, 4900 Kaplan Road, Raleigh from 9:30 a.m. - 3:30 p.m. The seminar is designed to provide information on critical issues facing the General Assembly and to equip those working for just social policies. All interested persons are invited to attend. The full-day cost, including lunch, is $20. For more information call the council at 919.828.6501 or e-mail nccofc@nccouncilofchurches.org.

Jamboree! This high-energy Saturday event is for youth grades 6-8 to gather for social action activities, outdoor liturgy, picnic, community building and fun. It is held on April 23 at the Short Journey Center, Smithfield. The cost is $25.

Saint Mary Swingin' Spring Dance

It's time to tap your feet and snap your fingers as the **Wilmington Big Band** plays April 16 from 7 -10:30 p.m. for the **Saint Mary Swingin' Spring Dance.** It is held in the Tileston Gym at St. Mary Church, on the corner of Fifth and Ann Streets in historic downtown Wilmington. Tickets are $12 in advance and $15 at the door. For more information or to reserve seating for groups of eight or more call Jeanne Bua at 910.799.0164.

april readings

Saturday, April 3
Second Sunday of Easter or Divine Mercy Sunday
Acts 2:42-47
Ps 118:2-4,13-15,22-24
1 Peter 1:3-9
John 20:19-31

Sunday, April 10
Third Sunday of Easter
Acts 2:14,22-33
Ps 16:1-2,5,7-11
1 Peter 1:17-21
Luke 24:13-35

Sunday, April 17
Fourth Sunday of Easter
Acts 2:14a,36-41
Ps 123:1-6
1 Peter 2:20b-25
John 10:1-10

Sunday, April 24
Fifth Sunday of Easter
Acts 6:1-7
Ps 33:1-2,4-5,18-19
1 Peter 2:4-9
John 14:1-12

Singles Mass

The **Singles Mass** will be April 10, 2005 at Cardinal Gibbons High School in Raleigh at 5:30 p.m. For more information please visit www.singlesingleagain.com. Dominican Fathers Michael Burke and Jude Siciliano provide spiritual direction, service, counseling, Mass, retreats, and days of reflection.

Benefit Card & Game Party

The Women's Guild of St. Mildred Parish in Swansboro will hold a **Benefit Card & Game Party** on Wednesday, April 20, from 11:30 a.m. - 3:30 p.m. in the parish hall on Sabiston St. A homemade luncheon and a raffle for gifts valued up to $100 will be offered. Tickets to this event are $10 and may be purchased by calling Lucille at 910.326.3486 or Mary at 252.354.5336. All proceeds from this event will benefit the Women's Guild Scholarship Fund.

Young adult outreach a success



Young Adult mission trip brings "one big heartbeat" to Dominican Republic

The 5th annual Diocesan Young Adult Ministry Trip brought "something special" to the Mustard Seed Community of Congrejo, Dominican Republic, according to trip director Dr. Lori Schweikert. The Mustard Seed Community serves handicapped orphans, and this year's travelers helped in the construction of a home for disabled children.

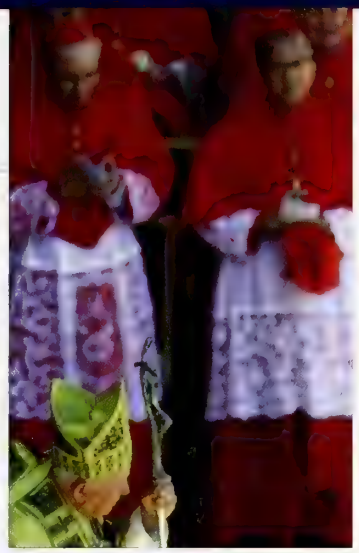
"When we arrived at the site," Schweikert recalled, "there was no electricity. Power tools were out of the question. Waiting for us instead were shovels, hammers, chisels, trowels, pick-axes and buckets. To begin the day we hammered and chiseled deep into the concrete foundation to place pipes for wiring and water."

The mission trip aims to "cultivate mature disciples of Jesus Christ by providing an immersion into the global issues of poverty and healthcare," says Michele Castle, director of the Diocesan Office of Young Adult Ministry. "We hope this exposure, in a spiritual context, will heighten awareness among young adults of the poverty facing many right here in North Carolina." Her office maintains an ongoing partnership with Holy Trinity Church in Williamston through its pastoral administrator, Sister Kieran Williams, who provides opportunities for service and prayer before and after the mission trips.

There's no doubt in Schweikert's mind that prayer and service go together. "We knew we were into something special," she says, "when all the hammers began to hammer in unison, like one loud heartbeat. There was no doubt that we were part of the heartbeat of the body of Christ."



What happens when a pope dies



▶▶ At the time of writing, we are praying for the recovery and good health of Pope John Paul II. However, his recent health crisis sparked the question: what does happen when the pope dies? Many of our readers have no memories of any pope but this one and have not experienced a church *sede vacante* (with a vacant seat).

Immediately after the pope's death, the cardinal camerlengo, a representative of the College of Cardinals, verifies the papal death. In the presence of the household, he strikes the dead pope's forehead with a silver mallet, calling him by his baptismal name. He then breaks the fisherman's ring and the papal seal.

After the pope's funeral, the College of Cardinals meets in conclave, a term meaning "with key," signifying the fact that the cardinals are locked together in a room until a new pope is chosen.

During this time, the authority of the church rests with the entire college, symbolically signified by the canopy over each cardinal's chair. This authority is limited, extending only to the ordinary business of the church. When the new pope is elected, all the canopies but his will drop.

At one time, there were a variety of forms by which a pope could be elected, including a unanimous verbal acclamation by all the cardinals present. This is portrayed in the movie, *The Shoes of the Fisherman*. However, in 1996, Pope John Paul II issued *Universi Dominici Gregis*, which changed a number of the papal election provisions.

Currently, a pope may only be elected by secret ballot.

At one time, an election by secret ballot required a two-thirds majority. Pope John Paul II revised the rules to stipulate that, after a number of unsuccessful ballots, election can be by simple majority.

After each vote, the ballots are burned. If there is no election, wet straw is added to the stove and black smoke pours out of the chimney. If there is a new pope, the ballots are burned alone and the smoke is white.

Following election, the new pope is garbed in white and has the fisherman's ring placed on his finger. He is then led outside to greet his flock, the universal church.

Pope sends envoy to tsunami region, prays for relief efforts



▶▶ Pope John Paul II has sent an envoy to the tsunami-stricken areas of Indonesia and Sri Lanka, offering his personal sympathy to the victims and praying that those involved in relief efforts would be filled with wisdom and strength.

"I pray that the solidarity shown by our brothers and sisters throughout the world will prove a source of encouragement, hope and perseverance to everyone in the great work of rebuilding that lies ahead," the pope said in a message sent with his envoy.

Archbishop Paul Cordes, president of the Pontifical Council "Cor Unum," the Vatican's charity promotion and coordinating office, left Rome Jan. 29 for Indonesia. – Catholic News Service

Iraqi church officials laud country's election

"Every Iraqi who cast a vote on Jan. 30 amid continued chaos and violence showed that democracy will win over terrorism," said a top Iraqi church official.

"This is a big lesson to terrorism, a great message that says we are not afraid" of terrorists and "we will rebuild our country," said Father Philip Najim, the Rome-based representative of the Chaldean-rite Baghdad Patriarchate.

The greater-than-expected voter turnout is "a positive sign" as it marks a turning point in Iraq's future, he said.

"It shows the whole world how educated the Iraqi people are and that we are capable of reaching freedom and democracy," the Iraqi-born priest told Catholic News Service Jan. 31.

Even if polling in some places proved less than perfect, "the most important thing is that the people went; they went despite the violence, the fear and terrorism," he said.



Millions of Iraqis cast their votes Jan. 30 in the country's first democratic election in decades. They voted for a 275-member transitional National Assembly that will eventually choose a new government that will, in turn, elect the country's president and prime minister.

– Carol Glatz/Catholic News Service

Just starting out
the Catholic Community of Bertie County

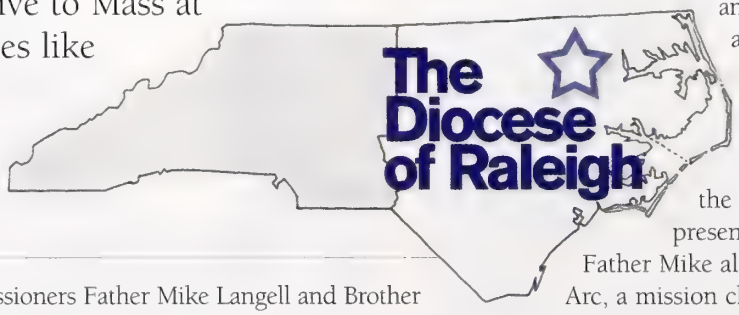
parish profile



Brother Virgil Siefker and Father Mike Langell



Where the Church is growing, there are always places where it is just beginning. In the Diocese of Raleigh, one of those places is the town of Windsor in Bertie County. Until last September, there were no priests in all of Bertie County. (There are still seven counties in the diocese with no Catholic presence.) Catholics there had to drive to Mass at mission churches like Holy Trinity in Williamston, as far as 20 miles away.



Enter Glenmary Missioners Father Mike Langell and Brother Virgil Siefker. The Glenmarys were founded in 1939 by William Howard Bishop, a priest of the Archdiocese of Baltimore. He saw that the spiritual and material needs of people in rural areas and small towns were neglected by the predominantly urban American Catholic Church. Today, his society staffs missions in 12 states and 16 dioceses in Appalachia, the rural South and Southwest.

"Our mission," Father Mike says, "is to bring the sacraments to areas where less than one percent of the population is Catholic, areas that otherwise would not be able to participate fully in the church." The mission also involves social justice. Per capita, Bertie is the poorest county in the Raleigh Diocese.

The work of starting a Catholic community is twofold. First is learning who the Catholics are and then meeting them. This is accomplished by word of mouth and knocking on doors.

"There was a Catholic Filipino community in place," says Father Mike. "Many of them were recruited as teachers for the county schools, and they would meet on Wednesday nights for the rosary and mutual support. They've been an incredible help."

Second is letting the community at large know that the church has arrived. Father Mike attends area Christian events, and writes articles about Catholic customs for the local newspaper. "I'd like to get on the radio," he says, "but we're still working on that."

Father Mike and Brother Virgil started almost from scratch in Windsor. With help from the diocese, from the Glenmarys, and from the community, they found a place to live and purchased a van. The local United Methodist Church graciously offered their worship space for Sunday Mass.

Bertie County Catholics aren't the only beneficiaries of the Glenmary presence in Windsor. Each Sunday Father Mike also celebrates Mass at St. Joan of Arc, a mission church in Plymouth, and at Holy Trinity in Williamston. Brother Virgil helps with construction projects for Catholic churches in the area.

Attending Sunday Mass in Windsor, one can almost imagine being a member of the early church. There's a quiet sense of empowerment among the several dozen members of the community, a sense that, with the help of the Glenmarys, the people here are making church happen.

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THE MAGAZINE

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NC Catholics



Pope John Paul II

John Paul's Eloquent Example

Suppose your faith were unshakable. Suppose, in the support of that faith, you had an indestructible will and a humility that embraced a life of service to the will of another. If many of us Catholics don't have all those things, at least we've known someone who did: Our Holy Father showed us those qualities for 27 years. And his example was never more eloquent than in the last days of his suffering.

A friend likened the last days of the pope to the experience of losing a cherished grandfather. Catholics under 30 have never known another pontiff. His smile, his strength and openness, his devotion to Mary, and his uncompromising but gentle advocacy of the ideals of his faith are now part of their religious identity.

Those of us who are older can recall the total surprise that greeted this pope's election. When Cardinal Pericle Felici announced the name *Wojtyla,* many commentators had no idea who he was talking about. As the truth sank in that we had a pope from Poland, it seemed as if the church must have changed, somehow, in an important way. And so it had, as the years of John Paul II's papacy would show. More than any of his predecessors, he implemented the call of the Second Vatican Council to bring the church into the world. Even as illness and injury took their toll, his remained a powerful voice for justice, for peace, for the things that truly matter in this life.

Despite his popularity, John Paul II never tried to draw people to himself. He always pointed to the Lord. (The night before he died, as thousands of the faithful watched through the night in St. Peter's Square, did you think of Gethsemane?) And he was drawing people to the Lord even after he died. A co-worker told of meeting a young man at Bishop Gossman's memorial Mass for John Paul. The man said he hadn't been inside a Catholic church in years, but he was powerfully moved by the death of the only pope he had ever known. Now he and his wife had a child. "It's time I came back," he said.

What would John Paul II wish for all of us, his spiritual children, today? That we not grieve, of course. No one longed more than he to be united with the One who gave his life meaning. I think he would also want each of us, in our own lives, to show the courage our faith should give us, the courage his faith always gave him. And he would want us to employ that courage in action, in doing the hard work that will someday change the world into the Kingdom.



– Richard Reece is the editor of NC Catholics

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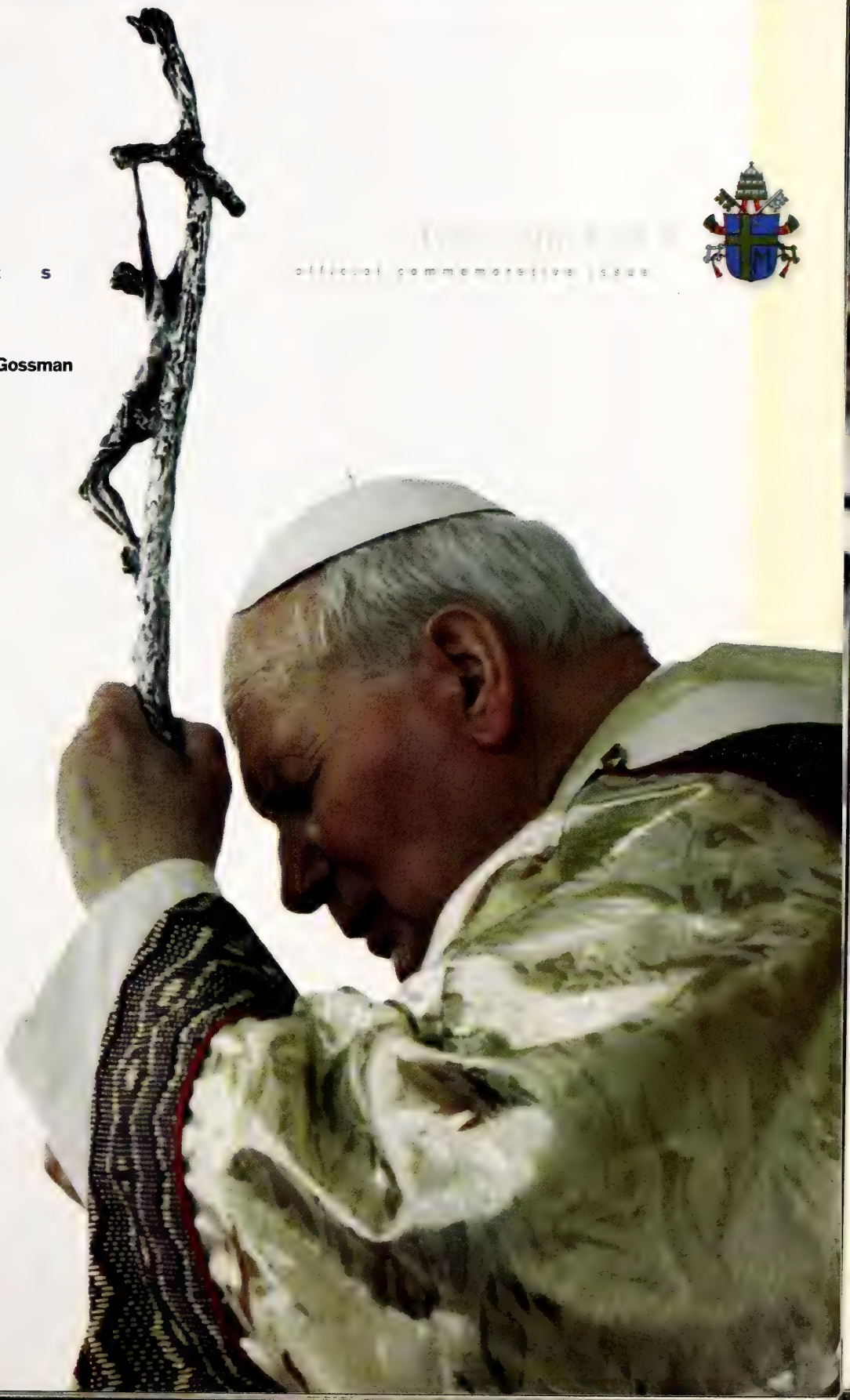
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POPE JOHN PAUL II

NC CATHOLICS

OFFICIAL COMMEMORATIVE ISSUE

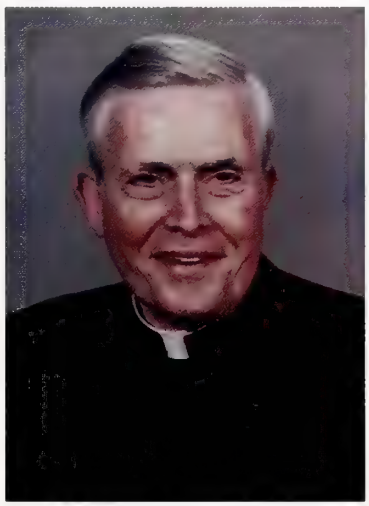
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In 1978, Karol Wojtyla, a Polish cardinal respected in Vatican circles but virtually unknown to the rest of the world, was elected the first non-Italian Pope in 455 years. The world would soon come to know him as the most respected and loved Christian leader of our times.

Bishop Joseph Gossman reflects on John Paul II; "the voice of conscience" on pro-life issues.



The pope is shown here at the first World Youth Day.

To the world's one billion Catholics, he was a shepherd, their Holy Father. An avid outdoorsman and actor in his youth, he would become a philosopher, linguist, poet, statesman, theologian, prolific writer and history's most traveled pope. He went about the world prodding dictators, lecturing bishops and priests about confusing the Gospel with any political ideology, pleading for human rights, breaking down interfaith barriers; apologizing to the Jews, worshipping with the Muslims and making pilgrimages to Orthodox countries that had never seen a pope before.

He was the voice of conscience on moral and ethical issues: war, the death penalty, abortion and euthanasia. Having lived under two totalitarian governments, experiencing fascism and communism, he never stopped speaking out on behalf of the millions of people who never have voice in global affairs – serving as their advocate. He loved children and young people. And from every account, they loved him back. "John Paul Two, we love you," they chanted.

He helped draft the landmark document, *Gaudium et Spes* ("The Church in the Modern World") and was supportive of Vatican II's emphasis on breaking down the walls between the church and the world. He experienced the joys, trials and polarization of our age firsthand and let us know he did. He pleaded eloquently for a spirituality of communion and dialogue to pervade our churches, families and schools; but he never did so at the expense of the church's traditional teachings. "The church is not an association of free thinkers," he said in 1981. He provided oversight for the first revision of the Catholic catechism in 462 years so that we would know what it means to be Catholic.

Increasingly, he emphasized in his writings and pronouncements the power of prayer and his conviction that personal holiness can change the world. He canonized more than 470 saints from every conceivable walk of life to affirm by example that true faith will always be faith in action. But, above all, he felt called to be the servant of the Gospel for the hope of the world.

On Oct. 16, 2003, the 25th anniversary of his election to the pontificate, he wrote, "Jesus Christ is the icon to which we look as we carry out our ministry as heralds of hope. Like him, we must be ready to offer our own lives for the salvation of those entrusted to our care as we proclaim and celebrate the triumph of God's merciful love over sin and death."

He was never more faithful to his calling than by the witness of his own life. He inspired the whole world to see the dignity and worth of all human beings, especially those challenged by sickness, infirmity, suffering and age. With patience, fidelity and serenity, Pope John Paul showed us how to trust in the eternal and unconditional mercy and love of God as our hope for ultimate triumph over death and suffering. May he rest in peace.

– Most Rev. F. Joseph Gossman is the bishop of Raleigh







Pope John Paul II



Pope John Paul II was a voice of conscience for the world and an apostle for the church. To these roles he brought a philosopher's intellect, a pilgrim's spiritual intensity and an actor's flair for the dramatic. As the head of the church for more than 26 years, he spoke eloquently and uncompromisingly on moral and doctrinal issues. He had a special affinity for the poor; he traveled often to Third World countries and preached a strong message of social justice.

As pastor of the universal church, he jetted around the world, taking his message to 129 countries. As a linguist, he delighted millions by speaking to them in their own languages, which made his later speech difficulties all the more poignant. He used the world as his pulpit, decrying hunger in Africa, denouncing the arms race in Hiroshima, praising Mother Teresa in Calcutta.

He was frail but determined as he led the church into the new millennium, writing an apostolic letter calling for Gospel values to be carried into every area of social and economic life. Although he was the most media-savvy pope, John Paul II was an intensely private man with a deeply spiritual personality. The image of him leaning against his staff, caught up in prayer, will be forever imprinted on this generation's minds and hearts. ▶



A young Karol Jozef Wojtyla is pictured with his father, also Karol, in a photo taken in the mid-1920s.



A 1946 photo of Fr. Karol Wojtyla shows him as a newly ordained priest.



Bishop Karol Wojtyla prays following his episcop ordination in September 1958.

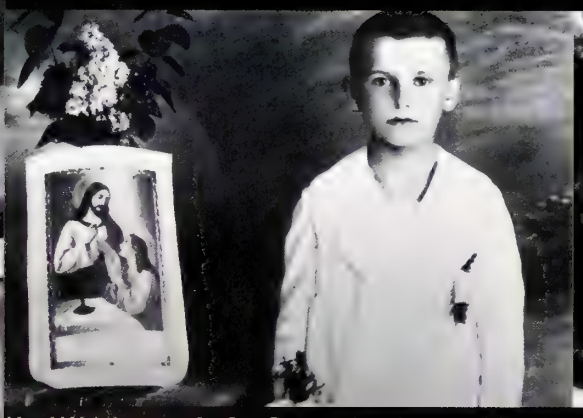
a life remembered



Infant Karol Wojtyla is held by his mother, Emilia. Emilia died in 1929.



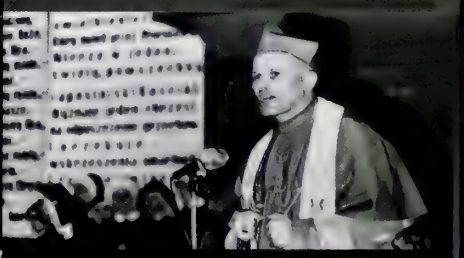
Fr. Karol Wojtyla is pictured reading in a kayak in 1955.



Karol Wojtyla poses for first Communion picture on May 25, 1929, one month after the death of his mother, Emilia.



Bishop Karol Wojtyla lathers up for an outdoor shave during a 1959 mountain-climbing expedition.



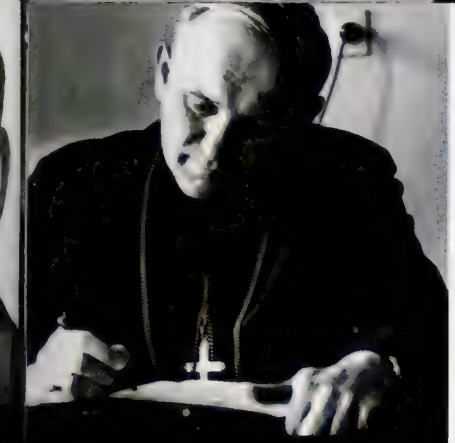
Cardinal Karol Wojtyla speaks at a Polish parish



Karol Wojtyla becomes a cardinal .



Cardinal Karol Wojtyla visits Catholic University



As bishop of Krakow in the 1960s, Karol Wojtyla, the future pope, was a prolific writer.



Fr. Wojtyla is consecrated auxiliary bishop of Krakow Sept. 28, 1958.

a man from Poland

Pope John Paul's early life was marked by personal hardship and by Poland's suffering during World War II.

Karol Jozef Wojtyla was born May 18, 1920, in Wadowice, a small town near Krakow, in southern Poland. His mother died when he was nine, and three years later he lost his only brother, Edmund, to scarlet fever. Karol often woke in the middle of the night to find his father kneeling in prayer. When he was 20, as his father lay dying, friends said Wojtyla knelt for 12 hours in prayer and sorrow at his bedside.

A bright, athletic high-school student who had a contemplative side, Wojtyla excelled in religion, philosophy and languages. In 1938, he began working toward a philosophy degree at the University of Krakow, joining speech and drama clubs and writing his own poetry.

The Nazi blitzkrieg of Poland, which began on Sept. 1, 1939, left the country in ruins and opened a new chapter in Wojtyla's life. During the German occupation, he helped set up an underground university and the clandestine "Rhapsodic Theater." At the same time, he found work in a stone quarry and a chemical factory – experiences he later analyzed in poems and papal writings. Walking home one day after working a double shift at the Solvay chemical plant, he was struck by a truck and hospitalized for 12 days – the first in a lifelong series of physical hardships.



rchbishop Karol Wojtyla is congratulated by Pope Paul VI at his installation as cardinal.



A young Karol Wojtyla smiles during a hike.

Wojtyla continued work after he entered Krakow's clandestine theological seminary in 1942. He had tried to join the Carmelite order but reportedly was turned away with the comment, "You are destined for greater things." He was ordained four years later, just as the new communist regime was taking aim at the Polish church. He soon left for two years of study at Rome's Angelicum University, where he earned a doctorate in ethics, writing his thesis on the 16th-century mystic, St. John of the Cross.

When he returned to Poland in 1948, Father Wojtyla spent a year in a rural parish, then was assigned to a Krakow church, where he devoted most of his time to young people – teaching religion, playing soccer and leading philosophical discussions. He earned another doctorate in moral theology and began lecturing at Lublin University in 1953. He wrote numerous articles and several books on ethics, but still found time for hiking and camping in the nearby Carpathian Mountains.

His 1958 appointment as auxiliary of Krakow – Poland's youngest bishop – was announced as he was canoeing with friends. He traveled to Warsaw to hear the news formally, but was back on the water the same day. ▶

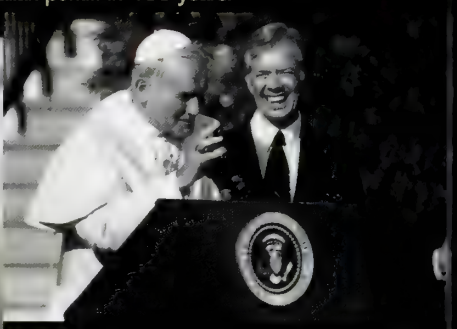
Pope John Paul II appears on the balcony of St. Peter's Basilica after being elected pope on Oct. 16, 1978. Chosen as the 263rd successor to St. Peter, Polish Cardinal Karol Wojtyla became the first non-Italian pontiff in 455 years.



Cardinals gather in the Sistine Chapel for the conclave of October 1978. Polish Cardinal Karol Wojtyla was elected.



Karol Wojtyla receives the woolen pallium from Cardinal Pericle Felice during his installation as Pope John Paul II.



John Paul II, the first pope to visit the White House, is welcomed by President Carter.



Newly installed Pope John Paul II and Cardinal Stefan Wyszynski of Poland embrace at the Vatican in 1978.



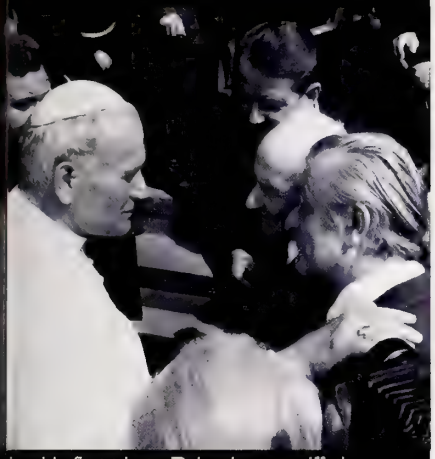
St. Peter's Square is filled as Karol Wojtyla is installed as Pope John Paul II.



Pope John Paul II addresses the United Nations during his first visit to the United States in 1979.



torians view the pope's visit to Poland as the
k that ignited Polish workers to form the inde-
ndent trade union Solidarity, which eventually
d to the demise of communism in Poland.



ing his first trip to Poland as pontiff, the pope
visits the Nazi prison camp at Auschwitz.



pope greets the crowd in Yankee Stadium in
York during his first visit to the United States.



ope John Paul II blesses the crowd gathered
in Grant Park during his visit to Chicago.

a new kind of pope



Coat of Arms

Designed by
Archbishop Bruno Heim.

Keys and tiara (crown)
represent spiritual and legal authority over the church.

Shield
instead of a traditional Marian symbol, it simply uses the letter "M." The off-center golden cross is symbolic of Christ's cross and the "M" is placed near it – not only to honor Mary, but to show how she faithfully stood at the cross on Calvary.

The future pope rose quickly through the ranks in Krakow, becoming archbishop in 1964. During the Second Vatican Council, he helped draft documents on religious liberty and the church in the modern world. In 1967, Pope Paul VI named him a cardinal – the second-youngest in the church. He traveled widely, preached Pope Paul's Lenten retreat in 1976 and took a leading role in the world Synod of Bishops.

But despite his rapid ecclesiastical ascent, Cardinal Wojtyla remained a virtual unknown to many in the church – until the evening of Oct. 16, 1978, when his election as pope was announced to some 200,000 people gathered in St. Peter's Square and to the world at large.

Pope John Paul set his papal style on that first night. Instead of merely blessing the crowd, he broke the "rules" and gave a heartfelt talk from the central balcony of St. Peter's. To the consternation of aides, he told the world that he felt "afraid to take on this appointment," but had done so in "a spirit of obedience" to Christ and Christ's mother.

He described himself as a pope "from a faraway nation" – but won over the predominantly Italian throng in the square by speaking their language. He left them cheering loudly. After the final years of Pope Paul and the brief, fragile term of Pope John Paul I, this pope seemed to promise new energy for the church.

The pope's reign began like a cyclone. He set off for Mexico and the Dominican Republic three months after his election and waded into a crucial debate about the church's social and political role in Latin America. On the way, he held the first of many papal press conferences – aboard his chartered jumbo jet.

That same year, 1979, he met with the Soviet foreign minister; published an encyclical on redemption; strongly reaffirmed celibacy for priests; visited his Polish homeland; named 14 new cardinals; made a major ecumenical visit to the Orthodox in Turkey; and had a Swiss-born theologian, Father Hans Küng, disciplined for questioning papal authority.

It was the start of a remarkably personal papacy. The pope regularly drew crowds of more than a million people, and his popularity was satirically compared to that of a rock star.

But on May 13, 1981, an assailant's bullets put his pontificate on hold. The pope, who was circling St. Peter's Square in an open vehicle during a weekly audience, suffered serious intestinal wounds. He was rushed to surgery at a Rome hospital; his recovery took several months, with a second hospitalization for a blood infection. ▶



In 1983, John Paul II visits with his would-be assailant, Mehmet Ali Agca, in prison. During this dramatic visit, the pope forgave him and prayed with him.



Pope John Paul II falls from gunshots fired by Mehmet Ali Agca in St. Peter's Square on May 13, 1981.



Young descendents of a group of converted headhunters perform a song as Pope John Paul II visits Shillong in India.



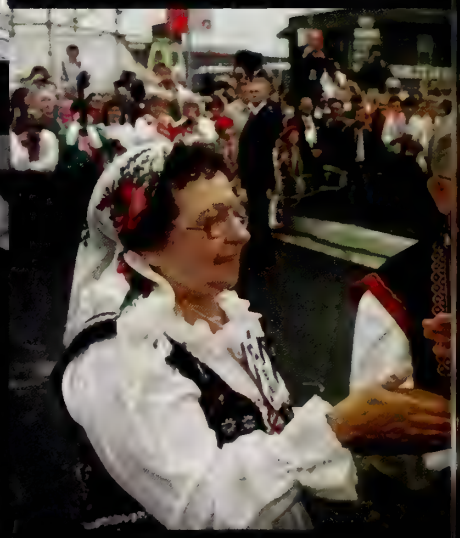
President Ronald Reagan reaches out to P



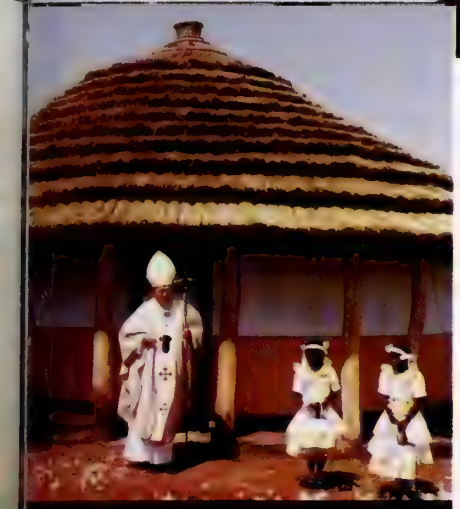
Pope John Paul II is pictured at Rome's Gemelli Hospital following his injuries from the assassination attempt.



Pope John Paul II walks with the Dalai Lama in 1986.



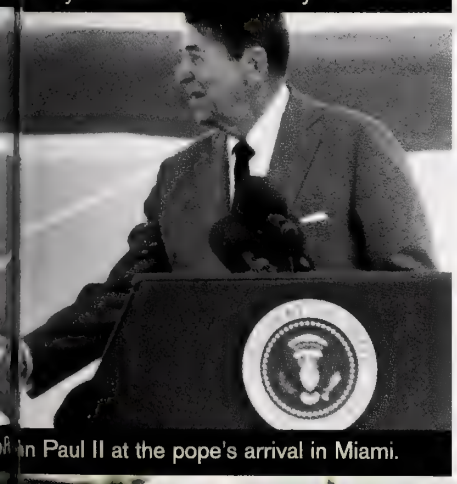
Polish Americans dressed in traditional costu



pe John Paul II visits Uganda in February 1993.



pe John Paul II reaches out to a man at a home run by the Missionaries of Charity in Jamaica.



n Paul II at the pope's arrival in Miami.



er gifts to the pope during his visit to Detroit.

a modern-day apostle for Christ

Numbers

4 million
largest crowd to attend a papal Mass: Manila in 1995.

200
smallest crowd to attend a papal Mass: Nordic countries in 1989.

1,161
number of general audiences.

176 million
number of people in attendance for all general audiences.

317
number of Rome's 333 parishes visited.

Mehmet Ali Agca, a Turk who had threatened the pope in 1979, was arrested in St. Peter's Square and sentenced to life in prison for the shooting. He later claimed that Bulgarian agents had helped plan and carry out the attack, but his alleged accomplices were acquitted in a second trial. The pope publicly forgave his assailant, and, in 1983, he visited Agca in a Rome prison cell for a quiet meeting of reconciliation. In 2000, with the pope's support, Italy pardoned Agca and returned him to Turkey.

Pope John Paul credited Mary for having protected him, and on the first anniversary of the shooting he made a thanksgiving pilgrimage to the Shrine of Our Lady of Fatima in Portugal. There, he escaped injury when a knife-wielding, illicitly ordained priest lunged at him.

Later in his pontificate, the pope published the "third secret" of Fatima, which instead of predicting the end of the world, as many had believed, described a period of suffering for the church and the shooting of a bishop in white – a figure the pope believed was linked to the attempt on his life.

Soon after the shooting, the pope dispelled worries that it would slow him down for long. He went on the road about four times a year, eventually logging more than 700,000 miles.

In Catholic countries, the trips were his way of strengthening ties between the local church and Rome. His 14 visits to Africa were part of a successful strategy of church expansion in the Third World: In numbers of Catholics and indigenous clergy, the African church doubled during Pope John Paul's term. In1994, the pope called an African synod to celebrate the progress and map out new pastoral strategies. In predominantly non-Christian places like Asia and North Africa, he evangelized gently, stressing the common values shared by Christianity and other faiths, yet insisting that Jesus Christ alone can be seen as savior.

The pope's U.S. trips provided some historic and emotional moments. In 1979, he became the first pope to be received at the White House. During the same visit, U.S. Mercy Sister Theresa Kane gave a speech to the pontiff asking that women be allowed to participate in "all ministries of the church." Throughout his papacy, however, the pope insisted that the all-male priesthood was part of God's plan, and he formalized that position in a 1994 apostolic letter.

His trips to Denver in 1993 and Toronto in 2002 for World Youth Day sparked massive pilgrimages of young people in North America. In 1995, addressing the U.N. General Assembly, he urged the organization to give new moral meaning to the phrase "family of nations." ▶



Pope John Paul II, standing near the Eiffel Tower, greets young people from around the world during the 1997 World Youth Day in Paris.



John Paul II and Cuban president Fidel Castro came face to face in communist Cuba in 1998.



Popemobile makes its way past an Orthodox monastery in Kiev.



The pope visits the Hill of Crosses on his way to celebrate an outdoor Mass in Siauliai, Lithuania, Sept. 7, 1993.



Pope scans the multitude as he flies over the World Youth Day crowd in Colorado, 1993.



Pope ordains a priest in St. Peter's square.



President Clinton welcomes Pope John Paul II in 1993.



In 1994, Pope John Paul II affirmed the use of female altar servers, subject to the needs of parish churches.



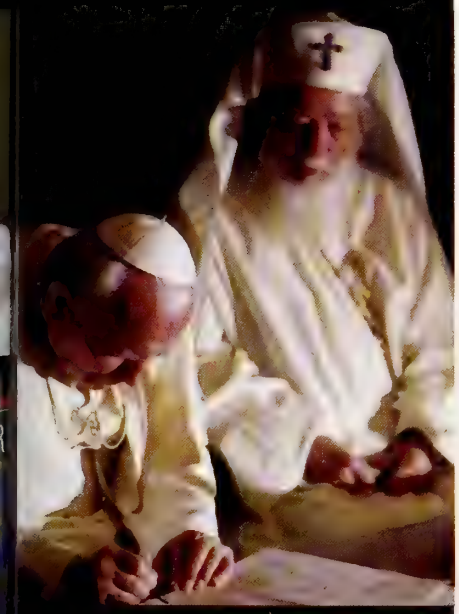
Time named Pope John Paul II "Man of the Year" in its 1994 year-end issue.



Pope John Paul II raises the host during the celebration of Mass in St. Louis.



Pope celebrates Mass at a Rome prison.



Pope and Romanian patriarch sign 1999 appeal for peace.



Pope opens Eucharistic Congress.

an ecumenical world leader

Numbers

129
countries visited in 104 foreign visits.

723,723
miles covered, which is about 30 times around the globe or three times to the moon.

38
official visits with heads of state.

982
audiences and meetings with political figures.

2,416
planned speeches during foreign trips.

14
encyclicals issued.

15
apostolic exhortations issued.

11
apostolic constitutions issued.

44
apostolic letters issued.

The pope kept up the Vatican's *Ostpolitik* of negotiating with communist countries, winning gradual concessions on church freedom. But the pope was not always so diplomatic, especially during trips to his homeland, where he hammered the human rights theme and embarrassed the regime. Many in Poland said the papal visit in 1979 was the spiritual spark that lit the fire of reform: The Polish labor movement Solidarity was formed in 1980, was forced underground and later emerged to lead the first noncommunist government in 1989. The rest of Eastern Europe soon followed suit.

The pope found a major ally in Mikhail Gorbachev, the first Soviet president to make serious concessions to the church. The two men made history when they met at the Vatican in 1989. The Vatican later moved to establish hierarchies and diplomatic ties throughout the former Soviet empire.

Ecumenical tensions clouded the horizon in post-communist Europe. Disputes over property and evangelizing methods arose among local Catholic and Orthodox churches in the former Soviet bloc. The pope's decision to create four new dioceses in Russia in 2002 brought Catholic-Orthodox dialogue to a standstill and ended realistic hopes of traveling to Moscow for a meeting with Russian Orthodox Patriarch Alexy II. Still, the pope pressed on with a series of historic visits to predominantly Orthodox countries, including Romania, Georgia, Greece, Bulgaria and Ukraine, where he urged mutual forgiveness over past wrongs between Christian churches.

Pope John Paul's ecumenical and interreligious legacy was built largely on his personal gestures. In 1979, he traveled to Turkey to meet Ecumenical Orthodox Patriarch Dimitrios I and jointly announce the establishment of an international dialogue commission. He became the first pontiff to visit a Lutheran church. Later, he hosted 150 world religious leaders in Assisi, Italy, at a "prayer summit" for peace. Visiting a mosque in Damascus, Syria in 2001, he became the first pontiff to enter a Muslim place of worship.

The pope's unprecedented visit in 1986 to a Rome synagogue – when he referred to Jews as Catholics' "elder brothers" in faith – marked a breakthrough in Catholic-Jewish relations. In 1994, he approved Vatican diplomatic relations with the state of Israel. During his Holy Land pilgrimage in 2000, his historic prayer at the Western Wall, Judaism's most sacred spot, touched Jews all over the world.

In 1999, Catholics and Lutherans approved an agreement on the doctrine of justification, resolving the main doctrinal dispute that led to the Protestant Reformation. ▶



Pope John Paul II kneels at the open Holy Door before shutting the large bronze door in St. Peter's Basilica, marking the end of the Holy Year for the new millennium.



The pope waves to young pilgrims during a ceremony for World Youth Day in Toronto.



John Paul II greets Queen Elizabeth II.



John Paul II stands at the window of his balcony as fireworks explode at the start of the third millennium.



Pope John Paul II baptizes an infant during a special ceremony in the Sistine Chapel.



Palestinian leader Yasser Arafat greets Pope Jo Paul II before their private meeting at the Vatica



Pope John Paul II bows his head as he prays in front of the Western Wall, Judaism's holiest site.



Pope John Paul II kisses a bowl of soil upon his arrival in Yerevan, Armenia on Sept. 25, 2001.



Franciscan friars present oil lamps to religious leaders attending a spiritual summit.



Security guards surround John Paul II in his popemobile as he arrives to celebrate Mass in Kazakhstan.



Pope extends his hand to a girl at World Day for the Sick.



Rabbi Marvin Hier of the Simon Wiesenthal enter presents a menorah to Pope John Paul II.



Pope John Paul II talks with Kofi Annan at the Vatican to discuss the crisis in Iraq.

a pope for the new millennium

Encyclicals

On the Eucharist in its Relationship to the Church (2003)

Faith and Reason (1998)

On Commitment to Ecumenism (1995)

The Gospel of Life (1995)

The Splendor of Truth (1993)

On the Hundredth Anniversary of *Rerum Novarum* (1991)

The Mission of Christ the Redeemer (1990)

The Social Concerns of the Church (1987)

The Mother of the Redeemer (1987)

On the Holy Spirit in the Life of the Church and the World (1986)

The Apostles of the Slavs (1985)

On Human Work (1981)

Rich in Mercy (1980)

The Redeemer of Man (1979)

Those who pegged Pope John Paul as a conservative often were surprised at his repeated appeals for social and economic justice and his warnings about globalization. His social teaching was distilled in three major encyclicals, in which he criticized the abuses of a "rigid capitalism" that values profit over the well-being of workers, but said Marxism's class struggle was not the answer. He warned of a widening gap between rich and poor countries and condemned the transfer of the East-West conflict to the Third World. He also called for reform of the free-market system in the wake of communism's collapse, denouncing massive poverty in the Third World and consumerism in the West.

The pope underlined these texts on his trips, taking a detour into a local shantytown in Latin America or chiding the world for neglecting Africa's drought-stricken Sahel region. He founded papal development foundations to show that the Vatican practiced what it preached.

While insisting that priests steer clear of partisan political activities, the pope did not expect church leaders to be mute on social questions. In 1980, for example, he endorsed the Brazilian bishops' call for radical social reforms, saying that if changes were not made, the door to violent revolution would be opened.

Pope John Paul was a constant critic of war and an advocate of disarmament. His aides successfully headed off a shooting war between Chile and Argentina in 1978, the one example of direct papal mediation. The pope's countless pleas for negotiation went largely unheeded, however, in places like central Africa, the Persian Gulf and the Balkans.

He was also a tireless defender of human rights and, first among them, religious rights. During a trip to Cuba in 1998, he appealed for a wider church role in society, and he stood up publicly for Catholics in places like China, Vietnam and Sudan.

On the pope's initiative, in 2004, the Vatican published a 523-page compendium of Catholic social teachings.

Inside the church, Pope John Paul changed the face of the Catholic hierarchy, naming most of the active bishops in the world and more than 97 percent of voting-age cardinals.

The pope gave the College of Cardinals a more active role in church government, asking their collective advice on major administrative issues and on pastoral topics like abortion. He convened them in 2001 for a far-reaching look at the church's future. He internationalized the Roman Curia, replacing many Italians as department heads but keeping them in most middle-management positions. He approved new codes of canon law for the Eastern and Western churches. ▶

The church's newest cardinals watch as Pope John Paul II ends the consistory. He elevated 30 churchmen to the rank of cardin
The new members from 22 countries included Cardinal Justin Rigali of Philadelphia.



Pope John Paul II kisses a cross during the Good Friday liturgy at the Colosseum in Rome.



Pope hears Good Friday confessions.



Bishop Gossman, standing third
with the popl



The pope's visit to Croatia marks his 100th foreign trip since he became pope in 1978.



John Paul II gives the Russian icon of the Mother of God to the delegation returning it to the Russian Orthodox patriarch.



President George W. Bush and Pope John Paul
grasp hands during their meeting at the Vatican



ing the ceremony.



left, makes his *ad limina* visit
ay 2004.



n March 27, 2005, the pope gave his annual
aster blessing, but was unable to speak during
a 12-minute appearance at his window.

a teacher until the end

Numbers

26
years as pope makes John Paul II the third-longest-serving pope in history. Only St. Peter and Pope Pius IX served longer.

482
number of saints canonized, more than all his predecessors over the last 500 years combined.

1,338
number of people beatified.

231
number of cardinals appointed, of whom 183 are still alive and 117 are under 80 and eligible to enter the conclave to elect a successor.

While Pope John Paul conducted a highly personal papacy, his own personality was not a simple one to understand. Those closest to him said the key was a deep spiritual life, from which he drew his energy. He prayed everywhere he went – morning, noon and night – and recommended prayer as the first and basic Christian response to problems.

In the later years of his pontificate, the pope gave two book-length interviews and published two volumes of autobiographical reflections that offered a glimpse into the personal decisions he made along his spiritual path. He recalled how his priestly vocation cut him off from friends but opened up a whole new source of inner strength.

In 2002, in a typical blend of the traditional and the innovative, he added five new "Mysteries of Light" to the rosary and proclaimed a year dedicated to its recital. He also gave universal church recognition to the Divine Mercy prayer movement and canonized the Polish nun who founded it. In his continuing effort to revitalize the roots of the faith, he declared a "year of the Eucharist" from October 2004 to October 2005.

The pope accepted suffering as an opportunity for spiritual growth and wrote a deeply philosophical letter on the subject in 1984. His own hospital stays – including operations for an intestinal tumor in 1992, a separated shoulder in 1993, a broken thigh bone in 1994, an appendectomy in 1996, and flu and a tracheotomy in February – reinforced his sympathy for the suffering of others. Wherever he went, he made sure the front row was reserved for the sick and disabled in his audience.

Unlike his predecessors, he aged in public and made no attempt to hide his infirmities, taking on what his aides called a ministry of suffering. Writing to the world's elderly in 1999, the pope spoke movingly about the limitations he experienced in old age, but said, "At the same time, I find great peace in thinking of the time when the Lord will call me from life to life!"

Beyond the mark he leaves on the institutional church, Pope John Paul II will be remembered for the depth of his personal holiness. Even those who disagreed with him on some issues were moved by his spirituality, his forgiveness, his love of all people – especially the young, the elderly and the infirm. He was, above all, a truly human pontiff: one who hiked in the mountains in his early years and who had to be wheeled to the altar in later years, who traveled the globe to meet the people and tend his flock, and who lived each chapter of his papacy before the eyes of the world.

By John Thavis, Catholic News Service

Photography from Catholic News Service and Richard Reece.







Deacon Leo Tapler, followed by Msgr. Tim O'Connor and Bishop Gossman, approaches the altar at Our Lady of Lourdes in Raleigh.



Local media arrive in force to cover the memorial Mass.



This painting of the late pope stands on the alt After the Mass, many took a moment to pray h

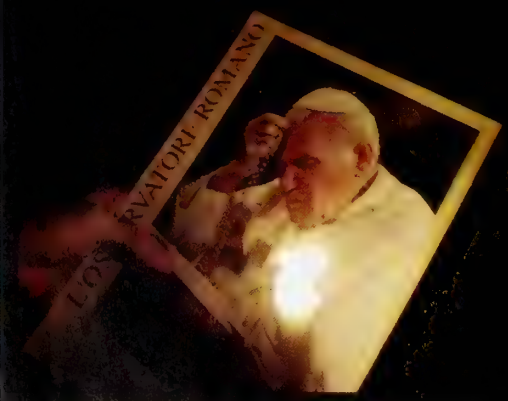




A seal is placed over the door of the papal apartment following the death of Pope John Paul II on April 2. The tradition is part of the protocol observed following the death of a pope.



Prior to entering St. Peter's Basilica, pallbeare turn around so that the pope's body faces the crowd one last time as teacher.



A young man in St. Peter's Square holds a photo of Pope John Paul II the night of April 2. The news of the pope's death was announced to some 60,000 gathered in the square and was met with long applause, an Italian sign of respect. Bells tolled and many people wept openly.



Church leaders gather to pray over the body of Pope John Paul II in a private chapel at the Vatican April 3.



The papal apartment window remains open du a morning Mass held in memory of Pope Joh Paul II on April 3 at the Vatican.



Raleigh Catholics of all ages come to
emonstrate their affection for John Paul II.



Bishop Gossman's press conference
following the Mass.



Laymen carry the body of Pope John Paul II through a crowded St. Peter's Square en route to St. Peter's Basilica on April 4, 2005. The pope's body would lie in the basilica for public viewing until his April 8 funeral.



body of Pope John Paul II is carried past the
hair of Peter" statue inside St. Peter's Basilica.



Cardinal Somalo of Spain, the camerlengo,
swings a censer over the pope's body, which
would remain in the basilica for four days of
public viewing before the funeral.



The body of Pope John Paul II lies in St. Peter's Basilica April 4 in front of the main altar, built over the tomb of St. Peter. The 264th pope would be interred in the grotto of the basilica following an April 8 funeral Mass.

Mourners file past the body of Pope John Paul II in St. Peter's Basilica at the Vatican April 6

Church officials emerge from St. Peter's Basilica carrying the casket containing the body of Pope John Paul II.

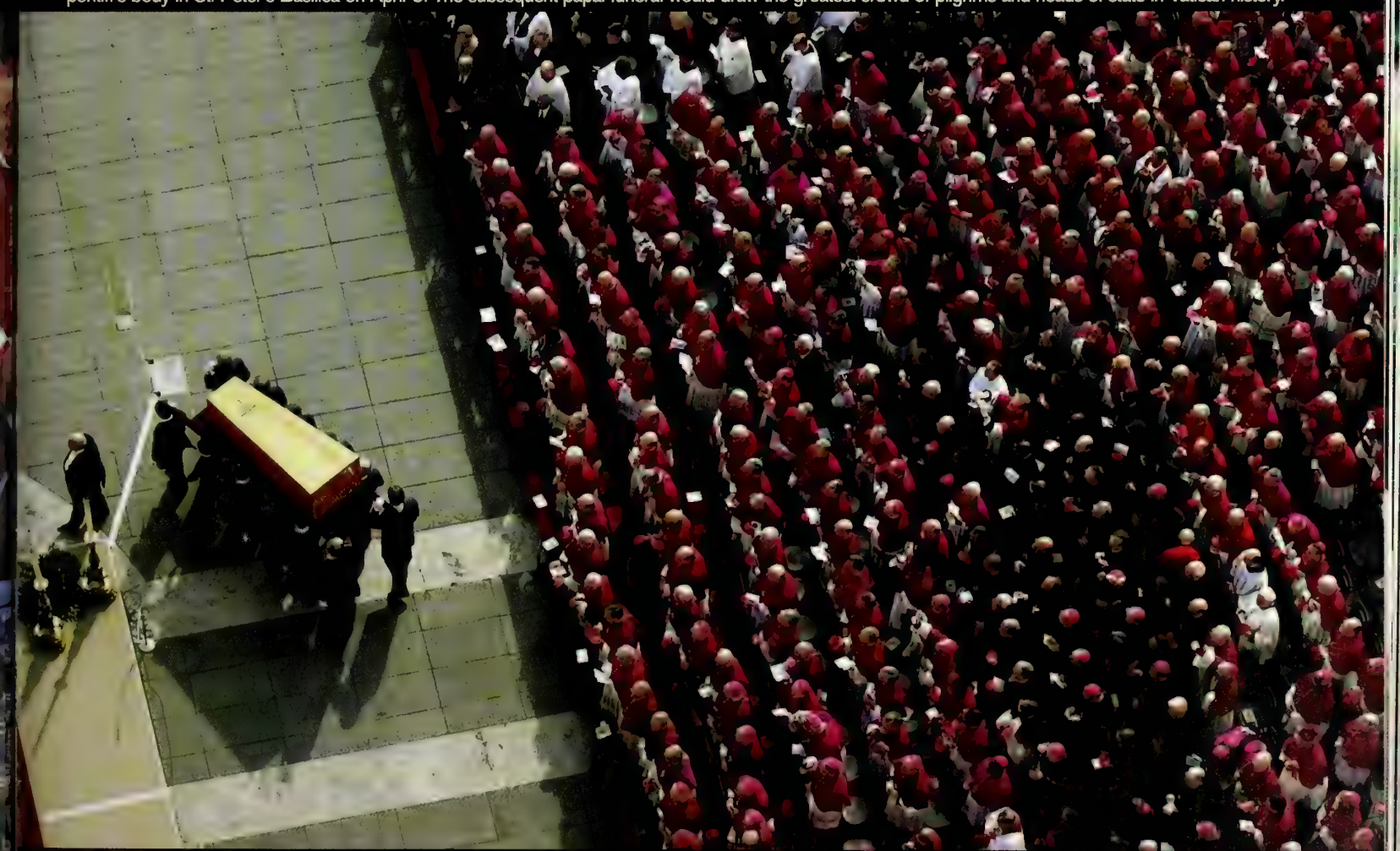
Pallbearers carry the casket of Pope John Paul II from St. Peter's Basilica for the beginning of the funeral Mass in St. Peter's Square.

Cardinals kiss the altar as they arrive to celebrate the funeral Mass for the pope.

An Italian air force helicopter flies past th Vatican. Security was tight for the funera



U.S. President George W. Bush, first lady Laura Bush and former Presidents George H.W. Bush and Bill Clinton pay homage to Pope John Paul II while viewing the late pontiff's body in St. Peter's Basilica on April 6. The subsequent papal funeral would draw the greatest crowd of pilgrims and heads of state in Vatican history.



Pallbearers carry the cypress casket of Pope John Paul II into a packed St. Peter's Square for his funeral Mass at the Vatican.

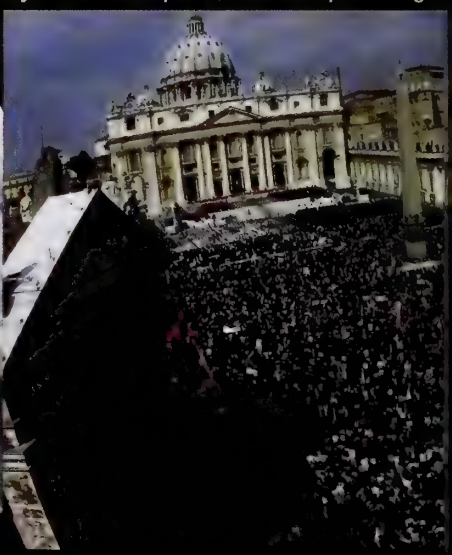
German Cardinal Joseph Ratzinger celebrates the funeral Mass for the late Pope John Paul II in St. Peter's Square at the Vatican on April 8. Mar joined hundreds of thousands of pilgrims in the square to say goodbye to the Polish pontiff, who died April 2 at age



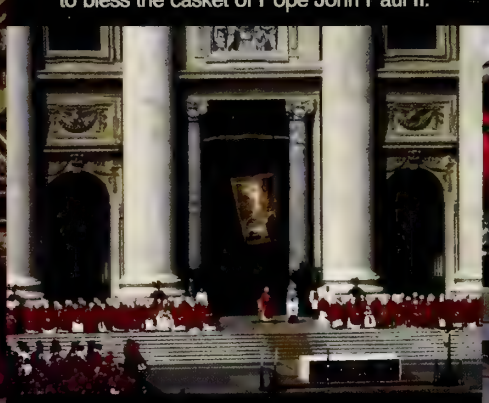
A priest assists Archbishop Piero Marini as he places the Book of Gospels on the coffin of Pope John Paul II during the pontiff's funeral.



German Cardinal Joseph Ratzinger uses incense to bless the casket of Pope John Paul II.



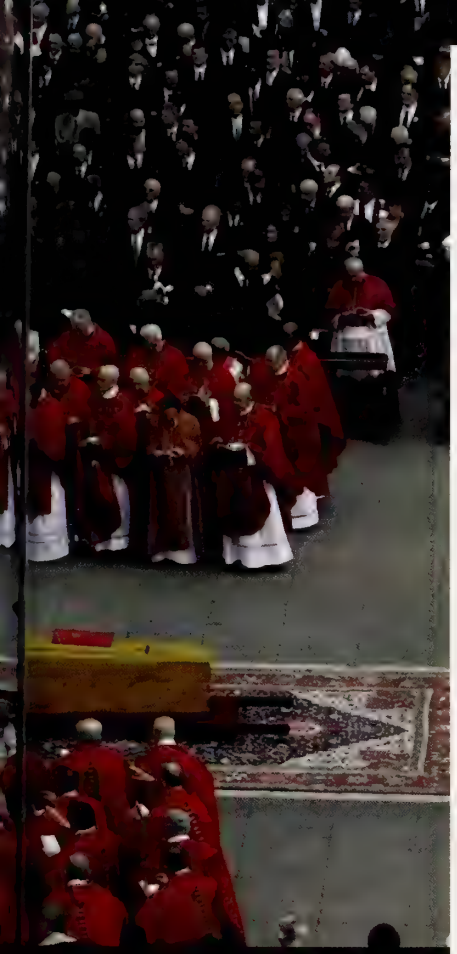
Crowds gather in St. Peter's Square to wa



Cardinal Ratzinger presides at the funeral Mass of Pope John Paul II. Behind him hangs a tapestry depicting the Resurrection.



Cardinals bow during the funeral Mass for Pope John Paul II in St. Peter's Square.



world's most powerful leaders



funeral of Pope John Paul II at the Vatican.



The patriarch of the Coptic Catholic Church uses incense to bless the coffin.

a life celebrated



Pope John Paul II was buried in this small grotto chapel below St. Peter's Basilica, shown in this undated file photo, where Pope John XXIII was buried until his beatification in 2000. Blessed Pope John's body was then moved into the basilica.

Cardinals and priests, presidents and prime ministers, and pilgrims of all generations celebrated the life of Pope John Paul II at his funeral on April 8. Cardinal Joseph Ratzinger, dean of the College of Cardinals, said that the pope had "offered his life for his flock and for the entire human family."

Two hours before the ceremony in St. Peter's Square, Vatican officials and others gathered in St. Peter's Basilica as Pope John Paul's body was placed in a plain cypress casket. They included a *rogito*, a scroll proclaiming the life and works of the pope. Before closing the coffin, Archbishop Stanislaw Dziwicz, who was the pope's personal secretary, and Archbishop Piero Marini, the master of ceremonies, pulled a white silk cloth over the pope's face.

Then 12 laymen carried the casket out into the square, where more than 300,000 mourners broke into loud applause as a sign of respect and affection. The Book of the Gospels was placed on the coffin and opened, the wind fluttering its pages during the entire funeral Mass.

The funeral liturgy included Scripture readings in Spanish, English and Latin. Prayers of the faithful were offered in French, Swahili, Filipino, Polish, German and Portuguese.

Cardinal Ratzinger, presiding at the Mass, choked with emotion as he recalled Pope John Paul's final Easter appearance at his studio window overlooking St. Peter's Square. Pointing to the window, Cardinal Ratzinger said, "We can be sure that our beloved pope is standing today at the window of the Father's house, that he sees us and blesses us. Today, we bury his remains in the earth as a seed of immortality – our hearts are full of sadness, yet at the same time filled with joyful hope and profound gratitude."

The end of the Mass was marked by spontaneous chanting of "Saint John Paul" in various languages throughout St. Peter's Square.

After the funeral, the pope's coffin was sealed with red bands and official seals, then placed in two additional caskets, one of zinc and one of walnut. He was laid to rest, as he requested, "in the bare earth" of a tomb underneath St. Peter's Basilica. The tomb will be covered with a flat stone bearing his name and the dates of his birth and death.

"Grant your servant and our pope, John Paul II, who in the love of Christ led your church, to share with the flock entrusted to him the reward promised to the faithful ministers of the Gospel."

– By Elizabeth Solsburg

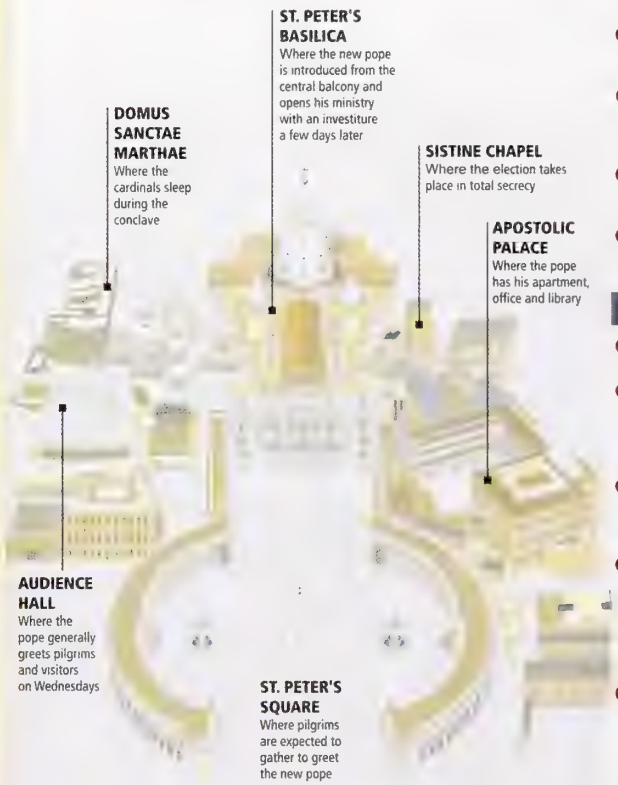
Past Elections

Recent history shows that choosing a new pope takes one to three days

	John Paul II	John Paul I	Paul VI	John XXIII	Pius XII
					
Days	2	1	2	3	1
Ballots	8	4	6	11	3

CONCLAVE OVERVIEW

Cardinals under the age of 80 meet under an oath of secrecy to elect the new leader of the Catholic Church. Popes have been chosen this way since 1271.



PREPARATIONS

1. Cardinals take residence in **Domus Sanctae Marthae.**
2. The electors celebrate Mass in **St. Peter's Basilica** the morning of the conclave's first day.
3. The electors process from the **Apostolic Palace** to the **Sistine Chapel** chanting "Come Holy Spirit, creator."
4. The electors take an oath to maintain the rules and secrecy of the proceedings.
5. Two meditations begin the election process.

BALLOTING

1. Voting is on paper ballots, with just one tally on the first day.
2. After that, rounds of balloting — two in the morning, two in the afternoon — proceed until a new pope is elected by a two-thirds majority.
3. If balloting does not yield a two-thirds majority, ballots along with any other notes made by electors are burned.
4. If balloting results in the election of a pope, a special chemical added to the burning ballots causes them to yield a white smoke. The white smoke signals that a new pope has been chosen.
5. If a new pope is not chosen after three days of balloting, voting is suspended for a day of prayer and reflection; after about 12 days, cardinals can move to a simple majority.

Source: CNS

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U.S. CARDINAL ELECTORS

Of the 11 U.S. cardinals eligible to vote in the conclave, seven are heads of archdioceses in the United States and four live in Rome


BAUM
William Wakefield
Vatican (USA)
Nov 21, 1926


EGAN
Edward Michael
New York, USA
April 2, 1932


GEORGE
Francis Eugene
Chicago, USA
Jan. 16, 1937


KEELER
William Henry
Baltimore, USA
March 4, 1931


LAW
Bernard Francis
Rome (USA)
Nov 4, 1931


MAHONY
Roger Michael
Los Angeles, USA
Feb 27, 1936


MAIDA
Adam Joseph
Detroit, USA
March 18, 1930


MCCARRICK
Theodore Edgar
Washington, USA
July 7, 1930


RIGALI
Justin Francis
Philadelphia, USA
April 19, 1935


STAFFORD
J. Francis
Vatican (USA)
July 26, 1932


SZOKA
Edmund Casimir
Vatican (USA)
Sept. 14, 1927

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electing a new pontiff

The conclave, from a Latin word meaning "with key," takes place 15-20 days after the pope's death. The exact date and time are set by the College of Cardinals. The election of a new pope takes place in the Sistine Chapel, with the cardinals living in the *Domus Sanctae Marthae*, a Vatican residence which is vacated by unauthorized people during the conclave.

The cardinals are locked in to ensure secrecy and to protect them from outside influence. Before the conclave begins, all telephones, cell phones, radios, televisions and Internet connections are removed. The rooms are swept for electronic bugs.

All cardinals who are under 80 years of age when the pope dies have the right to vote for the next pope. Also permitted in the conclave are selected medical personnel, clerics and housekeepers. All of them must swear absolute and perpetual secrecy about anything they learn there.

On the morning of the conclave, the cardinals celebrate Mass in St. Peter's Basilica. In the afternoon, they solemnly process to the Sistine chapel, where they take an oath to observe the rules laid down in *Universi Dominici Gregis*, Pope John Paul II's document governing papal election. After the oaths are taken, the camerlengo officially closes the conclave to unauthorized people.

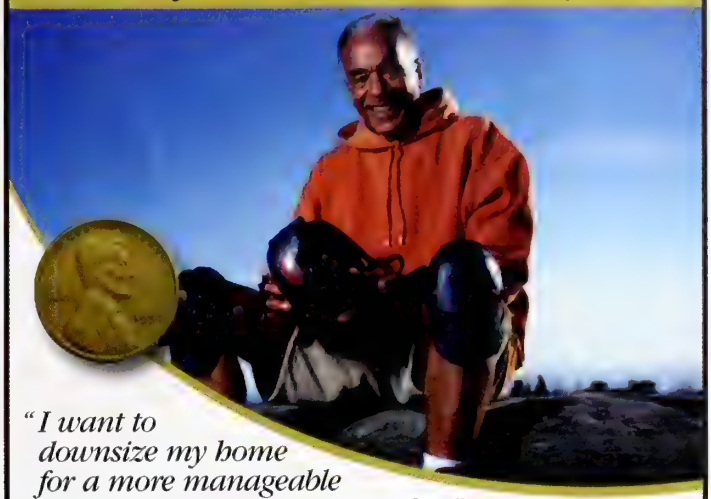
Election must now be conducted solely by secret ballot. The ballots are read by three scrutineers, selected by lot. As the names are noted and called out, one of the scrutineers threads the ballots together. The ballots are burned, with chemicals added to make the smoke white, for an election, or black, when there is no election. In a break with tradition, the ringing of bells will acompany the white smoke of a successful election.

Papal election is by a two-thirds majority. If there is no election the first afternoon, voting continues in the following days. There can be two votes each morning and two each afternoon.

If there is no election after three days, the cardinals may suspend voting for one day for prayer and discussion. Another seven votes take place, followed by another suspension. After the next seven ballots, if there is still no election, the camerlengo invites the electors to express an opinion about the manner of proceeding. In a radical departure from previous elections, Pope John Paul II's new rules allow a simple majority to determine whether the two-thirds requirement for election should be waived. If they so decide, then a simple majority of the cardinals can successfully elect the next pope.

Although the next pope will almost certainly be chosen from the College of Cardinals, it is not required. Theoretically, any man who is willing to be baptized, and ordained priest and bishop, could be elected. He does not have to be present.

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INTRODUCING

THE ALL NEW

NCCatholics

the magazine for the people of the Diocese of Raleigh

May 18, 1920	Born near Krakow, Poland.
June 22, 1938	Enrolls in the Faculty of Philosophy at Jagellonian University, Krakow.
October 1942	Begins clandestine studies for the priesthood in Krakow's underground seminary.
Nov. 1, 1946	Ordained a priest.
Nov. 15, 1946	Leaves Poland to continue his studies in Rome.
June 19, 1948	Receives a doctorate in philosophy.
Dec. 16, 1948	Earns a master's degree in theology .
Sept. 28, 1958	Ordained auxiliary Bishop of Krakow.
Dec. 30, 1963	Designated Metropolitan Bishop of Krakow.
May 29, 1967	Named a cardinal by Pope Paul VI.
Oct. 5, 1971	Elected to the Council of the Secretary General of the Synod of Bishops.
Oct. 16, 1978	Karol Wojtyla elected Pope following the death of his predecessor, John Paul I.
Jan. 25, 1979	Pope John Paul makes the first of more than 100 foreign trips, visiting the Dominican Republic and Mexico.
March 14, 1979	First encyclical, "Redemptor hominis," on the dignity of the human race.
June 2, 1979	First visit to Poland as Pope. Tells Poles: "Do not be afraid," triggering start of mass resistance to communism.
May 13, 1981	Assassination attempt by Mehmet Ali Agca wounds him in the abdomen, left hand and right arm.
Dec. 28, 1983	Visits Mehmet Ali Agca in his prison cell in Rome.
March 14, 2004	Becomes the third-longest-reigning pope in history.
April 2, 2005	Passes into eternal life.

His Holiness Pope John Paul II

1920-2005



NC Catholics official commemorative issue

NCCatholics
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Raleigh, NC 27606

Online: www.DioceseofRaleigh.org
www.NCCatholics.org

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NC Catholics



We have a pope

www.NCCatholics.org

spiritual fitness

Eucharistic spirituality
how we can be transformed

marriage

romancing the years – part 3
second marriages

ask first –
speak second

5 steps
to a closer relationship

El inmigrante y su iglesia:
las dificultades avivan la fe adormida

visit a place where

Communion happens every day

dear ncc

how do people who are allergic to wheat receive communion?

profile:

Good Shepherd:
hope flourishes in Hope Mills

plus:

priests celebrating anniversaries
share their wisdom.

theology 101:

vocation series part 2
seminarians move closer to ordination

we are the body of Christ

from the editor

One of the first Catholics I met when I came to the Diocese of Raleigh was a religious sister. She's pastoral administrator of a rural mission parish, and her work inspires by its hopefulness and surprises by its diversity. You may read more about her some other month in these pages. I spent the better part of a day in her parish. As evening approached, we were talking about various activities she conducted for her very poor parishioners. Two young women were expected, volunteers who were trying to discern their own callings through helping with this work. As the sun set, Sister got up and lit a couple of candles. "I like candles," she said. I smiled, because I was thinking, "Sister, you *are* a candle." A bringer of Christ's light to all the people she encounters.

What is the face of joy? Maybe we think of the ecstatic faces of saints in paintings, the tearful "Yes!" of a contest winner, new mothers with babies. But in the faces of many of the Catholics I've met in North Carolina, it's a quieter thing, serenity mixed with the confident anticipation of more joy: "This thing I believe the Lord can do through me actually happens, almost every day. 'Joy' is fulfilling my purpose. My purpose is the Lord's to order."

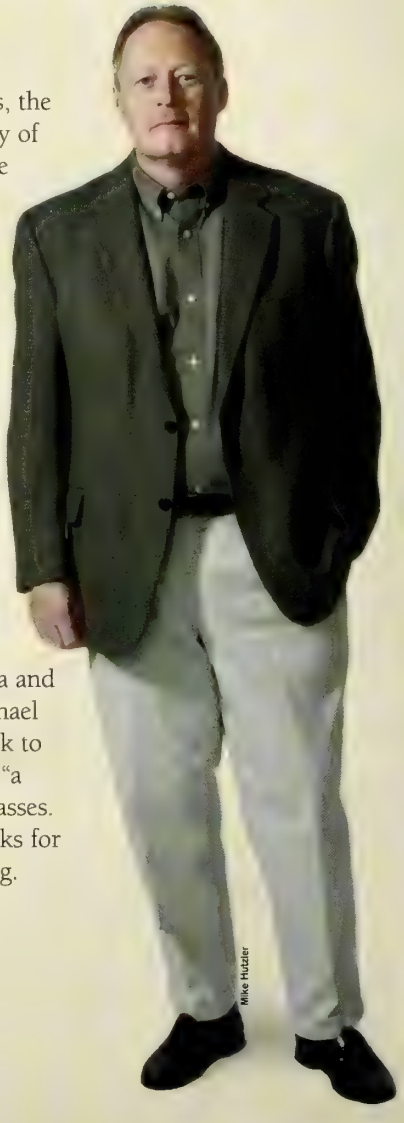
Our interactions with others, especially the poor and the marginalized, are a kind of communion, a bringing of Christ into the lives of our brothers and sisters.

These are people who understand something basic: *We are the body of Christ on earth.* Our interactions with others, especially the poor and the marginalized, are a kind of communion, a bringing of Christ into the lives of our brothers and sisters. That's our purpose. When we fulfill it, we understand joy.

The outreach of Catholic Social Ministries in this diocese is another place where I've seen this joy, a place where this kind of communion happens every day. For this issue, I spent part of an "ordinary" day at the Cape Fear Regional Office of CSM in Wilmington. I hope you'll join me there (page 12).

This month we're also giving special recognition to several priests in the diocese who are celebrating anniversaries of ordination: Bishop Gossman, Father Robert Shea and Father Alban Carroll, S.A., will all mark 50 years of priesthood this year. Father Michael Clay, diocesan director of vocations, will celebrate 25 years as a priest. When you talk to them, you don't get the feeling that these numbers are particularly significant. Being "a man for others" is just a commitment you try to live out every day and, well, time passes.

This is just the third issue of *NC Catholics*. I'm eager to hear your reactions. Thanks for being in touch with me at 715 Nazareth St., Raleigh, NC 27606 or reece@raldioc.org.



Mike Hudder

– Richard Reece is the editor of *NC Catholics*

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el hispano catolico | columns



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we have a pope

Pope Benedict XVI

A special section celebrating the election of Our Holy Father, Pope Benedict XVI.



NC Catholics
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Director of Communications

June 2005 • Vol. 1 : Issue 3

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Msgr. John Wall announces retirement



▶▶ On March 13, Msgr. John Wall, pastor of St. Michael the Archangel parish in Cary, announced his retirement after 45 years of priestly ministry. In a letter to St. Michael parishioners, Wall said that he had requested Bishop Gossman's permission to retire in July. "I took 10 months to discern my decision," Wall said, "but I realize that I'll be better able to serve the Church for many years to come if I step back from the day-to-day work and carry on as a priest without the pressure of full-time administration." Asked where he would go next, Wall said, "This is the next step in the discernment process. But here again, the Lord will lead me."

The Klein triplets



John (dad), Mark, Matthew, Arianna, Kaylin (front), Lorraine (mom), Luke

▶▶ On Feb. 26, John and Lorraine Klein added three new members to their family with the birth of their triplet sons: Matthew, Mark, and Luke. The boys join two older sisters, Arianna (7) and Kaylin (4). John is a supervisor for UPS, while Lorraine is planning on becoming a stay-at-home mom. The Kleins moved to Wake Forest in 2002 and are active members of St. Catherine of Siena parish. – Fr. Robert J. Kus

Silva is teacher of the year

▶▶ The Lewis Award, established in 1992 as the Teacher of the Year Award for teachers in diocesan schools, was awarded this year to Mrs. Michelle Silva, a kindergarten teacher at St. Thomas More in Chapel Hill. The presentation was made in April at St. Thomas More at a Mass celebrated by Bishop Gossman. Msgr. Gerald Lewis, after whom the award is named, was the homilist.

GWOC to distribute 3.5 million

▶▶ The diocesan capital campaign, God's Work – Our Challenge, will distribute $3.5 million that has been collected to assist with various diocesan needs. In April, All Souls Parish in Columbia became the first parish to achieve its GWOC goal. In fact, All Souls pledged and paid – 100% – $19,440 on a goal of $7,000.

BAA over 113% of goal

▶▶ As this issue went to press, Bishop's Annual Appeal pledges totaled $4,800,624, 113% over the diocesan goal. This means, according to Stewardship and Development Director Debbie Rossi, that "the mission of love continues. I want to thank all the parishes, pastoral leaders and volunteers for their tremendous efforts, both in encouraging the pledges and in reminding parishioners to fulfill those pledges so the BAA ministries can go on." At the parish level, 80 parishes exceeded their goals. Information on individual parish goals and performance is available on the stewardship and development page of www.dioceseofraleigh.org.

Mario Suarez – an update



▶▶ Mario Suarez, the migrant worker with leukemia whose story appeared in the April *NCCatholics*, headed to Mexico for treatment in the last week of April. According to Greg Mintel of St. Francis of Assisi in Raleigh, "The outpouring of love and support from our community has been wonderful. To date, we have raised almost $43,000 from 192 different donors to help with Mario's treatments. Mario really appears to be at peace."

Another St. Francis parishioner, a Cisco executive, anonymously matched up to $5000 for employee donations. Of the money raised to date, $12,000 has come from Cisco employees. "Mario is incredibly appreciative of all the love and support he has received here," Mintel said.

St. Germaine her people mocked her

santo del mes



The villagers mocked her piety and made fun of her deformities. Then they saw signs of God's favor on her and changed their minds.

Sta. Germana Cousin
Nació en 1579
Murió en 1601
Su fiesta se celebra el 5 de junio

▶▶ Lo que la hizo famosa:

Germana fue marcada por el sufrimiento desde el momento de su nacimiento. Tenía una mano deformada y era escrofulosa. Su madre murió cuando ella era un bebé y su madrastra la maltrataba. Murió joven luego de llevar una vida muy dura.

▶▶ Su momento más difícil:

Germana era despreciada por su madrastra. Influenciado por su esposa, el padre de Germana la hechó de su casa para evitar el contagio con escrófula. Desde su niñez trabajó de pastora volviendo en la noche a su cama de ramas de enredadera en el establo o la buhardilla.

▶▶ Lo que la hizo santa:

Germana observó muchas austeridades y devociones. Iba a Misa todos los días; cuando sonaban las campanas para llamar a los fieles, ella clavaba su cayado en la tierra y dejaba su rebaño al cuidado de Dios. A pesar de que las praderas estaban junto a bosques plagados de lobos, nunca perdió ni una sola oveja.

Los vecinos se mofaban porque la veían muy piadosa y se reían de sus deformidades. Pero luego, al ver indicios de que ella gozaba del favor de Dios, cambiaron de opinión. Para ir de las praderas a la iglesia, Germana tenía que cruzar un arroyo. Luego de una lluvia fuerte el arroyo se volvió infranqueable. Cuando Germana necesitó ir a la iglesia, las aguas se apartaron para que ella pudiera cruzar el arroyo a pie. Ni siquiera sus vestidos harapientos se mojaron. Aunque era extremadamente pobre, ella compartía sus escasos víveres con todos los que tuvieran hambre.

▶▶ Forma en la que murió:

El padre de Germana finalmente se dio cuenta de lo mal que había tratado a su hija y le pidió que viniera a su casa a vivir con la familia. Sin embargo, ella le rogó que le permitiera permanecer en su posición humilde y murió mientras dormía en su cama de ramas a la edad de 22 años.

La tumba de Germana fue abierta en el año 1644 y se comprobó que su cuerpo no se había descompuesto para nada. El cuerpo fue sacado de la tumba para ser exhibido en la iglesia parroquial. Se le atribuyeron muchos milagros a su intercesión y fue beatificada en el año 1850.

▶▶ Oración:

Señor, Sta. Germana fue una de las más dulces y bondadosas de tus ovejas. Danos la gracia de ser tan generosos y de buen corazón como fue ella. Te pedimos esto por intermedio de Cristo nuestro Señor. Amén.

saint of the month

St. Germaine Cousin
Born: 1579
Died: 1601
Feast: June 5

▶▶ Claim to Fame:

Germaine was marked with suffering from the time of her birth. She had a deformed hand and scrofula. Her mother died when she was just an infant and her stepmother abused her. She died young, after a hard life.

▶▶ Lowest Moment:

Germaine's stepmother scorned her. Under his wife's influence, Germaine's father banished Germaine from the house to avoid the contagion of scrofula. From childhood, she worked as a shepherdess, returning at night to a bed of vine branches in the stable or garret.

▶▶ Why she is a saint:

Germaine practiced many austerities and devotions. She went to Mass every day; when the bell rang to call worshippers, she stuck her staff in the ground and left her flocks in God's care. Even though the pasture was next to the wolf-infested forest, she never lost a single lamb.

The villagers mocked her piety and made fun of her deformities. Then they saw signs of God's favor on her and changed their minds. In order to go to the church from her pasture, she had to cross a stream. After a heavy rain, the stream would become impassable. When Germaine needed to go to church, the waters parted for her to walk through and her ragged garments never even got wet. Also, although she was extremely poor, she shared her meager rations with anyone who was hungry.

▶▶ How she died:

Germaine's father finally realized how badly he was treating his daughter and asked her to come home and live with the family. She begged to stay in her humble position, however, and died in her sleep on her bed of vines at age 22. Germaine's grave was opened in 1644 and her body had not decomposed at all. It was removed from the grave and displayed in the parish church. Many miracles were attributed to her intercession, and she was beatified in 1850. –

Elizabeth Solsburg

▶▶ Prayer:

Lord, St. Germaine was one of the gentlest and kindest of your lambs. Give us the grace to be as generous and open-hearted as she. We ask this through Christ our Lord. Amen.

NC Catholics: how do people who are allergic to wheat receive Communion?

since you asked...

since you asked... this month with Bea Callery



Dear NC Catholics:
How does someone who is unable to tolerate the gluten in wheat, like someone with celiac disease, receive Communion?

Would you risk doing permanent damage to your health for a slice of pizza, a piece of birthday cake, or a peanut butter sandwich? This is the dilemma facing persons with celiac disease, or celiac sprue, who are unable to digest gluten, a protein found in grains such as wheat. When these individuals eat foods containing gluten, their immune system responds by damaging the villi in the small intestine.

Without villi nutrients from food are not absorbed and a person becomes severely malnourished. Other complications may include cancer, osteoporosis, anemia, and seizures. There is no cure for celiac disease and no medication to treat it. Currently it is estimated that one in 133 persons in the United States has celiac disease, but this number is expected to rise as physicians become more aware of the condition and its symptoms.

Because so much is still to be learned about celiac disease and less than one-eighth teaspoon of flour per month may cause damage, most patients are advised to follow a totally gluten free-free diet. Obviously the reception of holy Communion, with Eucha ristic bread made only from wheat and water, provides special difficulties for Catholics with gluten intolerance. Catholic celiacs often speak about a sense of loss or isolation from the Eucharist.

While the church has ruled that the use of a completely gluten-free host would be invalid, there are some options for Catholic celiacs. A host with a gluten content of less that 0.01% has been developed and approved for use in the United States. This host contains unleavened wheat and water and no additives.

Many people who are gluten intolerant are able to consume this host or a part of it with the approval of their doctors. However, special precautions must still be taken. The low-gluten host must be kept separate from regular altar breads at all times. Often individuals bring their own hosts to Mass in a pyx in which the host is kept even during the consecration. In other cases the parish maintains a supply of low-gluten hosts and communicants simply identify themselves before Mass so that hosts may be consecrated for their reception.

Of course, celiacs who are unable to tolerate even this small amount of gluten are still able to receive the body and blood of Christ, whole and entire, by receiving the species of wine only. Some additional precautions must be taken when administering the Precious Blood to those who are gluten intolerant. They are unable to receive from the chalice in which the priest has placed a particle of the host for the "commingling" or from any chalice that might have been "cross contaminated" with gluten. A separate chalice should be reserved for gluten-intolerant communicants.

In rare cases when individuals suffer from celiac disease and are also alcohol intolerant, mustum (grape juice which has no additives, is not pasteurized, and has a very low alcohol content) may be consecrated. In this way, those who suffer with these conditions can still be nourished by the body and blood of Christ.

Those who are gluten intolerant (and alcohol intolerant) should talk with their pastors about their needs. The pastor will then contact Bishop Gossman for permission to use low-gluten hosts or mustum. Pastors can also contact Monsignor Tim

It is estimated that one in 133 persons in the United States has celiac disease, but this number is expected to rise as physicians become more aware of the condition and its symptoms.

what year did Sojourner Truth say, 'Ain't I a woman?'

history quiz



Sojourner Truth, the African-American abolitionist and suffragist gave her famous *Ain't I a Woman?* speech at the Women's Rights Convention in Akron, Ohio, on **May 28, WHAT YEAR?**

More than a climbing toy for King Kong, the Empire State Building in New York City was the tallest skyscraper in the world when it officially opened on **May 1, WHAT YEAR?**

Before *Peanuts*, before *Blondie*, and even before *The Katzenjammer Kids*, the first newspaper cartoon in America was published in the *Pennsylvania Gazette* on **May 9, WHAT YEAR?** The cartoon showed a divided snake with the motto, "Join or Die."

The most famous musical version of the *Hail Mary* debuts. Madame Caroline Miolan-Carvalho sang Charles Gounod's *Ave Maria* in its first public performance on **May 24, WHAT YEAR?**

Answers: 1851, 1931, 1754, 1859

19%

of Americans believe abortion should be illegal in all circumstances.

poll

what's the most satisfying part of being extraordinary minister of Communion?

▶▶ NC Catholics asked extraordinary ministers of Communion from **St. Michael Church in Cary,** "What is the most satisfying part of being an extraordinary minister of Communion?"



Mary Jo Clancy
Feeling the actual physical connection of Jesus, me and the communicant – feeling Jesus joining the whole congregation into himself.



JoAnna Yoder
Seeing the face of Christ in each member of our congregation as they come to the altar to receive the body of Christ.



Dick Friedewald
I love the connection I feel with those receiving our Savior when I give them his precious body. We really become the body of Christ.

O'Connor, diocesan director of liturgy, for information concerning the purchase of low-gluten hosts or mustum.

Dear NC Catholics:
What is the Church's position on a Catholic receiving Communion at a Protestant service?

In John's gospel, shortly before he is arrested Jesus prays "that all may be one" (John 17:21). The sad reality is that all are not yet one, and among Christians this lack of unity is nowhere more evident than in our celebrations of the Eucharist.

For Catholics, there is an essential relationship between the sacraments and the faith of the church. Eucharist and the other sacraments are for the church signs of unity of faith, worship, and community life, in addition to being actions of the Holy Spirit through which individuals encounter God in special ways. Our "Amen" before receiving holy Communion shows our acceptance not just of receiving Jesus, but also our participation in the life and teachings of the church.

By church law, Catholics ordinarily receive holy Communion only from Catholic ministers. However, there are certain conditions of pressing necessity under which Catholics may request and receive Communion from non-Catholic ministers whose churches, such as the Eastern churches separated from Rome, have valid sacraments.

However, it is important for Catholics to keep in mind that there are some differences in practices regarding Communion between the Catholic and Eastern Orthodox churches. We need to respect these practices and policies and not assume that we will always be welcome to receive communion in these churches. Occasionally, churches print their policy regarding sacramental sharing in their worship aids; if not, it would be best to speak with an appropriate minister before the start of the liturgy.

– Bea Callery is director of the diocesan Office for Lay Ministry.

Send your questions to:
"Since you asked..."
715 Nazareth St.,
Raleigh, NC 27606
Or: reece@raldioc.org

NC Catholics online resources

▶▶ More Catholic questions, answers and online discussion: **CatholicQandA.org**

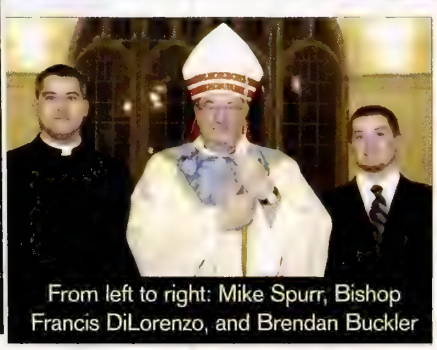
▶▶ Know an inactive Catholic? Invite them to visit: **www.OnceCatholic.org**

▶▶ Diocesan Division of Evangelization and Catechesis: **919.821.9746**

Vocation series part 2:
seminarians move closer to ordination



From left to right: Marco González, Fr. Larry Christian (Rector), and Jaiber Hurtado.



From left to right: Mike Spurr, Bishop Francis DiLorenzo, and Brendan Buckler

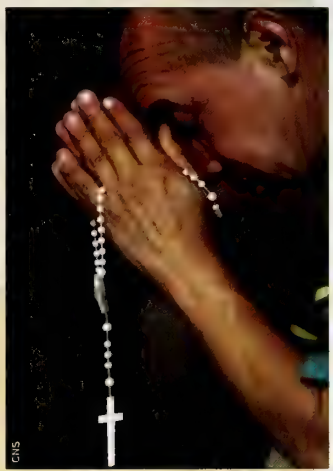


From left to right: Tony DeCandia, Fr. Michael Clay, and Romen Acero.

discernment
a story of a call answered

Mark's college major was restaurant management. Anxious to use his knowledge, he opened a restaurant. The enterprise failed. An aunt, who was a real-estate agent living in another city, invited him to join her in the real estate business.

Mark knew he was a good salesperson, so he accepted his aunt's invitation and moved. He began selling real estate. But when the pastor at his new parish asked for more choir members, Mark joined the choir. Later, when the pastor asked for help with the youth ministry, Mark volunteered. So it went, until one day his aunt said, "Mark, either you sell real estate or you work for the church, it seems you can't do both." It was then he became aware once again of something he had experienced before in his life – a sense that he was called



CNS

There are three distinct aspects to a church vocation:

- who the Lord calls us to be
- how the Lord calls us to become ourselves in God (spirituality)
- what the Lord calls us to do for God and for others (ministry)

(*Vocations Anonymous*, Sister Kathleen Bryant, RSC) – Fr. Matt Fedewa

During the current academic year, six seminarians studying for the Diocese of Raleigh were installed into the Office of Reader or the Office of Acolyte in ceremonies celebrated in their seminaries.

Two students were installed at ceremonies celebrated at St. Mary's Seminary in Baltimore on Feb. 16. Bishop Robert McManus of Worcester, Mass., installed these men in their respective ministries in the name of Bishop Gossman. Romen Acero, 37, is the son of Flor Maria Molina and the late Luis Alfredo Acero of Bogotá, Colombia. He is a first-year theology student and was installed into the Office of Reader. The other seminarian was Anthony DeCandia, 33, the son of Anthony A. and Sharon DeCandia of Charlotte. He is a second-year theology student and was installed into the Office of Acolyte.

These ceremonies mark a threshold in the life of a seminarian and bring them one step closer to ordination.

Two other students were installed at ceremonies celebrated at Theological College in Washington, D.C., on Feb. 7. Bishop Francis DiLorenzo of Richmond, Va, installed these men for Bishop Gossman. Brendan Buckler, 25, is the son of Michael and Carol Buckler of Waynesville, N.C. He is a pre-theology student and was installed into the Office of Reader. Michael Spurr, 41, the son of Richard and Carol Spurr of Chatfield, Minn. and

Bishop F. Joseph Gossman announces the following pastoral assignments:

assignments

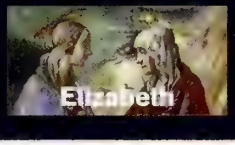
bible quiz
who's related?











a father of Jacob and Esau

b brother of Moses

c mother of John the Baptist

d husband of Ruth

e great-grandmother of King David

Answers:
Ruth-e, Aaron-b, Boaz-d, Isaac-a, Elizabeth-c

brother of Bill, of Wake Forest, was installed into the Office of Acolyte. He is a first-year theology student.

The last two seminarians were installed in ceremonies celebrated at Assumption Seminary in San Antonio, Texas, on Oct. 23, 2004, by Bishop Patrick Zurek, auxiliary bishop of the archdiocese. Marco Antonio González, 33, is a native of México and has been affiliated with the diocese as a seminarian since 1999. He is a second-year theologian at the seminary and was installed into the Office of Acolyte. His parents, Soledad Hernández and Roberto González, live in Tepic in the state of Nayiarit in México. His brother, Juan José González, lives in Faison. Jaiber Hurtado, 31, is also a second-year theologian. His parents are Hernando de Jesus Hurtado and Blanca Ligia Ramirez of Marinilla, Colombia. He was installed into both offices.

These ceremonies mark a threshold in the life of a seminarian and bring him one step closer to ordination. In the Diocese of Raleigh, the Office of Reader is the first liturgical rite celebrated in the life of its seminarians. It recognizes the progress a candidate has made and installs him into the permanent role of public reader of the Word of God and teacher of the faith. The Office of Acolyte recognizes further progress in a seminarian's life and permanently associates him with service of the altar and services of public divine worship.

– Fr. Michael Clay

Effective April, 1, 2005

Reverend Deacon Juan Nay Enriquezis appointed Pastoral Administrator of the Mission of St. Isidore Church in Stedman, NC.

Effective July 5, 2005

Reverend Bruce Bavinger, S.J. is appointed Parochial Vicar for Hispanic Ministry at Our Lady of Perpetual Help Parish, Rocky Mount, and St. Therese Parish in Wilson, NC.

Reverend Joseph T. Brennan, O.S.F.S. is appointed Parochial Vicar at Immaculate Conception Parish in Wilmington, NC.

Reverend Edward Burch, Parochial Vicar at St. Mark Parish, Wilmington, is appointed Parochial Vicar at St. Patrick Parish in Fayetteville, NC.

Reverend John Alex Gonzales, Parochial Vicar of St. Thomas More Parish, Chapel Hill, is appointed Campus Minister at The Doggett Center for Catholic Campus Ministry at Aquinas House, NC State University, and Assistant Vocation Director.

Reverend Patrick Keane, Parochial Vicar at St. Patrick Parish, Fayetteville, is appointed Parochial Vicar at St. Mark Parish, Wilmington and Sacramental Minister at the UNC, Wilmington.

Reverend Robert F. Ippolito, M.S., Temporary Administrator of St. Therese Parish, Wrightsville Beach, is appointed Pastor of St. Brendan the Navigator Parish, Shallotte, NC. Reverend Hector LaChapelle, M.S., member of the La Salette Missionaries, is appointed Parochial Vicar at St. Brendan Parish in Shallotte, NC.

Very Reverend Phillip M. Leach, Vicar for Higher Education and Pastor of the Newman Catholic Student Center Parish at the UNC, Chapel Hill, is granted a one-year extension as Pastor.

Reverend Monsignor John F. O'Connor, V.F., Pastor of Our Lady of Lourdes Parish, Raleigh, is appointed Pastor at St. Michael the Archangel Parish in Cary, NC.

Reverend Walter Ospina-Briceno, Parochial Vicar at St. Therese Parish, Wilson, is appointed Administrator of St. Therese Parish, Wrightsville Beach and Hispanic Minister at St. Mary Parish in Wilmington, NC.

Reverend Gregory D. Spencer, Campus Minister at The Doggett Center for Catholic Campus Ministry, NC State University, is appointed Parochial Vicar at St. Thomas More Parish in Chapel Hill, NC.

Reverend Robert P. Staley, Parochial Vicar at St. Michael the Archangel Parish, Cary, is appointed Pastor of Our Lady of Lourdes Parish in Raleigh, NC.

Reverend James M. Turner, O.S.F.S., is appointed Parochial Vicar at Holy Redeemer by the Sea Parish in Kitty Hawk, NC.

Reverend Gerald Waterman, OFM Conv., Pastor of Sacred Heart of Jesus Parish, Danbury, Connecticut, is appointed Campus Minister at Elon University, Elon, NC.

Reverend Trent L. Watts, assisting at Sacred Heart Parish, Southport is appointed Pastor of Sacred Heart Parish in Southport, NC.

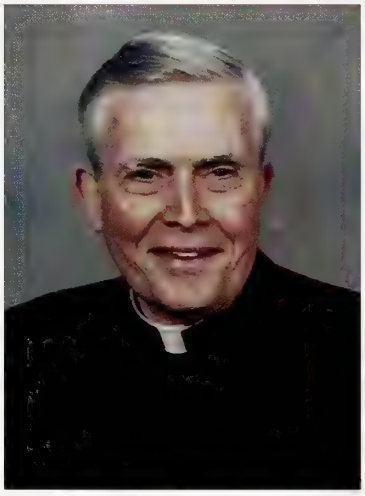
Reverend Joseph J. Yaeger, Parochial Vicar at St. Mary, Mother of the Church Parish, Garner, is appointed Pastor of St. Elizabeth Church in Farmville and Campus Minister at Newman Catholic Student Center at East Carolina University in Greenville, NC.

Continued on page 29.

voices in our church
this month's topic: the Eucharist

from the bishop

The Sacrament of Love



It happened not many years ago. The mother was a charming, intelligent woman. Born in New England, she was tough and resilient but above all a Catholic with unshakable faith in God's providence.

She and her daughter, an only child, enjoyed an unusually close relationship. After her husband's death, they did everything together – shopping, chatting, sharing the lives of her two granddaughters. And then, suddenly, she was diagnosed with a fast-growing cancer. The lighthearted activity they had shared was replaced by days of pain, prayer, and patient waiting. And then the mother died.

Jesus wanted to remain present to us always. As he was about to offer himself on the cross to save us, he wanted us to remember the love with which he loved us "to the end," even to giving his life.

As the family left the cemetery, the undertaker handed the daughter a box and said that the mother had left instructions to give it to her after the funeral. When she arrived home she opened it: Inside were 30 small, beautifully wrapped boxes and a note that read, "I do not want you to be sad at my leaving but to remember all the happy times we spent together. Open one box each day and you will find a remembrance of me and all the love and joy we shared and will one day share again." In the midst of suffering, she had thought of the daughter she was leaving behind and tried to leave something of herself.

Jesus wanted to remain present to us always. As he was about to offer himself on the cross to save us, he wanted us to remember the love with which he loved us "to the end," even to giving his life. His sacrifice is so decisive for our salvation that Jesus offered it and returned to the Father only after he had left us a means of sharing in it, as if we had been there. In the Eucharist, Jesus is truly in our midst under signs that express his love. He who gave himself up for us left us the gift of himself so we can partake of his presence. Jesus awaits us in this sacrament of love. Let us not refuse the time to meet him, full of faith and thanksgiving. Let our adoration never cease.

– Most Rev. F. Joseph Gossman is the Bishop of Raleigh

pastor's perspective

Diversity in the Liturgy in Raleigh

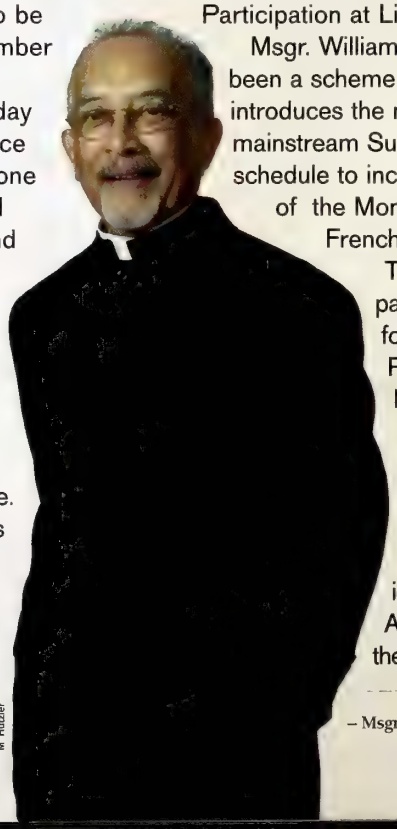
Vatican Council II's first document was The Constitution on the Liturgy. Its teaching on and renewal of the Liturgy have been furthered by Pope John Paul's Letter *Mane Nobiscum, Domine.* Our Holy Father spoke on the centrality of the Eucharist in the Liturgy of the church and in our lives.

Pope Paul VI buttressed the role of the liturgy in our faith formation by permitting the vernacular to be used in the celebration of the Eucharist. In the Diocese of Raleigh, this centrality has been recognized in a special way by an effort to celebrate the Eucharist in various languages.

In the Diocese of Raleigh, Mass is now celebrated in various vernaculars – Spanish, Korean, and Vietnamese on a regular basis. With the arrival of Catholics from Africa, a monthly Mass in French for the French-speaking Africans is celebrated and one for the English-speaking Africans so that the English speakers can celebrate the Eucharist with music in their native tongues and hear God's word read in their native tongues.

This helps to keep the Eucharist central in their lives. There has been a falling away from Christian denominations among these people because these Christians were quicker to respond to the language needs of the people and also quicker to welcome them and their culture than our Church.

St. Joseph Church in Raleigh has come up with a plan to respond to our brothers and sisters of other tongues in a small but significant way. They have as part of their liturgical ministry a program to foster "Diverse Community Participation at Liturgy."



M. Holzler

Msgr. Williams, the pastor, says, "There has been a scheme in place for several years that introduces the music of African Catholics into the mainstream Sunday worship." There is also a schedule to incorporate the music and customs of the Montagnards, the Polish and the French-Africans into the Sunday Liturgy. This is certainly an outreach other parishes can adopt. In this way we follow in a practical way the call of Pope John Paul in "Mane Nobiscum, Domine." Our Holy Father said "The Eucharist is both the source of ecclesial unity and its greatest manifestation. …

At each Holy Mass we are called to measure ourselves against the ideal of communion which in the Acts of the Apostle paints a model for the church in every age." (#21 & 22).

– Msgr. Thomas P. Hadden

Los Milagros de la Eucaristía

Los padres de familia agradecen cada dia el milagro de la vida de sus hijos, pero hay momentos especiales en los que los padres reconocen a sus hijos como grandes, reconocen que hay milagros en sus vidas y reconocen algo muy especial en su proceso de crecimiento, el cual produce alegria, nostalgia y lágrimas. Esto sucede el dia de la Primera Comunión en el que celebramos un gran milagro en la vida de los niños y de sus familias.

Pero no es sólo el milagro que Jesús se haga presente en la Sagrada Eucaristia, sino que los niños lo reciben en su Primera Comunión y lo viven en Comunión con la Iglesia el resto de la vida.

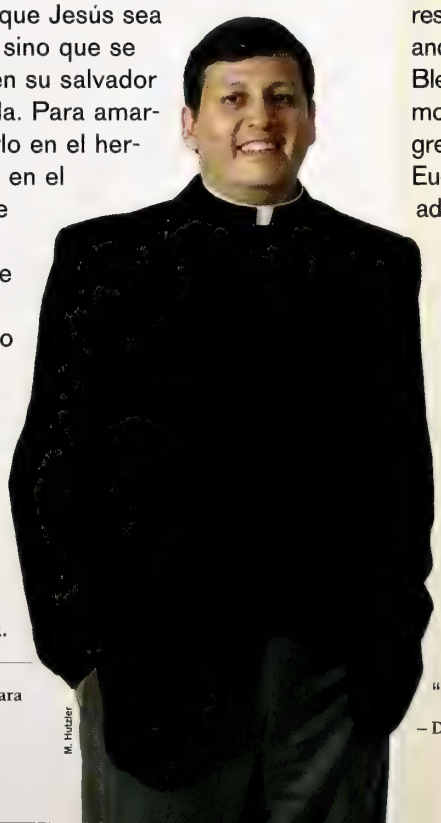
No es sólo el milagro que sus padres lo acompañen en este dia tan importante, sino que lo han acompañado durante todo el proceso de preparación y lo continuarán acompañando, impulsando e invitando a la parroquia todos los domingos de la vida.

No sólo es el milagro que los niños se vuelvan jóvenes y adultos sino que su fe crece junto con sus cuerpos y que ellos compartan esa alegria con sus amigos de ser hijos de Dios y testigos de su amor en el mundo.

No sólo es el milagro que continúen recordando las enseñanzas del catecismo que aprendieron cada semana sino que las practiquen durante toda la vida y sobretodo busquen cada dia conocer más a Jesucristo como la verdad que da la vida y la libertad.

No sólo es el milagro que Jesús sea el alimento de sus vidas sino que se convierta en su amigo, en su salvador y en el modelo de su vida. Para amarlo con obras, para servirlo en el hermano y para encontrarlo en el corazón que se convierte en su Santuario.

No sólo es el milagro de saber que Jesús continua presente en el Tabernáculo o en el Sagrario sino que allí se queda silencioso bendiciendo las manos que lo hacen presente, las vidas de tantos que lo acogen en sus corazones y fortaleciendo a todos para que vivamos su amor y su misericordia.


M. Hudder

– Padre Fernando Torres Vicario para los Hispanos. Diócesis de Raleigh.

"Could you not watch with me?"



Every week we have the gift of receiving Christ in the Eucharist at Mass. But a sometimes overlooked treasure of our Catholic faith – and a devotion that Saint Alphonsus Liguori called "the greatest after the sacraments, the one dearest to God and the one most helpful to us" – is that this same Christ is available to us through Eucharistic adoration.

Eucharistic adoration comes down to something very simple: It's Jesus, fully present and waiting for us to come visit him.

Pope John Paul II emphasized this simplicity in his *Ecclesia de Eucharistia* (Encyclical on the Eucharist) when he wrote of Eucharistic adoration, "It is pleasant to spend time with (Jesus), to lie close to his breast like the Beloved Disciple and to feel the infinite love present in his heart."

Eucharistic adoration comes down to something very simple: It's Jesus, fully present and waiting for us to come visit him.

All churches have the Eucharist reserved in a tabernacle to be adored and worshiped by parishioners. Most also expose the Blessed Sacrament on the first Fridays or Saturdays of the month. Our Lady of Lourdes Church in Raleigh has this on a greater scale: It offers perpetual adoration, where the Eucharist is exposed at all hours and constantly watched and adored. The door to the chapel is always open.

Saint Francis of Assisi spent long hours adoring Christ in the Blessed Sacrament, as did Saint Margaret Mary Alacoque and Saint Pio of Pietrelcina. Saint Maximilian Kolbe, when building his many foundations, ordered that the Eucharistic chapel be constructed before even the friars' cells, as it was more important.

What did these saints do in adoration – and what should we do? First and foremost, go. Once there, the Holy Spirit will lead the way. Pray and listen. If you ever need motivation to stop by the church or the chapel to visit Jesus, ask a friend who visits regularly how Eucharistic adoration has impacted his or her life.

Lastly, consider Jesus' words to Saint Peter at the Garden of Gethsemane on the morning of his crucifixion: "Could you not watch one hour with me?"

– Dana Lorelle was Staff Writer for the NC Catholic newspaper.



visit a place where Communion happens every day

By Rich Reece | Photography by Erin Whittle



cover story

Catholic Social Ministries feeds the hungry, welcomes strangers in Wilmington

At 8:30 on a Tuesday morning, the parking lot by the yellow frame house behind the Bojangles, just off Highway 74 in Wilmington, is empty. The house is the office of the Cape Fear Region of Catholic Social Ministries, where the hungry from six counties are fed and strangers are welcomed six days a week.

Office Manager Martha Crilly opens the door and says there's a problem today. The Food Pantry is low. Normally, individuals or families who need food can get bags of it here: canned fruits and vegetables, peanut butter, cereal and rice. Because of the shortage, Martha's not sure I'll see the usual number of clients today. ▶▶



She doesn't need to worry. By 9 a.m. the office is bustling. Corey, a graduate student in administrative science at UNC Wilmington, is circulating needs assessment surveys. Adriana Pridgen, a staff member and a specialist in immigration law, is explaining the surveys to clients in Spanish. Sonia Royez, the office's Hispanic Case Manager, is already talking to clients. Linda Pierce, who directs the office, is checking e-mail. Three college undergraduates have appeared: Amanda Padgett, Lindsey Morton and Stacey Tearce. Martha teases Stacey about her green shoes, which perfectly match her green jacket. "I want those shoes," she says. The young women are frequent volunteers here: Today they'll take Linda's Jeep to Wal-Mart to replenish the food pantry.

Julia and Aurora, two young Hispanic women, are here with their children. Julia's baby is three weeks old. Noticing the blue trim on the baby's clothes I ask her, "How old is your son?" Sonia corrects me: "It's her daughter, but blue clothes were the only ones she could find." CSM does prenatal counseling for young mothers, many of them recent immigrants, and after their babies are born they help with more counseling about the care and feeding of the infants, as well as dispensing clothing, baby formula, and disposable diapers. Out in back of the office is the "Baby Shed," where mothers can receive donated strollers and car seats for their babies. Sonia explains, "A lot of the moms don't know about the car seat laws in North Carolina. One of the biggest problems migrants have when they come here is understanding traffic laws. Rules, even about things like drinking and driving, are different here than where they came from, and the police are looking for infractions." She is talking to Julia, in Spanish, about breast feeding. On the table between them are new clothes and blankets – pink – for Julia's daughter, Maria. "Language can be a very serious problem," Sonia explains. She tells about a woman who arrived with stomach pains, apparently from acid reflux. She was told to get Rolaids at the drugstore. When she failed to improve, it was discovered she'd been taking Rogaine.

Linda has a check (courtesy of a local parish's Needy Family Program) and car keys for the young women from UNCW. Like everyone else here, she's aware that I'm writing a story about their work. As director of the center, it's Linda's job to raise the funds to keep the operation going. They've recently experienced a disappointment. A fundraising event scheduled for St. Patrick's Day had to be canceled due to lack of participation. "People hear that Catholic Social Ministries needs donations, and they say, 'What about the Bishop's Annual Appeal? Weren't you just asking for money last week?'" But there are many different needs, and help from many sources is required to meet them. So Linda is naturally concerned that I understand and communicate just where CSM's help comes from, and what that help means to her clients. "The Bishop's appeal provides about a third of what we need," she says. "We raise the rest ourselves. Every year we apply for a grant from the Cape Fear Area United Way, which partially supports Sonia's position. Local parishes are terrifically generous. They gather donations for our Food Pantry, and at Christmas for toys for children in the region. Some members of the Spanish



For information on the Diocese of Raleigh log onto www.DioceseofRaleigh.org



Department at UNCW will be having a toiletry drive: They're showing a movie and the price of admission is something like a bar of soap or a bottle of shampoo. A Boy Scout troop and a Cub Scout pack in the area have 'adopted' us, and do a food drive.

"There are so many generous people who help us. But there are always people in need and they always outnumber the donors, so we have to keep asking."

That's how charity works. But what I'm seeing here is people happily helping people in need. I'm seeing communion, sharing and trust. My photographer, Erin, is quietly moving around the office. Adriana is explaining to one of the young women that we need her to sign a release to take her picture. From the little Spanish I understand, I can tell that Adriana is at pains to explain that the help the young woman seeks depends in no way on her willingness to sign the release. After a brief exchange, Adriana smiles at me: "She says if I say it's all right, then it's all right."

"There are so many generous people who help us. But there are always people in need and they always outnumber the donors, so we have to keep asking."

Mid-morning, a silver-haired man comes to the door. "I've just changed jobs," he says, "and I need food for one person for one day. Just one day." Martha tells him supplies will be better in a while, but meanwhile finds what he needs. "Wow," he says as he leaves with two sacks of groceries. "I'll have to go some to eat all this in one day."

A little later Alvia Hernandez walks in with her husband, her son and two young women. Not long ago Alvia was a client. Her family (her husband is a disabled American veteran) had no money or food; she had no job. She so admired the way she was treated by the staff at CSM that she now volunteers here herself, translating, driving clients to the doctor, whatever is needed.

A certain anxiety has developed. It's 11:30 and the college girls haven't returned from the store yet. Someone jokes about their taking Linda's Jeep on spring break. When they do return, around noon, it's plain to see what's taken so long. It takes a brigade, several of us, to transport scores of heavy bags of canned goods and supplies from the car to the kitchen. Amanda and Lindsey go to work sorting the groceries and putting them in the pantry.

Because I'm writing a story, I haven't come here with a blank slate. I'm thinking about the theme of Eucharist, the way that all of us Catholics are the Body of Christ in the world, charged with being the incarnation of Christ's love for others. I'm thinking about the plight of a migrant worker in North Carolina. To start with, I may be thousands of miles from the people I love, forced to choose between my family's long term security and the immediate need for the support of a parent or a son or daughter. I'm in a place where I not only don't know the language, I don't know the laws, and I can easily find myself on the wrong side of them. What if I get sick? Where do I go? What if I die? How will my family know? There are some people here who want to take advantage of my inexperience. Who can I trust? What if my children are here? Where can I send them to school?

Not all the clients of Catholic Social Ministries in Wilmington are Hispanic. Not all are Catholic. ("We're here for all people," Linda Pierce reminds me.) But the Catholic connection does seem to inspire a trust in the people who seek help here. As does the generosity, the selfless giving of time, money and talent, of these and many other members of the Body of Christ.

Catholic Social Ministries near you

Burlington, NC 27216
Centro la Comunidad
Angel Romero, Coordinator
336.222.6868

Durham, NC 27702
902 Broad Street
Susan Gilbertson, LCSW, Director
919.286.1964

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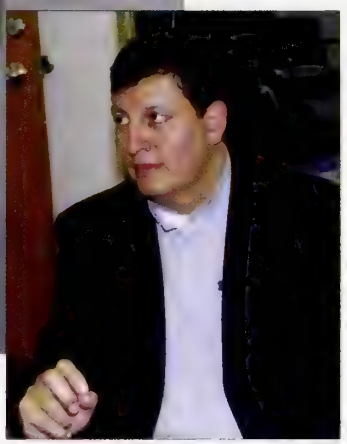
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El inmigrante y su Iglesia:
las dificultades avivan la Fe dormida





Aprendamos a identificar nuestra Iglesia Católica, apostólica y romana. Muchos otros quieren pescarnos cuando nos equivocamos de puerta. Si nos quedamos allí estamos rompiendo con nuestra Fe.

Cada reto en la vida de un inmigrante es traumático. Y uno de ellos es la reintegración a su Iglesia. La mayoría de los latinoamericanos siguen a la Iglesia Católica, Apostólica y Romana y ésta es prioritariamente la que ellos llegan buscando en EU al necesitar el soporte espiritual de su culto religioso.

Si bien en Sudamérica tenemos una iglesia católica en cada esquina, aquí no todas las que hay – que son muchas – son católicas. En su afán por nuevos adeptos otras iglesias aprovechan cuando los inmigrantes se equivocan de puerta y les ofrecen prácticas religiosas copiadas de la apostólica y romana. Así los feligreses cambian de religión, algunas veces por ignorancia y otras concientemente. En la práctica sucede muy fácil, empiezan a asistir a otro culto y a practicarlo. Esto representa una infidelidad a nuestra Iglesia y un rompimiento con nuestra Fe.

Una de las confusiones más comunes se presenta con la Iglesia Episcopaliana, que se llama a si misma católica, y efectivamente sigue casi las mismas tradiciones pero no obedece al Papa ni reconoce la Eucaristía como la verdadera presencia de Cristo, ni la unción de los enfermos. Acepta el matrimonio, el bautizo y la confirmación.

El Padre Fernando Torres, vicario Apostólico de la diócesis de Raleigh denuncia esta competencia: "los Episcopalianos utilizan nuestras tradiciones para engañar a nuestros feligreses. Una es el amor a la Santísima Virgen Maria. Esta es una devoción muy importante. Pero precisamente por la fuerza de la fe en Maria, los Episcopalianos que nunca reconocieron a la Virgen, ahora utilizan su imagen en la Iglesia como anzuelo para los hispanos. No son auténticos en este culto. Celebran diferente cuando ejecutan la misa en inglés. En español regresan a la Fe católica apostólica y romana, pero o en ingles continúan las tradiciones anglicanas. Así pueden confirmarlo los hispanos si en lugar de ir a la ceremonia de los Episcopalinaos en español acuden a la que hacen en ingles. Entonces descubrirán el engaño. Esto revela su dualidad y falta de autenticidad y se requiere que los hispanos tengan el valor de denunciarlo y no permitan que se juegue con nuestras creencias sagradas".

Sentido de pertenencia a la parroquia

El Padre Fernando Torres, colombiano, lleva 10 años en la Diócesis de Raleigh y 5 como Vicario. Bajo su responsabilidad están 32 mil millas cuadradas de territorio con 80 parroquias, de las cuales 60 celebran la misa en español. El aboga porque estas parroquias acojan la comunidad Latina. Y trabaja para que los hispanos entiendan que en EU la relación con la Iglesia y la parroquia tiene reglas más exigentes que en Latinoamérica. El Padre Fernando contesta:

¿Cuáles son esas reglas?

"Primero: en la cultura americana usted pertenece a una iglesia

Por Gilma Jiménez | Fotografías de Rich Reece

porque se registra en ella. En el resto del mundo el registro es el acta de bautizo. Aquí además tiene que registrarse en una comunidad parroquial. Segundo: usted debe decir cuáles son sus talentos para servir a la Iglesia: puede ayudar al ministro en la Eucaristía, ser lector, acomodador, participar en el comité de bienvenida, festivales, funerales, preparar quinceañeras o ser catequista para la primera comunión y para la formación cristiana. Tercero: debe decir cuántas horas a la semana puede dedicar a ese voluntariado. Cuarto: debe declarar cual será su donativo económico semanal a la Iglesia. Los fieles en EU sostienen la iglesia de acuerdo a sus posibilidades pero también con generosidad. El presupuesto y las asignaciones de ese dinero están a la vista del público. Ese dinero es para servir a la comunidad no para el párroco. Es una contribución responsable que no existe en nuestras iglesias latinoamericanas donde se considera una limosna y es opcional. Al final del año la persona recibe un certificado de la iglesia que le servirá para exención de impuestos"

¿Teológicamente qué es la misa?

¿Esas son las responsabilidades con la parroquia y cuáles son con Dios?
"Una de las mas importantes es asistir a la misa todos los domingos."

¿Teológicamente qué significa ir a la misa los domingos?
"Para nosotros los católicos el domingo es el primer día de la semana. Para los judíos es el séptimo día porque ellos siguen el relato de la creación: Dios hizo al mundo en 6 días y descansó al séptimo. Para nosotros la tradición es a partir de Jesucristo que resucita el primer día de la semana. domine, domingo, quiere decir día del Señor. Todos los cristianos nos reunimos el domingo y celebramos la resurrección de Cristo que nos da el triunfo de la nueva vida. En este día se cumple todo el misterio pascual, su pasión, muerte y resurrección en una sola ceremonia que es la Santa Misa. Allí resumimos toda la doctrina de nuestra Fe como un día de acción de gracias, como el día del Señor".

¿Cómo analiza usted la dualidad de muchos cuando se dicen católicos y no asisten a la misa?
"Si nos alejamos de nuestra Iglesia corremos peligros. El mas grande es perder el sentido de la Fe. La Fe no es simplemente una opción a la que accedimos cuando alguien nos bautizó. La fe es parte de la naturaleza humana y cuando no la tenemos llenamos nuestro corazón con otras cosas. Por eso vemos a los hispanos en las tiendas tratando de adquirir objetos. Nos hemos vuelto materialistas, demasiado consumistas. Estamos preocupados de tener cosas pero se nos ha olvidado el don de ser"

¿Qué es el don de ser?
"Ser nosotros mismos, valorar lo que somos, valorar que tenemos una relación con un ser especial que es Dios y que eso nos alimenta, nos fortalece y nos proyecta de una manera diferente ante la sociedad, el mundo y las cosas buscando la realización espiritual y la realización integral. Porque la Fe nos conduce también a desarrollar nuestras potencialidades."

¿A que se debe la tendencia de los católicos latinoamericanos a faltar a la misa?
"Esto sucede por el contexto en que los hispanos crecieron en su relación con la Iglesia. En Latinoamérica nosotros formamos parte de parroquias numerosas. Es normal que haya un párroco con 60 mil habitantes. Este párroco tiene 5 o 6 misas y una iglesia para 1.000 personas: tiene 6 mil personas que van a la misa y el padre se siente satisfecho. Pero solamente asiste el 10% de la población. Entonces la gente no puede ir ni caben en la iglesia ni al padre le hace falta. Esa es una de las razones por las cuales en Latinoamérica es normal no ir a la Misa.

¿Cuál es la diferencia en EU?
"Aquí se trabaja por construir comunidad: tenemos parroquias de 5.000 personas y nos parece que es muchísima gente porque implica que los 5.000 participen, conozcan al sacerdote, haya una interacción, compartan en los grupos".

¿Es una diferencia cultural?
"Es un proceso de evangelización. Empieza cuando el niño viene a la escuela catequista para la primera comunión. En la catequesis uno tiene que repetir y enseñar y repetir y repetir. La gente escucha pero no cree porque no vivieron la Fe de esta manera en su país. Hacerlos entender y vivirlo aquí es un proceso difícil. Hacemos un llamado a los papás para que se acerquen a la iglesia y fortalezcan a la familia en la Fe. Aquí los católicos somos minoría, el 4.5% de la población. Esto significa 180 mil católicos registrados en toda la diócesis. Si no fortalecemos nuestra minoría vamos a perderla. Muchos de nuestros niños llegan a jóvenes haciendo una vida diferente a nuestra Fe, tradiciones y valores: viven en unión libre, aceptan la homosexualidad, relaciones prematrimoniales, drogas, llevan una vida disoluta. No aceptan la familia como la unidad más importante, nuestra Fe ni cultura, no pertenecen a ningún lugar. Eso crea muchos problemas sociales, culturales y religiosos."

Es paradójico que volvemos los ojos a Dios cuando las dificultades arrecian y de verdad arrecian mucho cuando se es inmigrante. La Fe no se improvisa. La Fe es como una raíz que crece desde muy adentro cuando estamos pequeños y se queda con nosotros para siempre. Las dificultades avivan la Fe dormida. Es cuando tenemos la oportunidad para reencontrarnos con nuestra Iglesia y quedarnos con ella. Construir comunidad es una necesidad del ser humano. Nuestra Iglesia Católica nos da la estructura para lograrlo. Aprovechar la oportunidad es una de las formas de integrarnos a estas nuevas tierras.

find this article in English at www.NCCatholics.org

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¿Cómo puede recibir la Comunión la persona que no tolera el gluten del trigo y que sufre de la enfermedad del celíaco?

Se estima que hoy en día una de cada 133 personas en los Estados Unidos sufre de esta enfermedad; se espera que este número suba a medida que los médicos tengan mayor conocimiento de las condiciones de la enfermedad y de sus síntomas y puedan diagnosticarla.

Las personas que sufren de la enfermedad del celíaco no pueden digerir bien el gluten, una proteína que se encuentra en los granos como el trigo. Cuando la persona consume alimentos que contienen este componente, su sistema inmunológico responde dañando los vellos del intestino delgado. La ingestión de una octogésima parte de una cucharadita de la harina al mes es suficiente para causar el daño.

Los vellos intestinales son los que absorben los nutrientes de los alimentos consumidos. Sin estos vellos la persona puede desnutrirse y puede requerir alimentación suplementaria intravenosa. Posibles complicaciones adicionales son el cáncer, la osteoporosis, la anemia y otros. No existe una cura para la enfermedad del celíaco ni tampoco hay los medicamentos para tratarlo. Se estima que hoy en día una de cada 133 personas en los Estados Unidos sufre de esta enfermedad; se espera que este número suba a medida que los médicos tengan mayor conocimiento de las condiciones de la enfermedad y de sus síntomas y puedan diagnosticarla.

Todavía hay mucho por aprender acerca de la enfermedad de celíaco. Por este motivo se les aconseja a muchos pacientes que sigan una dieta estricta libre de gluten. Obviamente, recibir la Sagrada Comunión ofrece dificultades para los católicos que sufren de intolerancia al gluten, ya que el pan eucarístico es hecho de trigo y agua únicamente.

No se permiten las hostias hechas de harina de arroz o de maíz.

La Iglesia ha establecido inválido el uso de la hostia completamente libre de gluten a través de una carta de las Congregaciones para la Doctrina de la Fe. Sin embargo, existen opciones para los católicos que sufren del celíaco. Se ha desarrollado y aprobado el uso en los Estados Unidos de una hostia que contiene menos que 0.01% de gluten. La hostia contiene trigo ácimo, agua y no tiene aditivo.

Muchas de las personas que son intolerantes al gluten pueden consumir esta hostia o una fracción de ella con la autorización de sus doctores. Sin embargo se deben tomar algunas precauciones. La hostia con bajo contenido de gluten debe guardarse siempre separada de las demás. Muchas veces las personas traen sus propias hostias a la Misa en un copón y se conservan allí aún durante la consagración. En otros casos, la parroquia tiene una reserva para circunstancias como ésta. Identifíquese antes de la Misa para que las hostias puedan también ser consagradas para su recepción.

Por supuesto que las personas que sufren del celíaco y no pueden tolerar aún ésta pequeña cantidad de gluten pueden recibir el cuerpo y la sangre de Cristo al recibir las especies del vino únicamente. Algunas precauciones se deben tomar al administrar la Sangre Preciosa a estas personas. No pueden recibir de un cáliz que haya sido usado por el sacerdote para la inmixtión o de un cáliz que haya sido contaminado con gluten. Se requiere un cáliz aparte para las personas que deseen comulgar y que sean intolerantes al gluten.
En raras ocasiones la persona que sufre de la enfermedad del celíaco también

es intolerante al alcohol. Para ellos, se puede consagrar el mustum, que es jugo de uva sin aditivos, sin pasteurizar y que tiene muy bajo contenido de alcohol. De esta manera aquellos que sufren de estas enfermedades pueden ser alimentados por el cuerpo y la sangre de Cristo.

Las personas que padecen estas intolerancias (al gluten y al alcohol) deben hablar con su párroco sobre sus necesidades. El párroco contactará al Obispo, Msgr. Gossman para que autorice el uso de las hostias y del mustum. Los párrocos también pueden contactar a Msgr. Tim O´Connor, director diocesano de la liturgia, para que les de información dónde comprarlos.

¿Cuál es la posición de la iglesia cuando un católico recibe la comunión en un servicio protestante?

En el Evangelio según San Juan, antes de que Jesús fuera arrestado Él ora por "que todos sean uno" (Juan 17: 21). La triste realidad es que no todos somos uno y esta falta de unidad entre los cristianos se hace más evidente al celebrar la Eucaristía.

Para los católicos existe una relación esencial entre los sacramentos y la fe de la Iglesia. La Eucaristía y los otros sacramentos son para la Iglesia señales de unidad de la fe, el culto y la vida en comunidad, además de ser las acciones del Espíritu Santo a través de las cuales las personas encuentran a Dios de manera especial. Nuestro "Amén" antes de recibir la Santa Comunión muestra nuestra aceptación no sólo a recibir a Jesús, sino también nuestra participación en la vida y en las enseñanzas de la Iglesia.

De acuerdo a la ley, los católicos regularmente reciben la Sagrada Comunión sólo de los sacerdotes católicos. Sin embargo existen ciertas condiciones urgentes bajo las cuales los católicos puedan pedir y recibir la comunión de ministros no católicos cuyas iglesias tengan sacramentos válidos, como es el caso de las Iglesias orientales separadas de Roma.

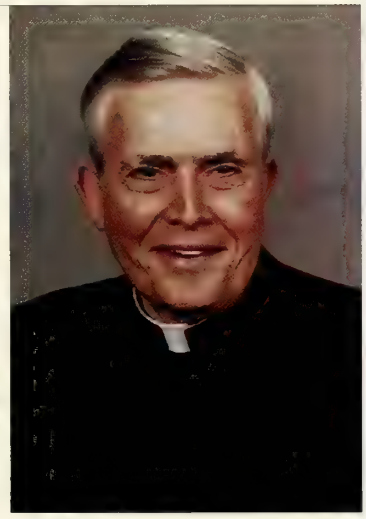
En todo caso es importante que los católicos recuerden que existen algunas diferencias entre las prácticas de la Iglesia católica y la oriental ortodoxa sobre todo en la comunión. Debemos respetar estas prácticas y políticas y no debemos asumir que seremos bienvenidos a recibir la comunión en dichas iglesias. En algunas ocasiones, la política referente a la distribución de la comunión se publica en los manuales del culto. Si no lo hacen, sería mejor hablar con el ministro apropiado antes de la liturgia.

De acuerdo a la ley, los católicos regularmente reciben la Sagrada Comunión sólo de los sacerdotes católicos.

El sacramento del amor

Bishop Gossman

Esto ocurrió no hace muchos años. La madre era una mujer agradable e inteligente. Nacida en Nueva Inglaterra, era fuerte y distante pero por encima de todo, era una católica con una fe inmutable en la providencia de Dios.



Ella gozaba de una estrecha relación poco común con su única hija. Después de la muerte de su marido todo lo hicieron juntas, ir de compras, charlar y compartir la vida de sus dos nietas. De pronto le diagnosticaron un cáncer que creció rápidamente. Las actividades alegres que compartían fueron reemplazadas por días de dolor, oración y espera paciente. Después de un tiempo la madre murió.

Cuando la familia salía del cementerio, el enterrador le entregó a la hija una caja y le dijo que su madre le había dado las instrucciones para que se la diera después del funeral. Cuando llegó a la casa abrió la caja y encontró una nota que decía: "No quiero que estés triste por mi partida sino que recuerdes todos los momentos felices que pasamos juntas. Abre una cajita cada día y encontrarás en el un recuerdo mío y de todo el amor y la felicidad que compartimos y que algún día volveremos a compartir." En medio de su sufrimiento, la madre había pensado en la hija que estaba dejando y quiso dejarle algo de ella misma.

Jesús quiso estar presente en nosotros siempre. Cuando se estaba ofreciendo en la cruz para salvarnos, Él quiso que recordáramos el amor con el que nos amó "hasta el final", aún dando su vida. Su sacrificio es tan definitivo para nuestra salvación que Jesús lo ofreció y regresó al Padre *sólo hasta que nos hubo dejado una manera de compartirlo, como si hubiéramos estado allí.* En la Eucaristía Jesús está realmente entre nosotros, en las señales que expresan su amor. Él, que se dio a sí mismo por nosotros, nos dejó el regalo de sí mismo para que podamos participar de su presencia. Jesús nos espera en este sacramento de amor. No desechemos el momento de encontrarnos con él llenos de fe y agradecimiento. No permitamos que cese nuestra adoración.



your marriage matters

a continuing series to help you strengthen your marriage

romancing the years
part 3 – love can be lovelier the second time around

romance & intimacy



Second-marriage couples bring a lot of history to the marriage relationship. Sometimes a second marriage was occasioned by the death of a previous spouse, sometimes by a divorce and annulment. These couples may find themselves revisiting any of the other four stages, and often more than one at a time. They may also be thrown into any one stage for the very first time. Some may have never had a truly romantic partner before, or they must face becoming an instant stepparent. Unlike newlyweds in first marriages, second-marriage couples may have very little time alone together, since they often have blended families. They need to receive a lot of encouragement and family support. They use what they've learned in the past, but avoid living in the past. They learn to adjust on many different levels. Finally, they get excited and express gratitude about being given a second chance to explore intimacy with someone special.

Now that we've explored the various romantic stages of marriage, consider these questions for discussion:

- How successful are we at adapting romantically to different stages of marriage?
- What can I do to bring more romance and intimacy into our marriage today? – Rick and Diane Peiffer

make time to listen
your spouse will thank you

time matters



Ask first – speak second. When arriving home or coming together after work, don't begin with a litany of daily woes from your workplace. Instead, ask your spouse about his or her day, and be truly and genuinely interested in how the day went. If your spouse's day was upsetting, honoring her by allowing her to talk first will deepen your marriage relationship. When your spouse is allowed to talk first, and you learn what happened in his day, you may find that your own problems pale in comparison. Asking first and speaking second will garner you a more attentive audience. – Tom and Jo Anne Fogle

Time Tip: To keep from derailing your concentration, and free up time to spend with your family, read and respond to e-mail only at specific times. If you don't have the willpower to ignore the "new mail" signal, turn off the sound or leave your e-mail program closed.

From *Time Tips for Catholics* by Dave Durand



5 steps to a closer relationship
how do we talk when we feel like we're growing apart?

connecting



Remember that you're not alone. Many couples experience loneliness even though they're together. My marriage of 32 years has gone through these phases. I know national speakers on marriage enrichment who have shared the same experiences. Here are some ways to help:

- Tell your spouse you need to talk, and plan an hour together where you can be uninterrupted.
- Be honest and tell your spouse how you feel about your marriage.
- Agree to refrain from judging each other. Paraphrase what your spouse is saying so you know you have heard correctly.
- You're going to uncover things that irritate you, but you're also going to uncover feelings of hurt or anger. Own up to your failings and ask for forgiveness.
- Come up with two concrete things to help you grow closer again.

Repeat these steps for four weeks in a row. Be responsible to your marriage and be patient with your spouse. Remember, winter precedes spring – but springtime **will** come.

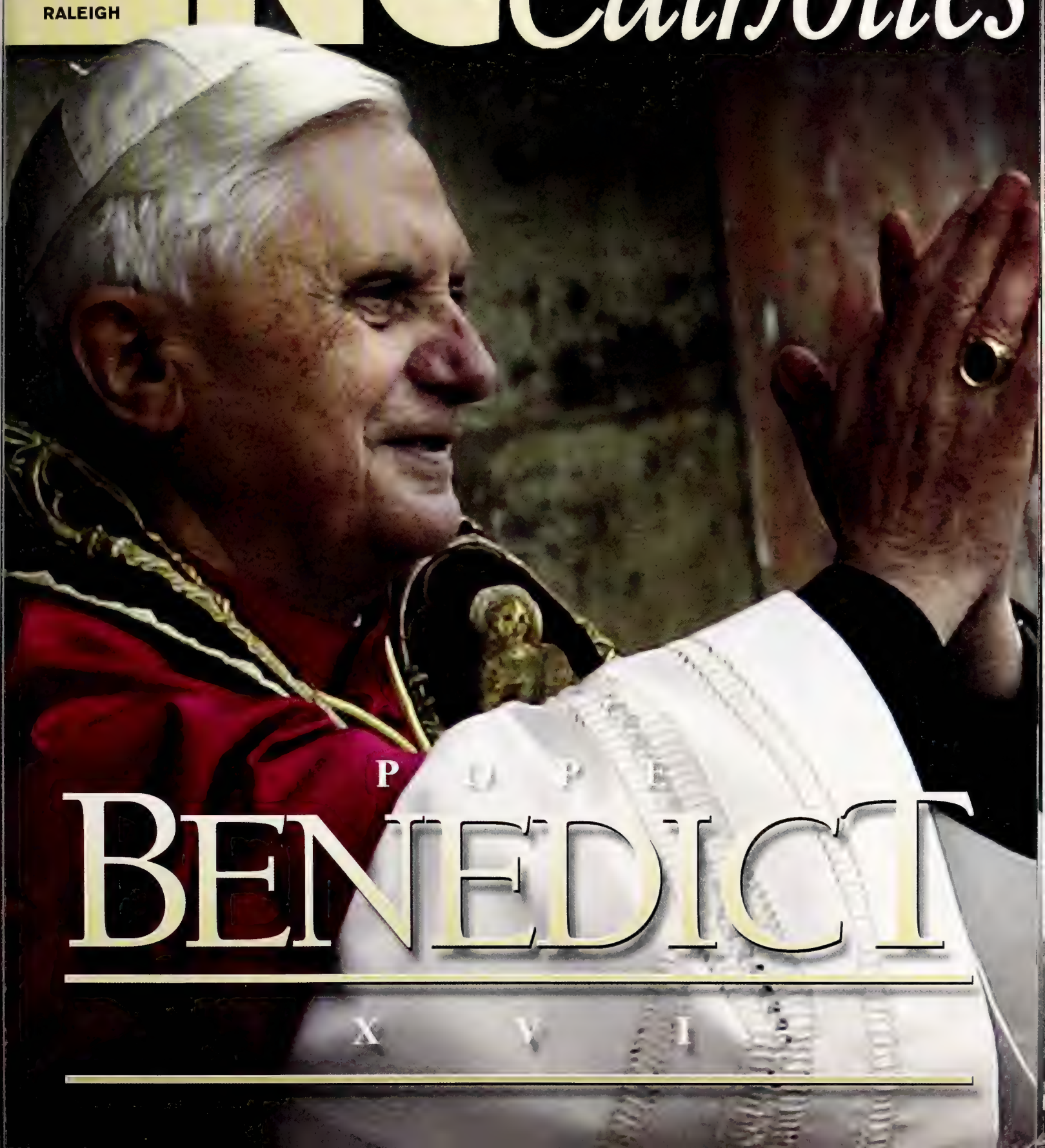
If you're spinning your wheels and not making progress, don't give up. Go see a marriage counselor. Marriage counseling can give you a fresh perspective. I know from experience!

– Tony Sperendi

THE MAGAZINE OF THE CATHOLIC DIOCESE OF RALEIGH

special section

NC Catholics



POPE BENEDICT XVI



Joseph Ratzinger was briefly forced to join the Nazi Party's youth organization as a seminarian during World War II, but says his parents were firm anti-Nazis.

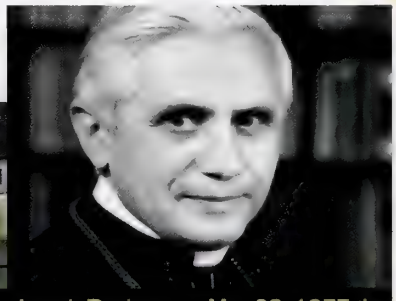


Cardinal Joseph Ratzinger, dean of the College of Cardinals, presides ov the opening Mass of the conclave on April 18 in St. Peter's Basilica.

early years



The house where Pope Benedict XVI was born in Marktl am Inn, east of Munich, Germany.



Joseph Ratzinger on May 28, 1977, the day of his ordination as archbishop of Munich and Freising.



Joseph Ratzinger was a scholar in his youth.



Pope John Paul II and Cardinal Ratzinger ride in the popemobile during a visit to Germany in 1980.



Father Joseph Ratzinger with French Dominican Father Yves Congar during the Second Vatican Council in 1962.



Cardinal Joseph Ratzinger speaks at St. Charles Borromeo Seminary, Philadelphia, in January 1990.

conclave



Cardinal Ratzinger processes up the aisle of St. Peter's Basilica during the opening Mass of the conclave.



Cardinals attend the opening Mass the conclave in St. Peter's Basilic



Cardinals chant the litany of the saints as they process into the Sistine Chapel for the conclave.



en cardinals who lead U.S. archdioceses gather at the North American College Rome on April 17, the day before the conclave began. From left are Cardinals stin Rigali of Philadelphia, Adam J. Maida of Detroit, Edward M. Egan of New , Roger M. Mahony of Los Angeles, Francis E. George of Chicago, William H. Keeler of Baltimore and Theodore E. McCarrick of Washington.



Newly elected Pope Benedict XVI is introduced to the crowd in St. Peter's Square on April 19.

election

a new pope



ardinals process into the Sistine apel for the conclave which would elect Cardinal Ratzinger pope.

Cardinals take the oath of the conclave as people watch on a large TV monitor in St. Peter's Square.



Archbishop Marini closes the doors to the Sistine Chapel as cardinals begin the conclave to elect a new pope.



White smoke pours from the chimney of the Sistine Chapel on April 19, signifying the election of Pope Benedict XVI.



Pope Benedict XVI leaves the Sistine Chapel with Archbishop Marini on his way to be introduced to the crowd.



A nun smiles in St. Peter's Square after seeing white smoke announce a papal election.



Newly elected Pope Benedict XVI offers a blessing after his introduction.



Students from the North American College cheer as bells ring to announce the election of a new pope.



Pope Benedict XVI departs the balcony. "I especially entrust myself to your prayers," the 78-year-old pontiff said.



Newly elected Pope Benedict XVI and the cardinals pose for a group photo.



Pope Benedict XVI wears gold vestments for his inaugural Mass.

first days



The pope leaves his apartment after preparing his belongings for his move into the Vatican's Apostolic Palace.



Pope Benedict makes his first appointments to the Roman Curia.



Pope Benedict XVI visited the tomb of St. Peter in St. Peter's Basilica to pay tribute to the first pope.



Detroit Cardinal Adam J. Maida stands at the altar during the April inaugural Mass of Pope Benedict



Pope Benedict XVI waves to the crowd after leaving his residence in Rome.



Pope Benedict XVI presides at a Mass with cardinals in the Vatican's Sistine Chapel on April 20.



The new pontiff's brother, Father Georg Ratzinger, looks on from behind the altar.



Pope Benedict XVI celebrates h inaugural Mass, which was attend by about 350,000 people.



Cardinals applaud Pope Benedict XVI in Clementine Hall at the Vatican on April 22.



The pope visits the office of the Congregation for the Doctrine of the Faith in one of the first acts of his papacy.



ut 150 cardinals join Pope Benedict XVI in the opening procession for the pope's inaugural Mass on April 24.



U.S. Archbishop John P. Foley greets Pope Benedict XVI after introducing the pontiff to international media gathered for a special audience.

inaugural Mass

audiences



ian Cardinal Angelo Sodano kisses e ring of Pope Benedict XVI during the pope's inaugural Mass.



Italian Archbishop Marini helps the pope with his zuchetto.



Archbishop Marini helps Pope Benedict XVI adjust the pallium.



Gov. Jeb Bush, Fla., greets Pope Benedict XVI on behalf of the United States.



e miter is placed on Pope Benedict XVI during his inaugural Mass.



Pope Benedict XVI waves from his popemobile at the end of his inaugural Mass.



Pope Benedict XVI meets Russian Orthodox Metropolitan Kirill in Clementine Hall at the Vatican.



Pope Benedict XVI meets Anglican Archbishop Rowan Williams of Canterbury.

what will he be like?



He is well-known as the prefect of the Congregation for the Doctrine of the Faith, an office that was formerly called the Inquisition. He is also, according to those who know him best, a humble and gentle man, an accomplished pianist who loves Mozart, and a pastor whose greatest gift is his ability to listen.

Joseph Ratzinger was born in Marktl am Inn, Germany in 1927. He celebrated his 78th birthday on April 16, two days before he was elected to the papacy. The son of a cook and a policeman, he has always felt his life was immersed in the paschal mystery from his birth on Holy Saturday and his baptism the next day in the newly blessed Easter waters.

During the turbulent years of World War II, the Ratzinger family moved into successively smaller communities in an attempt to avoid involvement with the Nazi party. They were not completely successful; young Joseph was drafted into the German army for a while, but deserted near the war's end and spent time in an American prisoner-of-war camp.

He studied philosophy and theology; was ordained, along with his brother Georg, in 1951; and earned a doctorate in theology in 1953. For years, he was a professor of theology at various universities in Germany. He quickly became renowned for the depth and breadth of his intellect and, in 1962, was selected by Cardinal Joseph Frings of Cologne to be his consultor during the second Vatican Council. He published numerous essays, sermons and reflections over the years, cementing his scholarly reputation.

In March 1977, Pope Paul VI named him Archbishop of Munich and Freising; he was elevated to the College of Cardinals in June of the same year.

Perhaps his most prominent position has been that of prefect of the Congregation for the Doctrine of the Faith. It is in this role that Cardinal Ratzinger was responsible for defending the orthodoxy of church teachings. His congregation generated headlines when it silenced theologians, withdrew approval of books, rewrote liturgical translations, set boundaries on ecumenical dialogues, took over the handling of cases of clergy sex abuse against minors, curbed the role of bishops' conferences and pressured religious orders to suspend wayward members.

He was most clearly in the spotlight during the 2004 U.S. election campaign, when the congregation issued a document stating that Catholic politicians must not ignore essential church teachings, particularly those related to human

By Elizabeth Solsburg

life. The congregation also asked Catholic lawmakers to fight the legalization of same-sex marriages.

These statements all flow from Pope Benedict's deep concern over the dangers of relativism in global societies. He has criticized modern theologians who mistakenly applied relativistic concepts to religion and ethics, especially the concept that Jesus is "one religious leader among others."

The pope's concerns extend beyond theologians and teachers. He has also said there can be no compromise on dissent by the lay faithful. He helped prepare a papal instruction from Pope John Paul II in 1998 and included his own commentary warning Catholics they would put themselves outside the communion of the church if they reject its teachings on eight specific issues. In the same year, he also issued a document on papal primacy which stated that as a matter of faith, only the pope has the authority to make changes in his universal ministry.

Despite his difficult role as the enforcer of church doctrine, Pope Benedict XVI is known to colleagues, neighbors and friends as a gentle, pastoral man with a dry sense of humor. As Cardinal Ratzinger, he lived quietly in an apartment in Rome, walking to work every day and chatting with those he passed in the streets. He is respected for his ability to listen intently and thoughtfully, even to those with whom he disagrees.



During the conclave, many cardinals said they came to see a new side of Cardinal Ratzinger. Cardinal Wilfrid F. Napier of Durban, S. Africa, said Cardinal Ratzinger may have built a reputation for severity as head of the doctrinal congregation, but "that is certainly not the Cardinal Ratzinger we've come to know in the last two weeks."

"He was very caring, gentle, humble and approachable," Cardinal Napier said.

"You could see this in the way he interacted with the crowd at Pope John Paul's funeral – for example, when he patiently allowed the crowd to keep chanting during the Mass instead of cutting it off. We could see that this was the kind of person who was able to read situations and respond to them." His leadership inside the conclave was noted for its humility and gentleness. Cardinal Maida of Detroit called the new pope "a humble man, a holy man."

Many church officials and bishops dispute Pope Benedict's negative public image. They regard him warmly and said he has always behaved in a manner consistent with his first description of himself after his election, "a simple and humble laborer in the vineyard of the Lord." Bishop Donald Trautman of Erie, Pa. remembers a visit to Cardinal Ratzinger in 1994: "My briefcase opened and the documents [inside] fell on the floor. He came from behind his desk and kneeled on the floor and helped me pick up the documents. This is a humble man. This is the sign of a great man." Archbishop Daniel Buechlein of Indianapolis says that those who have criticized him as being harsh do not really know him. "He is a humble man – very gentle, very patient. He'll talk with anyone who stops him on the street."

In his first message, Pope Benedict spoke about his humility and about the responsibility that now rests with him: "If the weight of the responsibility that now lies on my poor shoulders is enormous, the divine power on which I can count is surely immeasurable. 'You are Peter and on this rock I will build my church.' Electing me as the Bishop of Rome, the Lord wanted me as his vicar, he wished me to be the 'rock' upon which everyone may rest with confidence."

In addition to his reliance on God's strength, the new pope also talked about leaning on the spirit of Pope John Paul II, "It seems I can feel his strong hand squeezing mine; I seem to see his smiling eyes and listen to his words, addressed to me especially at this moment – 'Do not be afraid!'" He spoke about John Paul's legacy: "Before my eyes is, in particular, the witness of Pope John Paul II. He leaves us a church that is more courageous, freer, younger. A church that, according to his teaching and example, looks with serenity to the past and is not afraid of the future."

Pope Benedict's prayer for his papacy is: "*Mane nobiscum, Domine!* Stay with us, Lord! This invocation, which forms the dominant theme of John Paul II's Apostolic Letter for the Year of the Eucharist, is the prayer that comes spontaneously from my heart as I turn to begin the ministry to which Christ has called me. Like Peter, I too renew to him my unconditional promise of faithfulness. He alone I intend to serve as I dedicate myself totally to the service of his church."

As the 265th leader of the Catholic Church, Joseph Ratzinger took the name Benedict. It is the name of the founder of the Benedictine Order, a saint known for his intellectual prowess and for saving Western civilization. St. Benedict is the patron of Europe, a continent Pope Benedict broods over as its adherence to Christianity shrinks. He may have chosen this name as a sign of his desire to strengthen and save the church in Europe.

The last pope who took the name Benedict was a bridge-builder, a man of peace who decried the carnage of World War I. It may be that Pope Benedict XVI sees himself in this light as well.

And the name Benedict means, "blessing." Above all, Catholics hope Pope Benedict XVI will be blessed with the wisdom of leadership and that his papacy will be a blessing for the church. ⊕ **– CNS contributed to this story.**

joyous journeys
priests celebrating anniversaries share their stories



Bishop Joseph Gossman
Ordained Dec. 17, 1955
50 years

In 1942, recalls Bishop Gossman, "we had a pastor in our parish in Baltimore who was very strong in recommending religious vocations. I had a seventh-grade teacher who was the same way. I am sure that they were influential."

Gossman sees his own mission as a priest, and the mission of "all of us, as the priestly people of God, to spread faith and love and service, to speak out against injustice and in support of those who live for others, and to recognize and acknowledge God's saving power at work among us."



Fr. Robert Shea
Ordained May 19, 1955
50 years

Father Robert Shea is a Boston native. "When I applied to the seminary there in the '40s," he recalls, "they had 300 applications, and they were only accepting 30. I didn't make it." Shea had always been interested in the South, and wound up attending seminary in Little Rock, Ark. He went on to do what was then called "home mission" work in North Carolina, including pastoral assignments in Newton Grove and Smithfield. "The sparseness of the Catholic population was a big change from Boston," he says. Today Father Shea resides in Southern Pines. "I help out wherever I'm needed," he says. Was there a high point in his 50 years as a priest? Father Shea smiles. "People always ask, 'What was your favorite parish?' I tell them they were all good. Every one had its own challenges, and dealing with those challenges was always a joyful experience."



Fr. Alban Carrol, S.A.
Ordained May 19, 1955
50 years

Asked about what influenced his decision to become a priest, Father Alban Carroll says, "I had a desire for the priesthood as a teenager. But I didn't have the desire to study for the priesthood." Born and raised in Roxbury, Mass,, young Carroll worked for a year after high school before he was drafted into the U.S. Army Air Corps, where he served for three years. When the the Second World War ended, he was stationed in Ie Shima, Japan, off the coast of Okinawa.

In 1946, at age 21, he learned that the Jesuits in Boston were starting a school, St. Philip Neri, for "delayed vocations" among former GIs. He joined the school's first class of 90 students. Listening to the Ave Maria Hour on radio, sponsored by the Graymoor Friars (Franciscan Friars of the Atonement), he decided to join that order. After seven years of study, he was ordained.

"The Friars of the Atonement aren't attached to any particular diocese or even country," Carroll explains, so in the course of his priesthood he was stationed in New York, Quebec, Masachusetts, London, and Los Angeles. He spent time studying in Lyon, France, and in Jerusalem. "I think secular priests need a special grace to persevere in one place," Carroll says. When he moved to North Carolina, he accepted parish assignments in Lumberton, Kinston and High Point, among others. Was Vatican II a difficult adjustment? "Not really," says Carroll, "because the changes semed to be applied very slowly. I noticed after 1967 that we in North Carolina were much more engaged in ecumenical activity, particularly with the Methodists and Baptists," Carroll says. He particularly enjoyed working with the Hispanic community. The real high point of his priesthood? "People. The wonderful people I have met along the way."



Fr. Michael Clay
Ordained Nov. 15, 1980
25 years

As diocesan director of vocations, Father Michael Clay spends a fair amount of time talking and thinking about priesthood itself. Asked about influential figures in his own vocation, he said, "I believe that the Lord called me to the priesthood and then put a few people in my pathway to help focus the call so that I could recognize it. My mother made sure I was taught my prayers and faith, that I went to church. The pastor of my childhood, Msgr. Thomas Hadden, came to St,. Paul's in New Bern in the midst of all the trials that came to an African-American priest pasturing a predominantly white parish during this time. He inspired me deeply. He placed me in leadership roles among my peers and subtly encouraged me through the normal turbulence of adolescence. He was the first one with whom I spoke about the possibility of a priestly vocation and he supported my discernment."

Father Clay's most pleasant surprise as a priest: "The discovery of the importance of spirituality in the priestly life. People have sometimes recounted how a word or gesture of which I had no memory made a difference in their lives. I give the credit to the Holy Spirit, with whom I've developed a relationship in prayer." Another surprise has been the arrival in the diocese of Hispanics and the need to serve their spiritual and human needs. "The importance of learning and appreciating the Spanish language and the many cultures within the Hispanic world was instilled in me from the beginning of my priesthood."

Clay says a high point of his priestly life has been "a discovery of RCIA and its profound implications for the life of the Church." As a man charged with directing potential religious vocations in the diocese, does Clay have any advice for those trying to discern a call to the priesthood or religious life? "First, pray daily to know and follow God's will. Second, take the risk to talk to someone about your intuitions. Third, know that a religious vocation that originates in an authentic call from the Lord will give you a great sense of fulfillment and purpose. It certainly has for me."

things to do

Prayer for Peace gathering
June 6-12, people of faith from across the U.S. will gather in front of the nation's Capitol in Washington, D.C., for a week of intercessory prayer for peace. For more information, visit www.prayerforpeace.org/events_summer05.html, or contact David Murphy, national coordinator of prayer for peace: david@prayerforpeace.org.

Black Catholic Conference
The 2nd annual Black Catholic Conference, "Empowered by Faith for Ministry in the Holy Spirit," will convene June 24-26 at the Sheraton Raleigh Capital Center Hotel. Bishop Moses Anderson will deliver the keynote address. For more information contact Martha Carter-Bailey, 919.821.9762 or Martha.bailey@raldioc.org.

Safe Environment Teams Convocation
The diocesan Safe Environment Teams Convocation, a time for sharing best practices, identifying new resources and getting additional training, will be held Saturday, June 25, at St. Mark's in Wilmington. Contact John Pendergrass, 1.866.535.7233 or safe@raldioc.org. Those attending the Black Catholic Conference the same weekend can attend a special session at a later date.

Young Adult beach retreat
"Topics at Topsail" is an opportunity for faith-filled reflection with other 20- to 30-somethings at the Christian Family Living Center on Topsail Island. Retreats will be held July 15-17 and Aug. 5-7. For more information contact Michele Castle, 919.821.9772 or castle@raldioc.org.

St. Mildred summer Mass schedule
In order to better accommodate vacationers to the Crystal Coast, St. Mildred Parish in Swansboro will resume its summer Mass schedule from June through Labor Day weekend. The Saturday Vigil Mass will be at 5:30 p.m. Sunday Masses will be at 8 a.m., 9:30 a.m., and 11:30 a.m.

june readings

Sunday, June 5
Tenth Sunday of Ordinary Time
Hos 6:3-6
Ps 50:1,8,12-13,14-15
Rom 4:18-25
Matt 9:9-13

Sunday, June 12
Eleventh Sunday of Ordinary Time
Exod 19:2-6a
Ps 100:1-3,5
Rom 5:6-11
Matt 9:36-10:8

Sunday, June 19
Twelfth Sunday of Ordinary Time
Jer 20:10-13
Ps 69:8-10,14,17,33-35
Rom 5:12-15
Matt 10:26-33

Sunday, June 26
Thirteenth Sunday of Ordinary Time
2 Kgs 4:8-11,14-16a
Ps 89:2-3,16-19
Rom 6:3-4,8-11
Matt 10:37-42



New permanent deacons

On April 8, 12 extern permanent deacons were incardinated into the diocese by Bishop Gossman. These men were ordained for other dioceses, but have been working in the Raleigh diocese for several years, and plan to stay here. The deacons are Vicente Colon-Mallen, William L. Cortright, Lawrence DeCarolis, Willie Foggie, Jr., John L. Hubisz, William Rex Hunt, George J. Junginger, Robert Madey, Andrew R. McGraham, August Joseph Mirande, James G. Schoebel, and Leopold J. Tapler.

Diocesan Appointments continued from page 9.

Reverend Joseph G. Vetter is appointed Director of Catholic Campus Ministry for the Diocese of Raleigh in addition to his current assignment as Campus Minister at Newman Catholic Student Center at Duke University in Durham, NC.

Retiring Pastors

Reverend J. Douglas Lawson, retiring as Pastor of Sacred Heart Parish, is named Pastor Emeritus at Sacred Heart Parish in Southport, NC.

Reverend David McBriar, O.F.M., retiring as Pastor of Immaculate Conception Parish, Durham, NC, effective July 1, 2005.

Reverend Monsignor John A. Wall, retiring as Pastor of St. Michael the Archangel Parish, Cary, is named Pastor Emeritus at St. Michael the Archangel Parish in Cary, NC.

Pastoral Administrators

Ms. Rebecca Boudreaux, Lay Missioner at St. Joan of Arc Parish, Plymouth, is appointed Pastoral Administrator at St. Joan of Arc Parish in Plymouth, NC.

Sister Grace Campbell, I.H.M., Pastoral Administrator at St. Elizabeth Parish in Farmville, NC, is taking an eight month sabbatical in Scranton, Pennsylvania, while pursuing studies in Spiritual Gerontology.

Retiring Pastoral Administrator

Sister Dolores Glick, M.H.S.H., Pastoral Administrator of St. Joan of Arc Parish in Plymouth, NC, is returning to Towson, Maryland, after forty-six years of service in the Diocese of Raleigh, effective June 29, 2005.

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Good Shepherd: hope flourishes in Hope Mills

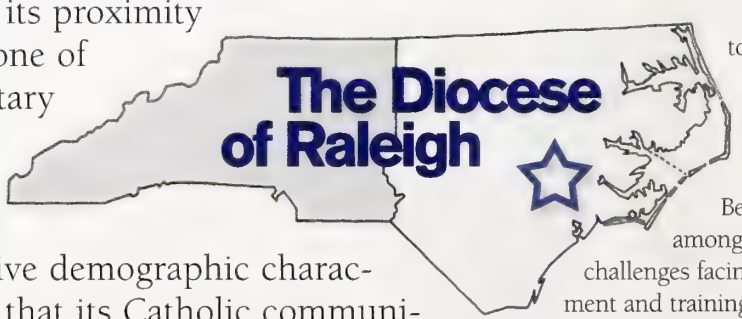
parish profile



Good Shepherd in Hope Mills

Hope Mills is a town that war has affected more than once. In 1865, William Sherman's Union troops burned the town (and its three mills) to the ground. Today, its proximity to Fort Bragg, one of the largest military installations in the world, gives Hope Mills a distinctive demographic character, a character that its Catholic community strongly reflects.

Fr. Thanh Nguyen



Begun in 1981 as a mission of St. Patrick Church in Fayetteville, and established later that year as a parish in its own right, Good Shepherd in Hope Mills draws many of its members from the military. In fact, according to pastor Father Thanh Nguyen, families of military personnel make up about 85 percent of the parish. This creates a turnover that most parishes don't experience. "Every year about a third of our parishioners move," Father Thanh says, "and about a third come to replace them. So except for 65 founding families who have stayed here from the start, we have a new parish every three years."

Military rotation means that parishioners come and go every six months to a year. The wars in Iraq and Afghanistan have taken an emotional toll on the Catholics of Good Shepherd. In the last two years, many loved ones have been brought home for burial, or arrived with life-changing injuries suffered in war. Military deployment strains families both economically and emotionally. Yet, perhaps because of these strains, Father Thanh notes a strong sense of faith community and mutual support among his parishioners.

Last year, Good Shepherd was able to buy some land in Stedman, about 20 miles away, and formed the mission of St.Isidore to serve the spiritual needs of the Hispanic population in that area.

Because of the frequent turnover among its members, one of the biggest challenges facing Good Shepherd is the recruitment and training of volunteers – both for ministries in the parish and to welcome new members when they arrive. Nevertheless, Father Thanh says, "We have a very active parish: a strong youth ministry that volunteers with Habitat for Humanity, a vibrant outreach to the needy, Knights of Columbus, and an active hospital ministry. The parish also financially supports St. Ann's School, the CARE clinic, Save the Babies Maternity House, and ALMS House." – **Rich Reece**

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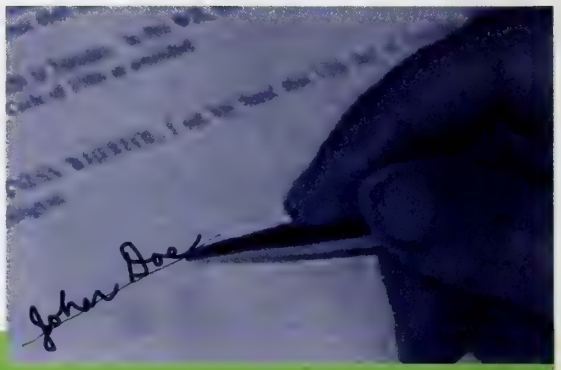
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El Hispano Catolico: Mi viaje a la libertad a través de la educación

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Porqué habria
scogido el nuevo
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e Benedicto?

The Heart's Journey

Three retreat leaders share their stories in an effort to bring women in emotional pain closer to Christ.

we are the body of Christ

Can you tell a story about freedom? I'll bet you can – more than one. The story will have a villain: debt, illness, sin, loneliness, an oppressive work situation. Perhaps it will have a hero: a teacher, a book, a person seemingly sent by God at the darkest moment. The climax will be the moment when you knew you were free. And the denouement, I'd like to think – but here I have to examine my own conscience – will tell how, once free, you felt inspired to free others.

Yet... Most mornings I can read two recurring freedom stories in my newspaper. One is about Americans risking and losing their lives in Iraq and Afghanistan, in order to free foreigners from political oppression. The other is about limiting access by immigrants to the freedoms we enjoy inside our own borders. When we think of the times we ourselves have felt the joy of freedom, haven't we wanted to share that joy? Yet I know from many discussions with fellow Christians over the years that one of the hardest teachings of Jesus is the parable of the workers in the vineyard (Matt. 20:1-16). A hard teaching, but a clear one.

When we think of the times we ourselves have felt the joy of freedom, haven't we wanted to share that joy?

This month you'll read several stories about people whose lives are dedicated to freeing others. On page 12, you'll learn about three women whose own struggles with spiritual imprisonment lead to a unique retreat experience. We also interviewed Sister Dolly Glick, retiring after 46 years of bringing the truth that sets us free to people throughout the Diocese of Raleigh. And you'll meet Larry DeCarolis, a Durham deacon who embraced prison ministry.

Since NC Catholics started appearing in April, several of you have asked about the other members of our staff, like Assistant Editor Elizabeth Solsburg, whose articles sometimes appear in our pages. The fact is that several of the people you see on our masthead and in our pages are on the staff of our publishing partner, FAITH magazine in Lansing, Mich. By partnering with FAITH, we can augment our content with design and extra editorial features we wouldn't, on our own, have the resources to supply.

Thank you for all your kind words and comments about our new magazine, especially the John Paul II commemorative issue. We still have some extra copies, and we'd be happy to send them to you, without charge, if you write us. I look forward to all your comments. You can write me at 715 Nazareth St., Raleigh, N.C. 27606 or reece@raldioc.org.



– Richard Reece is the editor of *NC Catholics*

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Mi viaje a la libertad a través de la educación

Una mujer Latinoamericana narra cómo la educación le ha ayudado a ganar seguridad en sí misma y el respeto de los demás.



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The Heart's Journey

Three retreat leaders share their stories in an effort to bring women in emotional pain closer to Christ.

– Dana Lorelle

what you'll get out of this issue



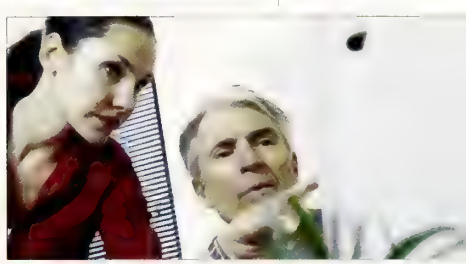
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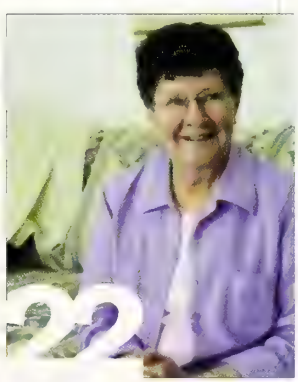
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Farewell, Dolly

Sister Dolly Glick to retire after 46 years of service in our diocese ▶▶
– Rich Reece

From humble beginnings
St. Therese, Wilson

The Catholic community in Wilson, NC, has come a long way from the days when the congregation met in the living room of Margaret "Pee Wee" Farris' father's home.
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NC Catholics
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Belmont Abbey Awards Bishop Honorary Doctorate



▶▶ Bishop Gossman was awarded an honorary doctorate degree by Belmont Abbey College at the school's commencement ceremony on May 7. The degree was presented during the 127th annual commencement of the college, at which 181 students received diplomas.

The ceremony began with a baccalaureate service with Bishop Gossman providing the homily. In addressing the graduates, he reminded them that "learning does not end with your degree; rather, college has given you the tools to continue learning." He spoke of the importance of diversity, telling the gathering, "Diversity demands that we respect each other. Not that we always have to agree, but that we must respect the dignity of each human person." He added, "Violence, whether intellectual, spiritual, or otherwise, is not the way Jesus calls us to interact with other people."

He concluded by challenging the graduates "to take the gifts of yourself and your education to every corner of the earth. And as Jesus says in the Gospel, may your joy be complete!"

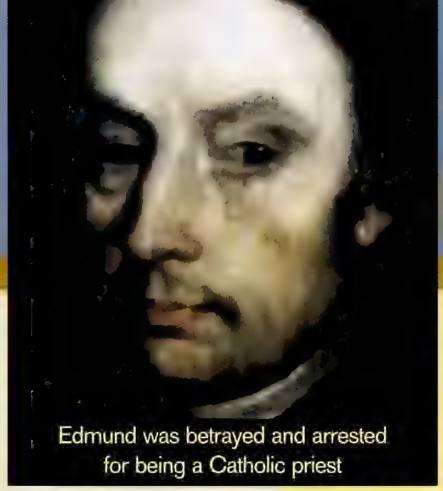


New graduates from the School of Ministries

▶▶ On April 10, 14 participants from different parishes graduated from the School of Ministries conducted by the South East Pastoral Institute (SEPI). The two-year, 10-session course of study ended with prayers and reflections about the mission of a Christian in today's world. Father Fernando Torres, diocesan Vicar for Hispanics, celebrated Mass in Raleigh for the graduates and encouraged them to be witnesses of faith in their communities, and to share all they had learned with others. The graduates were Lidia Kutza of St. Michael, Cary; Richard Flaherty and Nora Torres of St. Bernadette, Fuquay-Varina; Guadalupe Franco, Mateo Ramos and Lucila Ceciliano of St. James, Henderson; Yolanda Romero, Maria Chavez and Guadalupe Garcia of St. Eugene, Wendell; Martha Cruz and Antonio Cruz of Holy Spirit, Kinston; and Carmen Rodriguez, Adriana Marin and Maximo Sanchez of St. Gabriel, Greenville. - Veronica Alvarado

St. Edmund Arrowsmith ministered in secret

saint of the month



Edmund was betrayed and arrested for being a Catholic priest

santo del mes

St. Edmund Arrowsmith
born: 1585
died: 1628
Feast Day: Aug. 28

Claim to fame: Brian Arrowsmith, who preferred to use his confirmation name, Edmund, was the son of Catholics during a time when the Catholic Church was persecuted in England. He went to France to be ordained a priest in 1611, then returned home to England to minister in secret to the Catholics in his home region of Lancashire. He was arrested for practicing his faith in 1622, then surprisingly freed by a pardon issued by King James I. He entered the Jesuit order in 1623, and once more returned to England, where he ministered until his martyrdom in 1628.

Little-known fact: The "Holy Hand" of St. Edmund is still preserved as a relic at St. Oswald's Church in Ashton, England, near the saint's birthplace. The hand was cut from St. Edmund's body after his death by a fellow Catholic, and many miracles have been attributed to it.

What made him a saint: St. Edmund was known for his "fervor, zeal and ready wit," and for his energy and pleasant disposition, even in times of great trial. He persisted in the practice of his faith in the midst of persecution, working to make sure that the spiritual needs of the Catholics in his care were met, even though it meant that he might be arrested for his actions.

Lowest/scariest moment: When he was a child, Edmund's parents were arrested and dragged off to jail because of their Catholic faith. The little boy was left home alone and frightened, wondering whether he would ever see his mother and father again.

Best quote: At his execution, St. Edmund urged his fellow Catholics to remain true, saying, "Be witnesses with me that I die a constant Roman Catholic and for Christ's sake; let my death be an encouragement to your going forward in the Catholic religion."

How did he die: After working as a Jesuit for four years, Edmund was betrayed and arrested for being a Catholic priest. He was sentenced to death, and was hanged, drawn and quartered on Aug. 28. He is one of the Forty Martyrs of England and Wales, who represent more than 300 lay and religious men and women who died for their faith and loyalty to the church between 1535 and 1679.

Prayer: *Heavenly Father, you gave St. Edmund Arrowsmith the courage to be steadfast in his faith during a time of persecution. Help us to boldly proclaim and practice our faith, especially during times and situations when it would easier to remain silent. Amen.*

San Edmundo Arrowsmith
Nació en 1585
Murió en 1628
Su fiesta se celebra el 28 de agosto

Lo que lo hizo famoso: Brian Arrowsmith, quien prefería ser llamado por su nombre de confirmación, Edmundo, era hijo de Católicos durante una época en la que la Iglesia Católica era perseguida en Inglaterra. Fue a Francia para ser ordenado sacerdote en el año 1611 y luego volvió a su país, Inglaterra, para servir en secreto a los Católicos de su región natal, Lancashire. Fue arrestado en 1622 por practicar su fe y luego fue sorprendentemente liberado por medio de un perdón concedido por el Rey Jaime I. Ingresó a la Orden Jesuita en 1623 y una vez más volvió a Inglaterra dónde ejerció su ministerio hasta sufrir su martirio en el año 1628.

Hecho poco conocido: La "Mano Santa" de San Edmundo se conserva todavía como una reliquia en la Iglesia de St. Oswald en Ashton, Inglaterra, cerca de su lugar de nacimiento. La mano fue cortada y separada del cuerpo de San Edmundo luego de su muerte, por un fiel Católico. A ella se le han atribuido muchos milagros.

Lo que lo hizo santo: San Edmundo era conocido por su "fervor, celo y agudeza," y por su energía y temperamento agradable aún en los momentos de gran prueba. Continuó practicando su fe en medio de la persecución, trabajando para asegurarse de que las necesidades espirituales de los Católicos a su cuidado fueran cubiertas, aún cuando esto significaba arriesgar ser arrestado por sus acciones.

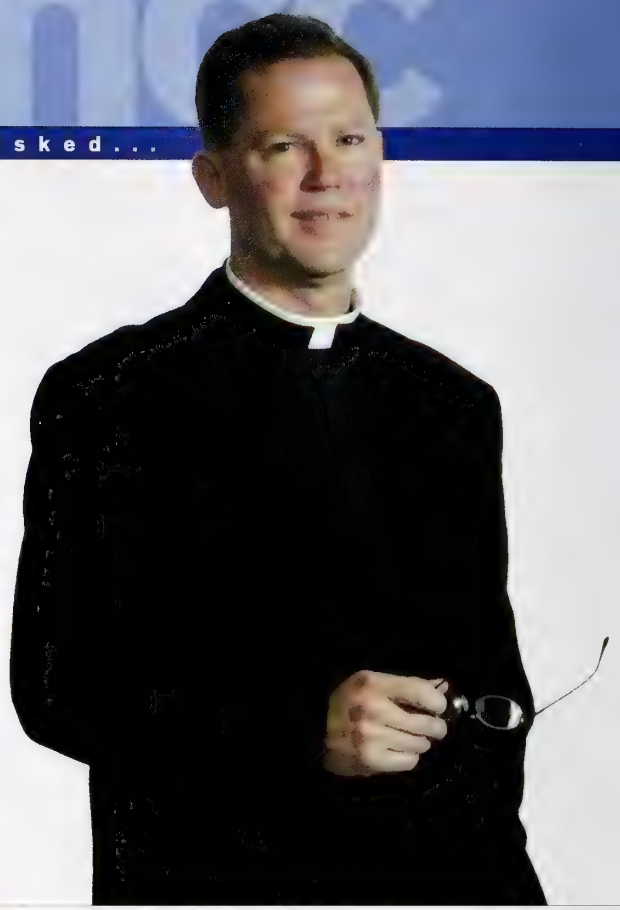
Su momento más difícil: Cuando era niño, los padres de Edmundo fueron arrestados y llevados a la cárcel debido a la fe Católica que profesaban. El pequeño quedó en casa solo y asustado temiendo que no volvería a ver nunca más a su padre y a su madre.

Su mejor cita: En el momento de su ejecución, San Edmundo instó a sus hermanos Católicos que permanecieran fieles, diciendo, "Sean testigos conmigo que muero siendo un Católico Romano leal y lo hago por Cristo; que mi muerte los aliente para seguir adelante en la religión Católica."

Forma en la que murió: Luego de trabajar como Jesuita por cuatro años, Edmundo fue traicionado y arrestado por ser sacerdote Católico. Fue condenado a muerte, fue arrastrado y descuartizado el 28 de agosto. Es uno de los Cuarenta Mártires de Inglaterra y Gales, quienes representan más de 300 hombres y mujeres religiosos y laicos que murieron por profesar su fe y lealtad a la iglesia entre el año 1535 y el 1679.

Oración: *Padre Celestial, tú le diste a San Edmundo Arrowsmith el coraje de permanecer firme en su fe en los momentos de persecución. Ayúdanos a proclamar y practicar audazmente nuestra fe, especialmente en momentos y situaciones cuando sería más fácil quedar en silencio. Amén.*

since you asked... this month with Fr. James Garneau



Dear NC Catholics:
Why might our new pope have chosen the name Benedict?



On April 19, after being asked if he accepted his election as Bishop of Rome, Joseph Cardinal Ratzinger was asked by the senior cardinal-deacon a second question: "By what name do you wish to be called?" Though it is not required, it has become the custom (since the 10th century) for the newly elected pope to choose a new name as he enters into his new ministry, thus following in the footsteps of the first pope, St. (Simon) Peter, who was given a new name by the Lord Himself. The 264th successor of St. Peter chose the name Benedict.

During his first general audience, on April 27, Benedict XVI gave some explanation for his choice. He said, "Firstly, I remember Pope Benedict XV, that courageous and authentic prophet of peace, who guided the Church through the turbulent times of the first world war. ...Additionally, I recall St. Benedict of Norcia, co-patron of Europe, whose life evokes the Christian roots of Europe." Some knowledge of the biographies of these two men and of the impact they had on European history and culture will serve to further explain this choice.

Giacomo Cardinal della Chiesa (b. 1854), who had served as under-secretary of state before being named Archbishop of Bologna in 1907, was elected pope in 1914, taking the name Benedict XV. His rejection of the extreme measures sometimes employed in the fight against Modernism during the pontificate of his predecessor was immediately noted by contemporaries, as was his willingness to lay aside long-standing papal intransigence and thus open the door to dialogue with regard to the yet unresolved issue of the confiscation of the Papal States by the often anti-clerical liberal Italian government.

Faced with the outbreak of the First World War, the newly elected pope strove to maintain neutrality and to summon all the warring parties to a cessation of armed conflict and to negotiations. Because he refused to be a public supporter of their war aims, the Allies painted a portrait of Benedict as a pro-German sympathizer. At the conclusion of the war, he was explicitly excluded from the negotiations which lead to the Treaty of Versailles. He warned the liberal leaders of the victorious nations that the exclusion of religion and justice from the peace treaty would only lead Europe into more dire circumstances in the future. And contrary to the plans of Woodrow Wilson, he argued against the dissolution of the Austro-Hungarian Empire, fearful of the ethnic tensions and immature nationalisms of the Balkans. During his visit to Rome in 1919, Wilson even declined an opportunity to see the pope.

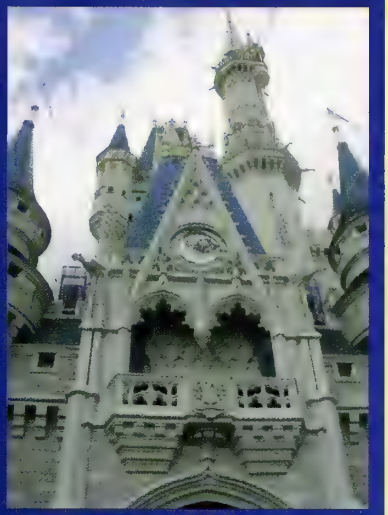
St. Benedict of Norcia (c. 480-543) is known as the "Patriarch of Western monasticism" and co-patron of Europe (along with Sts. Cyril and Methodius). The new pope has observed that the progressive establishment of Christianity throughout Europe, which was fostered by the Benedictine Order that St. Benedict founded, constitutes an irrevocable and fundamental common root for European history and culture. At a time when the modern states of the European continent are downplaying (and even

▶▶ **Though it is not required, it has become the custom (since the tenth century) for the newly-elected pope to choose a new name as he enters into his new ministry,** thus following in the footsteps of the first pope, St. (Simon) Peter, who was given a new name by the Lord Himself. The 264th successor of St. Peter chose the name Benedict.

in what year did Disneyland open?

history quiz

Louis Pasteur used his newly-developed rabies vaccine to save the life of a boy bitten by a rabid dog on **July 6, WHAT YEAR?**



French Ursuline nuns arrived in New Orleans and set up the first Catholic charitable institution in America on **Aug. 6, WHAT YEAR?** The complex consisted of an orphanage, a girls' school, and a hospital.

Parents could sleep in a little later on the weekends as ABC began broadcasting Saturday morning children's shows on **Aug. 19, WHAT YEAR?**

Welcome to the house of mouse. Walt Disney opened the first theme park in the world when Disneyland opened in Anaheim, Calif., on **July 17, WHAT YEAR?**

1885, 1727, 1950, 1955

54%

of practicing Catholics say their commitment to the church is greatly to moderately affected by who the pope is.

poll

What would you say to Pope Benedict?

▶▶ We asked young people at the diocesan Youth Convention in Greenville: **If you had a chance to meet Pope Benedict, what would you ask him?**



Vivian Buonya, 17, St. Joseph Parish (Raleigh)
"I'd ask him what he would do to better the Catholic religion and strengthen our faith."



Jon Buttaci, 18, St. Luke the Evangelist Parish
"For what do you pray? How do you pray? What role do you see yourself playing in God's answer to your prayers?"



Kelly Cadilla, 18, Newman Center, Chapel Hill
"I'd talk to him about my personal life and ask for advice. I think it would be awesome getting advice from a pope!"

denying) that heritage, the consequences of the allusion to this tradition are particularly clear. In his address of April 19, Benedict XVI also drew attention to the recommendation of the saint, "Put absolutely nothing before Christ" (Rule 72, 11). While affirming the centrality of Christ, he asked the saint's help at the beginning of his pontificate, that we might be faithful in keeping Him "always first in our thoughts and in all our activity!"

It might also be worth noting in this context something of the life of Prospero Cardinal Lambertini, also known as Benedict XIV (1740-1758). Though not explicitly invoked by his 21st century successor, Lambertini's example and heritage is a worthy one for the new Pope Benedict to consider. Like Ratzinger, Lambertini, a native of Bologna, was a brilliant scholar, with broad theological, legal and even medical learning. He had an especially deep knowledge of ancient Fathers of the Church. Also like the modern German cardinal, Lambertini spent many years prior to his election as the successor of Peter in the service of the Holy See. Known as a "scholar's pope" (His book on the processes of beatification and the canonization of saints is still considered a classic.), he consistently displayed significant pastoral sensitivity. He approved the appointment of two women as professors of the University of Bologna and revived the ancient custom of using encyclical letters not only to condemn errors, but also to explore the problems of his age, taking into account the emerging scientific culture of Europe. Certainly anyone familiar with Cardinal Ratzinger's extensive theological and pastoral writings, which so profoundly explore the message of the Gospel in relation to contemporary culture, will, perhaps, recognize the similarities between the learning, careers, and style of these two men.

– Rev. James F. Garneau, Ph.D.
Pastor, St. Mary's Church and Missions
Mount Olive, NC

Send your questions to:
"Since you asked..."
715 Nazareth St.,
Raleigh, NC 27606
Or: reece@raldioc.org

NC Catholics online resources



▶▶ More Catholic questions, answers and online discussion: **www.CatholicQandA.org**

▶▶ Know an inactive Catholic? Invite them to visit **www.OnceCatholic.org**

▶▶ Diocesan Division of Evangelization and Catechesis: 919.821.9746

Basilica of St. Mary Major in Rome August 5 | The Transfiguration of the Lord August 6 | St. Dominic, Priest August 8 | St. Teresa Benedicta of the Cross (Edith Stein) August 9 | St. Lawrence,

reflections of a prison chaplain: prisoners are my brothers on a journey meant to bring freedom to us all



Despite the obvious racial and denominational differences in those I serve there, I have found much common ground in sharing faith and worshipping with them.

When I was ordained a deacon 26 years ago, I felt certain that prison ministry was not for me. The idea of voluntarily going behind razor wire enclosures and locked steel doors to meet with individuals who had committed serious crimes left me with mixed feelings of fear and revulsion. Shortly after moving to Durham 16 years ago, I received an e-mail from the then Catholic chaplain at the Butner Federal Correctional Complex requesting any deacon in the area to conduct communion services for inmates on occasions when he was to be away from the FCC.

For some time in my diaconal career, I had been serving in hospitals and nursing homes and sensed that the Lord might be inviting me to branch out into a new ministerial direction. Within a short time of visiting the FCC in Butner, I found myself meeting some interesting and thoroughly likable inmates there, and feeling quite comfortable spending time among them. When a new federal minimum security facility opened in Butner, I accepted a tempo-

how does God call us? let us count the ways.

There is an all-or-nothing feeling about a religious call that can be confusing. Joanne experienced that with her vocation to the religious life. Remembering when and where the "call" came, Sr.Joanne says today, is as clear as remembering where you were when you first heard of 9/11. It was the library room on the second floor at CMU. It was January, and her friends were reminding her it was time to pay a deposit and sign up for next year. Out of thin air, the words she spoke seemed to come from someone else, "I will not be here next year. I will be going to Aquinas College and to the convent."



Sister Kathleen Bryant, RSC has devised a *Vocations Anonymous Test.* An inquirer is asked to respond "yes" or "no:"

- Do you hide vocation literature under your bed or away in a closet?
- Does the idea of becoming a sister, priest or brother keep coming back time and time again even though you thought you had moved on in your life and forgotten about it?
- Do you feel called to give more, to be more?
- Does your relationship with God sustain you, enliven you and invigorate you in such a way that you want to share the Good News with others?
- Do you find a ministry you are doing at church more life-giving and energizing than your 40-hour-a-week job, or your major at college?
- Do you long for more?
- Do your have a sneaking suspicion that you are on the brink of a major life decision?
- Are you afraid to tell your friends and family that you are thinking about a church vocation?
- Does the idea of becoming a priest or religious excite you, even while it frightens you, because you feel unworthy or unprepared? – Fr. Matt Fedewa

bible quiz
who's in the bible?



a nephew of Abraham
b grandson of Sarah
c mother of James and John
d first-born son of Jacob
e third son on Adam and Eve



1-e, 2-c, 3-b, 4-a, 5-d.







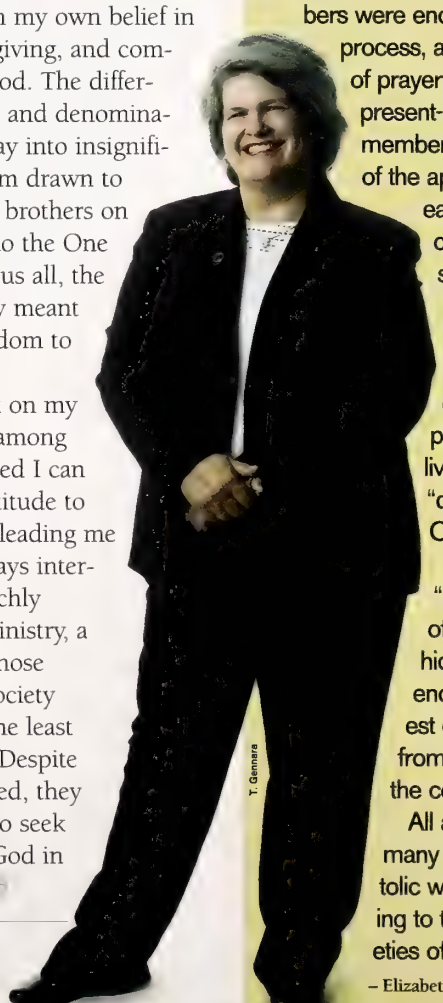
rary position as contract Catholic chaplain, working closely with a full time Baptist chaplain until a priest became available to serve the needs of Catholic inmates.

A few years later, I met with the volunteer chaplain at the Durham County jail, a local Methodist minister, who invited me to share with him ministry to jail inmates, few of whom were Catholic. Within recent years, with the Methodist minister occupied with his own church's pastoral duties and Duke Divinity School teaching assignments, I have become the jail's sole chaplain, serving a largely non-Catholic, African-American population.

Despite the obvious racial and denominational differences in those I serve there, I have found much common ground in sharing faith and worshipping with them. Stories of their dysfunctional home lives as children and subsequent fall into substance abuse and criminal behavior contrast with a sincere desire to know and follow the Lord and to break out of the destructive cycle of their past lives. The sharing of their stories, problems, and deepest desires is a constant source of inspiration in my own belief in a loving, forgiving, and compassionate God. The differences in race and denomination fade away into insignificance, and I'm drawn to love them as brothers on the journey to the One who created us all, the same journey meant to bring freedom to us all.

As I reflect on my experiences among the imprisoned I can only feel gratitude to the Lord for leading me into this always interesting and richly rewarding ministry, a ministry to those whom our society regards as "the least among us." Despite being confined, they remain free to seek and to find God in their lives.

– Laurence De Carolis



T. Gennara

consecrated life



From the Church's earliest days, men and women have followed unique paths in their response to God's call. Many became hermits or founded religious communities, wonderful in their variety. The Second Vatican Council recognized the beauty of this diversity, stating, "This has considerably contributed toward enabling the Church ... to manifest in herself the multiform wisdom of God." (Perfectae Caritatis 1)

At the same time, the Council called for a renewal of spirit in religious communities, asking them to re-examine their charters and determine if any changes were needed. All community members were encouraged to become involved in the renewal process, and the Council stated that, "The manner of life, of prayer and of work should be in harmony with the present-day physical and psychological condition of the members. It should also be in harmony with the needs of the apostolate, in the measure that the nature of each institute requires, with the requirements of culture and with social and economic circumstances." (Perfectae Caritatis 3)

The Council recognized the benefit of the two major forms of religious community: active and contemplative. The active orders were exhorted to "cultivate the spirit of prayer and prayer itself ... they should nourish their spiritual lives." Having done so, they are then ready to "dedicate themselves wholeheartedly to [the Church's] mission." (Perfectae Caritatis 6)

Contemplatives were hailed as those who "lend luster to God's people with abundant fruits of holiness, they ... enlarge the Church by their hidden apostolic fruitfulness." They were also encouraged to renew themselves, with "the greatest care being taken to preserve their withdrawal from the world and the exercises which belong to the contemplative life." (Perfectae Caritatis 7)

All are reminded that "in the Church there are very many institutes ... engaged in different kinds of apostolic work and endowed with gifts which vary according to the grace that is given to them. ...'There are varieties of gifts, but the same Spirit.'" (Perfectae Caritatis 8)

– Elizabeth Solsburg

Bishop Gossman on the justice issues facing the state of North Carolina

An Issue of Justice

In April of this year, with 31 sponsors including many business leaders, school superintendents and university faculty, and bipartisan support, Bill H1183 was introduced in the North Carolina House. The bill, which proponents say is a crucial piece of the state's economic development strategy, is entitled **Access to Higher Education and a Better Economic Future.** It would allow students who are in the country illegally to pay the lower, in-state tuition rate as long as they had **1 received a high school diploma from a secondary or high school within North Carolina, 2 attended North Carolina schools for a minimum of four years immediately prior to high-school graduation, 3 filed or will file an application to legalize his or her immigration status as soon as eligible and 4 satisfied the admission standards for the institution to which the person applied, has secured admission and enrolled.** Sponsors say that 500 to 1,300 students could apply to public colleges each year under these rules. The public discourse occasioned by the introduction of this bill has been often acrimonious and angry.

In November 2000, the United States Conference of Catholic Bishops issued a statement, "Welcoming the Stranger Among Us. Unity in Diversity."

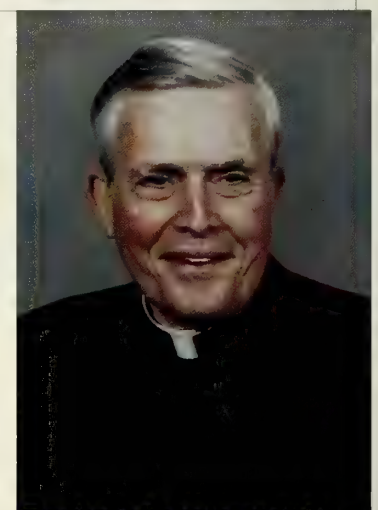
This document calls our attention to our history, as a nation and as a church. It reminds us that cultural pluralism is our heritage; that we are a "nation of immigrants" and that the Catholic community is rapidly re-encountering itself as an "immigrant church," a witness to the diversity of people who make up our world and to our unity in one humanity, destined to enjoy the fullness of God's blessings in Jesus Christ.

"Without condoning undocumented migration, the church supports the human rights of all people and offers them pastoral care, education and social services no matter what the circumstances of entry into this country…that we also recognize and strongly assert that all human persons created as they are in the image of God, possess a fundamental dignity that gives rise to a more compelling claim to the conditions worthy of human life." The presence of so many of different cultures and religions challenges us to truly become a sacrament of unity, rejecting the anti-immigrant stance that has become popular in different parts of our country.

Undocumented immigrants face special hardships. Many have lived in the United States for years, establishing roots in their communities, building their families, paying taxes and contributing to the economy and the culture of their communities.

We also must recognize that competition for resources and recognition can be destructive of community life and that the issues involved require wisdom, much charity and careful mediation to reach solutions that respect the legitimate concerns of both sides. A call must go out to all members of the church, bishops, priests, deacons, religious, lay leaders and parishioners, to take concrete measures to overcome the misunderstanding, ignorance, competition and fear that stand in the way of genuinely welcoming the stranger in our midst and enjoying the communion that is our destiny as children of God.

As your bishop, I commit myself to continue the work of advocacy for laws that respect the human rights of immigrants and preserve the unity of their families; to encourage the extension of social services, improved housing, decent wages, better medical attention and appropriate educational opportunities, and I ask you for the same commitment. It is an issue of justice.



Freedom is the power, rooted in reason and will, ... to perform deliberate actions on one's own responsibility. Human freedom is a force for growth and maturity in truth and goodness; it attains perfection when directed toward God. The more one does what is good, the freer one becomes. There is no true freedom except in the service of what is good and just."

– Catechism of the Catholic Church.

– Most Rev. F. Joseph Gossman is the bishop of Raleigh

The Ugandan Martyrs

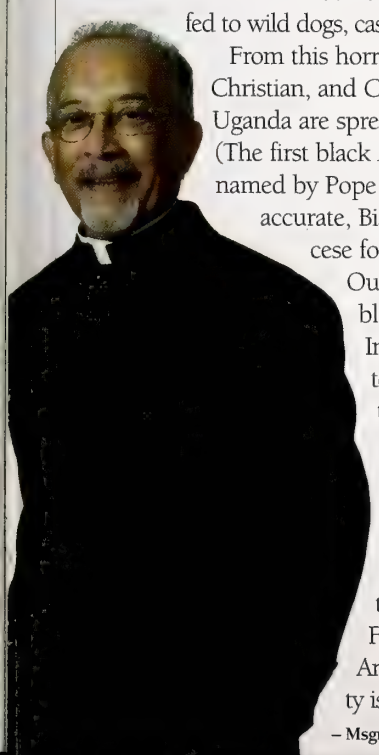
Something about people who give their lives for Jesus has always attracted others to the Faith. This is what happened as a result of the lives and deaths of those we call the Ugandan Martyrs.

They lived in a time of the 19th century when the fabric of Africa was being torn apart. Europeans were carving out colonial empires in Africa without regard to the way they divided tribes and clans and destroyed their morals.

The church sent the White Fathers to preach the Gospel. The Church of England also sent missionaries. The people of what we now call Uganda were citizens of the Kingdom of Buganda, and were ruled by a wise king named Mutesa. But Mutesa was succeeded by his son Mwanga, who was not as wise and disciplined as his father.

Charles Lwanga saw to the religious education of those who were Christian, and encouraged them to live up to the morality of their faith. This enraged King Mwanga, who ordered Charles and 21 other youths aged 13 to 30 to be tortured and killed.

Mwanga abandoned the traditional morality of his people and assumed the sexual ethics of the invaders. He importuned the pages at the royal court to join in his immorality. A young Catholic man, Charles Lwanga, was in charge of the pages. He saw to the religious education of those who were Christian, and encouraged them to live up to the morality of their faith. This enraged King Mwanga, who ordered Charles and 21 other youths aged 13 to 30 to be tortured and killed. Some were beheaded, others dismembered, fed to wild dogs, castrated, or burned to death.



From this horror the church grew. Today Uganda is Christian, and Catholic priests and religious from Uganda are spreading the gospel to other nations. (The first black African bishop in modern times was named by Pope Pius XII in 1939. If my memory is accurate, Bishop Waters invited him to the diocese for a visit, and he celebrated Mass at Our Lady of the Atonement, the then black parish in Kinston.)

In 1969, Pope Paul VI made a pilgrimage to the site of the young Ugandans' martyrdom, and canonized them. He also dedicated the church there and named it a basilica. Pope John Paul II also made a pilgrimage to this shrine in 1993. Every year on June 3, the day that most of the martyrs were killed, there is a national holiday. It is also a Feast Day for both the Catholic and Anglican Churches. The national university is named Uganda Martyrs University.

– Msgr. Thomas P. Hadden

Libertad

Cuando somos niños queremos ser grandes para ser libres y cuando llegamos a ser grandes nos cuesta mucho entender la libertad.

Para ser libres sabemos que debemos estudiar y tener los medios necesarios para poder decidir como adultos y no lo conseguimos porque olvidamos las lecciones y nos apegamos a las cosas.

Para ser libres debemos tener memoria histórica, aceptar quiénes somos y de dónde venimos, pero al crecer negamos nuestra procedencia y nuestra pertenencia.

Para ser libres debemos tener convicciones y valores, pero al sentirnos grandes perdemos la fe y relativizamos nuestros actos.

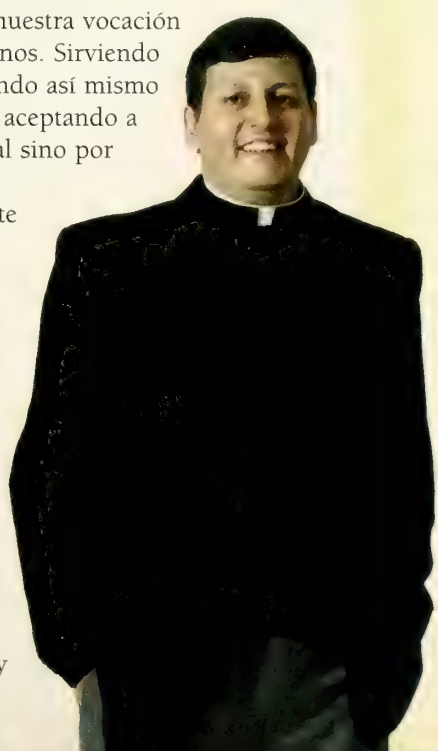
Para ser libres debemos tener derechos y deberes, pero cuando crecemos manipulamos nuestros derechos y nos excusamos para no hacer lo que nos corresponde.

Para ser libres debemos tener sentimientos nobles y hacer obras buenas para el bien común. Sin embargo, crecemos odiando y viviendo en soledad, actuamos movidos por la envidia sin construir la unidad y morimos sin poder perdonar.

Para ser libres debemos reconocer a Dios como Señor, a los otros como hermanos y al mundo como nuestra responsabilidad. Pero cuando crecemos, ambicionamos el Señorío, explotamos a las personas y destruimos nuestro planeta.

Para ser libres debemos trabajar para la justicia y construir en la verdad. Pero hacemos de la guerra el mejor negocio y de la mentira la mejor justificación.

Para ser libres hay que vivir nuestra vocación de hijos, de amigos y de hermanos. Sirviendo y entregando la vida. Renunciando así mismo y construyendo en solidaridad, aceptando a los otros no por interés personal sino por fraternidad.



Para ser libres hay que ser parte del mundo y no de un lugar, ser parte de una religión y no de un grupo radical, ser parte de una familia y no de un clan, ser hermano de todos sin distinción y sin excepción.

¿Cuántas de estas cosas nos hacen falta en nuestra vida, en la educación de nuestros hijos, en la creación de las leyes humanas y en la convivencia de los pueblos?

¡Por favor crece y se libre para el bien del mundo, del prójimo y de tu propia felicidad!

– Padre Fernando Torres

the heart jour

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Joan Junginger, Nina Rizzo and Ronda Watts share their stories in an effort to bring women in emotional pain closer to Christ.

cover story

By Dana Lorelle
Photography by Jay Drowns



They jokingly call themselves sisters, although their backgrounds reveal little in common. Joan Junginger and her husband had to lose nearly everything to discover the depth of their faith, while Nina Rizzo grew up in an Italian family surrounded by St. Anthony statues. Ronda Watts, after a long period of hurt and pain, found that the anguish of her father's death was quenchable only by God's love.

Their similarity lies in their answer to a common question: What holds us captive? What keeps us from growing closer to God?

They've shared a common journey – one they recognize as a familiar pathway in the lives of many women. They know firsthand the anxiety, fear and guilt that can trap women, that can keep them from feeling whole and from experiencing a full relationship with Christ.

Now, these three women share their stories in half-day retreats around the diocese, leading other women like themselves on an emotional journey that brings them closer to Christ – on the heart's journey. ▶▶

Finding freedom in love

The seed for the heart's journey was planted 27 years ago with an image that came to Joan Junginger in prayer. She saw women with shaved heads in a concentration camp peering out behind bars.

A voice told Junginger to look up at the guards who were keeping the women captive and at the chains locking the gates. But when she looked, the chains were gone and the gates were open.

The voice then said to her, "Would you go and tell the women that they're free?"

This mother of seven and deacon's wife has a strong, quiet faith as well as a talent for touching people, a talent that manifests itself early in the day at the Heart's Journey retreat at St. Andrew the Apostle Church in Apex as the first tears fall.

She tells her story in soft words. It's the story, she says, of how she nearly lost everything but found God's true, unwavering love. And this is the crux of the retreat. In all they do, the three women want to lay a foundation for God's love, to let other women know they are loved unconditionally. It's what they all have found; it's what they want to share.

Junginger's family was living well, upgrading houses and cars with regularity. And then, with one of those downturns that strikes quickly and quietly, almost everything was gone. They were down to their last $1,000 and facing a long-distance move, an uncertain future, and a looming Christmas vacant of the usual gifts and cheer.

That year, the children made Christmas for their parents. They picked up paper routes and odd jobs. The gifts weren't expensive, but the greatest gift Junginger received was that of freedom.

"I realized that if I lost my house, it didn't mean God didn't love me. If I lost my car, it didn't mean God didn't love me. I learned that all those things didn't matter. Bottom line: Was I loved?"

These days, Junginger tries to pass along this gift to the women she encounters. At retreats like this she gets right to the point: Our journey is into wholeness, but there are areas that keep us from being whole. Like fear. Like anxiety. Like depression.

But God's grace is always there.



Healing through pain

The women's lives, while diverse, are laced with intersections. Rizzo, who holds a Ph.D. in social psychology, and Junginger, a licensed clinical social worker, are RCIA catechists at St. Mary Magdalene Church in Apex – Junginger is also a parishioner at St. Michael the Archangel Church in Cary where her husband is a deacon – and instructed Watts' husband when he converted to the Catholic faith.

The impetus for the Heart's Journey might have started with Junginger's image 27 years ago, but it came to concrete fruition in prayer. As RCIA instructors, Rizzo and Junginger noticed how moved the catechumens were by discussions about spiritual issues. In pondering their own experiences – and the issues that keep women from fullness – Rizzo and Junginger prayed together, and the Heart's Journey was born.

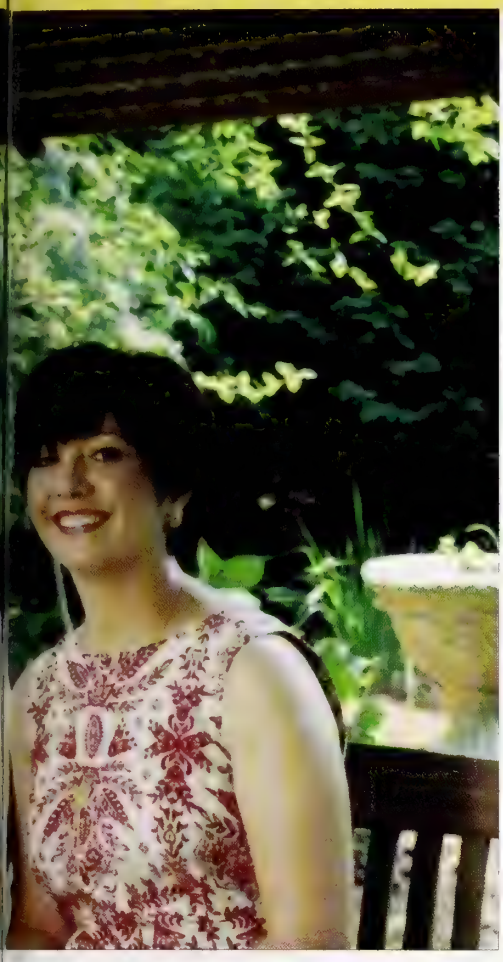
They operate autonomously but with the blessing of the diocese, and over the past year they have presented to groups mostly in the Raleigh area.



When Watts joined the team in January after attending a retreat as a participant, it marked yet another step on her own heart's journey.

She grew up with what she calls a "Sunday" Catholic faith. Her father's death just two months before her wedding stifled even that; being at Mass, Watts recalls, would remind her of her father's morality and faith. Those memories and feelings made attending Mass difficult.

But after years of pain, an experience at a cousin's funeral pulled her closer







to Christ. She saw the love and outreach of her cousin's church community, and she knew she wanted the same for her own children. She enrolled them at St. Mary Magdalene and then made a commitment of her own to return to the church.

In April 2004, she attended a Charismatic Renewal where she prayed for healing and was baptized in the Holy Spirit. Her hands shook, her head got hot, and tears flowed. Suddenly, after 16 years, she felt healed of the anguish caused by her father's death. She also possessed a profound insight: Through all that pain, she had never asked God to heal her.

Now, Watts is deeply involved with ministries at St. Mary Magdalene. She says she still feels the pain, but today it's tempered with a confidence in God's love.

Not long ago, she sat on her deck and imagined Jesus sitting across from her. As she talked to Jesus and gazed over the blooming rose garden in her back yard, she felt him reply in return.

"I'm to love those blooms and not mourn any of them more than another," she remembers thinking while staring at the blossoming roses. "Some of them He takes early to enjoy up close."

So it was with her father.

God's love and grace are always present as free and undeserved gifts, and that these gifts are not contingent on behavior. Like the Good Shepherd and the one lost sheep, God always beckons back those who stray.

Grabbing God's grace

"I am the how-to person," Nina Rizzo likes to say. After Junginger and Watts have shared their stories and given the retreat participants time to tell their own stories in small groups, Rizzo steps in as the one who answers the logical question "What now? What can I do to be free?"

She is happy to offer ideas. Growing up in a devout Catholic environment – one where saints' feast days rated more attention than children's birthdays – Rizzo learned Catholic culture at the foot of her Italian family.

But when she talks about the joy of being "reawakened" to the treasury of the Catholic faith, she is speaking from her own experience.

All three of the women know what it means to struggle with their faith and with life. Conflicted feelings about working versus staying home with children, not to mention the daily distractions and challenges of being a wife and mother, can be obstacles in developing a relationship with Christ.

What the presenters want to impart to women is that God's love and grace are always present as free and undeserved gifts, and that these gifts are not earned or merited. Like the Good Shepherd and the one lost sheep, God always beckons back those who stray.

The way to grab this grace is simple. "We must become people of prayer," says Rizzo. "In order to grow with Christ, prayer is as essential as the air we breathe."

Effort is also important, for, like the man who prays to win the lottery but never buys a lottery ticket, God can't do much if we don't make an effort, although nothing is possible without God.

Toward the end of the retreat, the women pass out journaling materials and have the participants write a letter to God about what might be blocking them from being free. Is it anxiety? Depression? Fear? Resentment? A loss of identity?

The next step is for each woman to compose a letter from God to herself, and this is when the hearts break open. The women are often surprised by what they write – by what they imagine God writing to them. What they find in those messages is what Junginger, Watts and Rizzo have all found on their own journeys – God's love.

And with that acceptance of unconditional love, the Heart's Journey has truly started.

To learn more about The Heart's Journey you can contact Nina, Ronda or Joan: **www.heartsjourneyretreats.com**
heartsjourney@bellsouth.net 919.303.3118

Mi viaje a la libertad
a través de la educación



La educación ha sido una forma de libertad para las nuevas generaciones de mujeres ecuatorianas y latinoamericanas en general. Las generaciones de mi abuela y mi madre, no tuvieron ese privilegio por que ellas fueron cien por ciento dependientes de sus esposos en todos los aspectos, ya que ellas apenas terminaron su educación primaria. Además, la manera como ellas fueron criadas fue solamente para ser madres y servir a sus esposos y no se les permitió tener una participación directa en la sociedad, inclusive trabajar fuera de su hogar.

Las actuales generaciones de mujeres hemos tenido el privilegio de ser más independientes y quizás gracias a la gran oportunidad de tener acceso a una mejor educación, tal que en la actualidad las mujeres, aunque en un bajo porcentaje, tenemos la oportunidad de obtener altos grados tales como maestrías y títulos Ph.D. Estos nos han permitido ser independientes económicamente e intelectualmente, tal que la mujer de hoy en día goza de libre expresión y tiene un papel activo en la sociedad, tal como en el campo científico, político, económico y social. Además, los derechos de la mujer están comenzando a ser respetados en Latinoamérica tal que en la actualidad la mujer puede ya decidir sobre el control de natalidad de sus hijos.

En mi experiencia personal, obtener mi grado universitario en mi país Ecuador, fue la primera herramienta que me abriría la puerta a la libertad económica de mis padres, por que siempre dependí de ellos durante mis años de universitaria. Cuando me gradué, mi primer trabajo fue como Jefe de Control de Calidad en una compañía privada que procesaba mariscos. Mi salario era muy bueno y desde entonces sentí que era autosuficiente y capaz de desarrollar cualquier trabajo en mi campo sin temor a mis colegas varones. Esa experiencia me sirvió para crecer como mujer y como profesional y sobre todo, segura de mi misma.

Cuando llegué junto con mis hijos a los Estados Unidos como acompañante de mi esposo, quien llego aquí para continuar con sus estudios de postrado, yo no hablaba inglés y para toda actividad personal y de mis hijos tenía que esperarlo para que me ayudara. Me sentía como una persona muy inútil e ignorante pese a que había obtenido mi maestría en Food Science, en Puerto Rico. Me llegué a sentir peor que mi abuela o mi mamá en sus épocas. Incluso cuando iba al médico necesita-

por Maria E. Ruilova-Duval

ba de una traductora para que interpretara mi conversación. Esas situaciones me humillaban tremendamente por que muchas veces tenía que esperar horas hasta que hubiera un intérprete disponible y muchas veces lo hacían con muy mala voluntad. Entonces, un día dije esto: "Se acabó, voy a volver a ser la mujer independiente y libre de movilizarme en este país como lo hacia en mi Ecuador. Entonces empecé a estudiar inglés en escuelas públicas y después entré a la misma universidad donde estudiaba mi esposo y mejoré mi nivel de este. Desde entonces he vuelto a ser quien era antes, la mujer independiente, segura de mi misma, capaz de ayudar a mi esposo e hijos y continuar creciendo profesionalmente.

Actualmente estoy estudiando mi Ph.D. en Food Science, en la Universidad de North Carolina y tengo conmigo mis dos hijos y ellos no han sido un obstáculo para seguir adelante con mis metas como mujer, profesional y esposa. Desde que me casé, siempre mi opinión ha sido tomada en cuenta en las decisiones de la familia, además he tenido la libertad para continuar creciendo en el campo profesional, claro sin que ello afecte a mi familia.

Lamentablemente el porcentaje de mujeres que gozamos del privilegio de ser libres de participar en la sociedad en esta década a todo nivel, es muy bajo. Desafortunadamente, en Latinoamérica aún existe un alto porcentaje de mujeres que no tienen la oportunidad de ir a la universidad y muchas veces no pueden terminar ni la educación secundaria por que tienen que trabajar a temprana edad para ayudar a sus padres con la economía del hogar. Además, el costo de la educación universitaria es muy alto en Ecuador, de tal manera que se torna en un privilegio de muy pocas mujeres para terminar una carrera. Aún peor es pensar en salir de Ecuador para cursar estudios de postgrado en el exterior, lo cuál es privilegio de muy pocas mujeres aún en esta década.

La falta de educación ha hecho a las mujeres ser objeto de explotación laboral, sexual y aún de sus propias parejas, por que piensan que los hombres son la única alternativa que ellas tienen para sobrevivir en la sociedad. Uno de los mejores ejemplos de mujeres que no gozan de libertad es el de aquellas inmigrantes indocumentadas en este país, las cuales aparte de que no hablan inglés muchas veces sufren el abuso de sus parejas y viven sometidas por sus hijos o por obtener una residencia legal en este país. Sin embargo, lo más cruel muchas veces es que sus empleadores toman ventaja de su condición de indocumentadas para explotarlas económicamente pagándoles un sueldo miserable o haciéndolas trabajar más de ocho horas diarias. Muchas de ellas son engañadas en sus propios países de origen, donde les ofrecen traerlas a Estados Unidos para que trabajen como domésticas o cuidando niños, pero la triste realidad es que las convierten en esclavas sexuales. Cuando estas mujeres tratan de buscar su libertad, entonces son amenazadas con reportarlas a Inmigración y de esa manera las continúan sometiendo, lo cual es una forma de esclavitud en este siglo.

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PLEASE PRAY FOR THESE DECEASED PRIESTS DURING THE UPCOMING MONTHS.

JULY

Rev. Msgr. Peter M. Denges, 1985
+Most Rev. Leo Haid, OSB, 1924
Rev. Raphael Arthur, OSB, 1941
Rev. Maurice McDonnell, OSB, 1950
Rev. Stephen Dowd, OSB, 1985
Rev. Bertrand Pattison, OSB, 1992
Rev. Martin W. Hayes, 1992
Rev. James Joseph Noonan, MS, 1985
Rev. James A. Mobbs, 1993
Rev. Msgr. Francis J. Murphy, 1998
Rev. H. Charles Mulholland, 2001

AUGUST

Rev. William S. O'Byrne, 1946
Rev. Msgr. Dennis A. Lynch, 1968
Rev. Thomas A. Williams, 1969
Rev. Thomas F. Carney, 1969
Rev. William C. Frost, 1983
Rev. William Kuder, 1960
Rev. Ignatius Remke, OSB, 1964
Rev. Brendan Dooley, OSB, 1964
Rev. Joseph J. Toner, OSFS, 1995
Rev. Henry J. Becker, 1992
Rev. Msgr. Felix R. Kelaher, 1998

SEPTEMBER

Rev. William J. Dillon, 1941
Rev. Msgr. Francis K. O'Brien, 1988
Rev. Thomas F. Price, 1919
Rev. Thomas J. Colgan, 1968
Rev. Msgr. John A. Brown, 1986
Rev. Patrick Gallagher, 1983
Rev. Msgr. Louis E. Morton, 1986
Rev. Msgr. Arthur R. Freeman, P.A., V.G., 1962
Rev. Msgr. P.J. Doherty, 1941
Rev. James King, 1978
Rev. Msgr. Hugh Dolan, 1981
Rev. Gerard Pilz, OSB, 1981
Rev. Gregory Windschiegel, OSB, 1912
Rev. Julius Pohl, OSB, 1924
Rev. Dominic Vollmar, OSB, 1942
Rev. Jerome Finn, OSB, 1958
Rev. Cornelius Selhuber, OSB, 1962
Rev. Leo Frierson, OSB, 1966
Rev. Gregory Eichenlaub, OSB, 1975

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¿Porqué habría escogido el nuevo Papa el nombre de Benedicto?

El 19 de abril del 2005, después de habérsele preguntado si aceptaba la elección como Obispo de Roma, el cardenal Joseph Ratzinger recibió una segunda pregunta: "¿Bajo cuál nombre desea ser llamado?" Aunque esto no se requiere, se ha convertido en una costumbre (desde el Siglo X) que el Papa recién elegido escoja un nuevo nombre en el momento en que entra a su nuevo ministerio, siguiendo las huellas del primer Papa, San Pedro(Simón), quién recibiera su nuevo nombre del Señor mismo. El sucesor 264 de San Pedro escogió el nombre de Benedicto.

El miércoles 27 de abril durante su primera audiencia general, su Santidad Benedicto XVI dio una explicación sobre la escogencia de su nombre. El dijo: "Primero, recuerdo al Papa Benedicto XV como un valiente y auténtico profeta de la paz, quien guió a la Iglesia durante los tiempos agitados de la Primera Guerra Mundial.
Adicionalmente, recuerdo a San Benedicto de Norcia, patrono de Europa, cuya vida evoca las raíces Cristianas de Europa." Conocer las biografías de estos dos hombres y del impacto que ellos tuvieron en la historia y en la cultura europea servirá para explicar más allá esta escogencia.

El Cardenal Giácomo della Chiesa (1854), quien sirviera como subsecretario del estado antes de que fuera nombrado Arzobispo de Boloña en 1907, fue elegido Papa en 1914 y tomó el nombre de Benedicto XV. Sus contemporáneos le reconocieron inmediatamente su rechazo a las medidas extremas utilizadas en la lucha contra el modernismo durante el pontificado de su predecesor, como también su voluntad de poner a un lado la larga posición intransigente del Papa y abrir la puerta del diálogo a los temas aún no resueltos, como la confiscación de los Estados Papales por el gobierno liberal y anticlerical italiano.

Enfrentado al estallido de la Primera Guerra Mundial, el Papa recién elegido buscó mantener la neutralidad y citar a todas las partes en guerra para que cesara el conflicto armado e iniciaran negociaciones. Debido a que se negó a ser un defensor público de sus fines de guerra, los aliados trataron de mostrar la imagen de Benedicto como la de un simpatizante pro alemán. Al finalizar la guerra, fue explícitamente excluido de las negociaciones conducentes al Tratado de Versalles. Les advirtió a los líderes liberales de las naciones victoriosas que la exclusión de la religión y la justicia del tratado de paz, únicamente llevaría a Europa a una circunstancia aún más grave en el futuro. Y contrario a los planes de Woodrow Wilson, él se opuso a la disolución del Imperio Austro-Húngaro pues le preocupaban las tensiones étnicas y el nacionalismo inmaduro de los Balcanes. Es más, durante la visita de Wilson a Roma en 1919, éste declinó una oportunidad para ver al Papa.

San Benedicto de Norcia (c. 480-543) es conocido como el "Patriarca del Monaquismo Occidental" y patrono de Europa (junto con los santos Cirilo y Metodio). El nuevo Papa ha observado que el establecimiento progresivo de la Cristiandad en toda Europa, (originada por la Orden Benedictina fundada por San Benedicto), se constituye en la raíz común fundamental e irrevocable para la historia y la cultura europea. En un tiempo en que los estados modernos del continente europeo no están tomando esta herencia en cuenta y hasta la están negando, las consecuencias de insinuar esta tradición son particularmente claras. En su discurso el 19 de abril, Su Santidad Benedicto XVI también atrajo la atención a la recomendación del santo, "No sobrepongas absolutamente nada ante Cristo" (Regla 72,11). Al tiempo que afirma la preponderancia de Cristo, le pidió ayuda a San Benedicto de Norcia en el inicio de su pontificado, para que seamos fieles a mantener a Cristo "siempre primero en nuestros pensamientos y en todas nuestras actividades."



Aunque esto no se requiere, se ha convertido en una costumbre (desde el Siglo X) que el Papa recién elegido escoja un nuevo nombre en el momento en que entra a su nuevo ministerio, siguiendo las huellas del primer Papa, San Pedro(Simón), quién recibiera su nuevo nombre del Señor mismo. El sucesor 264 de San Pedro escogió el nombre de Benedicto.

Vale la pena también notar en éste contexto algo de la vida del Cardenal Próspero Lambertini, también conocido como Benedicto XIV (1740-1758). Aunque su sucesor del Siglo XXI no lo hubiera invocado explícitamente, vale la pena que el ejemplo de Lambertini y su herencia sean consideradas por el nuevo Papa Benedicto. Al igual que Ratzinger, Lambertini, un nativo de Boloña, fue un estudioso brillante, con un amplio aprendizaje teológico, legal y médico. Tuvo un especial y profundo conocimiento de los antiguos Padres de la Iglesia. También como el moderno cardenal alemán, Lambertini pasó muchos años al servicio de la Santa Sede antes de su elección a ser el sucesor de Pedro. Conocido como el "Papa Estudioso"(su libro sobre los procesos de la beatificación y la canonización de los santos todavía se considera un clásico), consistentemente demostró una significativa sensibilidad pastoral. Aprobó el nombramiento de dos mujeres como profesoras de la Universidad de Boloña y revivió la antigua costumbre de usar las encíclicas no sólo para condenar los errores sino también para explorar los problemas de su época, tomando en consideración la emergente cultura científica de Europa.

Ciertamente que alguien familiarizado con los extensos escritos teológicos y pastorales que tan profundamente exploran el mensaje del Evangelio en relación con la cultura contemporánea, pueden seguramente reconocer las similitudes entre los estudios, las carreras y el estilo de éstos dos hombres.

Rev. James F. Garneau, Ph.D.
Párroco, St. Mary's Church and Missions
Monte Olivo, NC

Una cuestión de Justicia

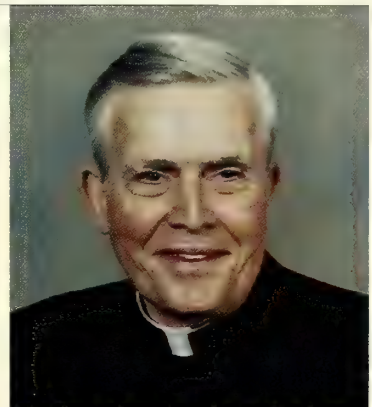
En abril de éste año se introdujo en la Casa de Representantes de Carolina del Norte el proyecto de ley HB 1183, con el respaldo de 31 patrocinadores entre los que se encuentran muchos líderes empresariales, superintendentes de escuela, profesores universitarios y el apoyo bipartidista. Los proponentes consideran el proyecto de ley **"Acceso a la Educación Superior y a un Mejor Futuro Económico"** parte crucial de la estrategia de desarrollo económico del estado. Este proyecto les permitiría a los estudiantes indocumentados pagar la matrícula correspondiente para los estudiantes del Estado siempre y cuando cumplan los siguientes prerrequisitos, **1 Hayan recibido un diploma de una escuela secundaria en Carolina del Norte. 2 Hayan asistido a una escuela en Carolina del Norte los cuatro años anteriores a su graduación. 3 Hayan hecho una aplicación para legalizar su estatus migratorio o tengan planeado hacerlo tan pronto como sean elegibles. 4 Hayan cumplido con las estándares de admisión de la institución a la cuál la persona haya aplicado, haya sido aceptado e inscrito.** Los patrocinadores dicen que de 500 a 1,300 estudiantes podrían aplicar a las universidades públicas cada año bajo estas reglas. Las discusiones públicas generadas por la introducción de este proyecto de ley han sido a menudo mordaces y coléricas.

En noviembre de 2000, La Conferencia de Obispos Católicos de los Estados Unidos hizo una declaración que se llama "Acogiendo al forastero entre nosotros. Unidad en la Diversidad". Este documento atrae la atención hacia nuestra historia, como nación y como Iglesia. Nos recuerda que nuestra herencia es culturalmente pluralista; que somos una "nación de inmigrantes" y que la comunidad Católica se está reencontrando a si misma como una "Iglesia Inmigrante", un testimonio a la diversidad de la gente que conforma nuestro mundo y a nuestra unidad en una humanidad, destinada a disfrutar la abundancia de las bendiciones de Dios en Jesucristo.

"Sin estar aprobando la inmigración ilegal, la Iglesia apoya los derechos humanos de todas las personas y les ofrece cura pastoral, educación y servicios sociales sin importar las circunstancias en que hayan entrado a este país.... también reconocemos y defendemos que todos los seres humanos creados a imagen de Dios poseen una dignidad fundamental que da origen a una reclamación de las condiciones dignas de la vida humana". La presencia de tantas culturas y religiones diferentes nos retan a convertirnos verdaderamente en el sacramento de la unidad, rechazando la posición anti inmigrante que se ha vuelto tan popular en las diferentes partes de nuestro país. Los inmigrantes indocumentados enfrentan injusticias especiales. Muchos han vivido en los Estados Unidos durante años estableciendo sus raíces en sus comunidades, formando sus familias, pagando sus impuestos y contribuyendo a la economía y a la cultura de sus comunidades.

También debemos reconocer que la competencia por los recursos y el reconocimiento pueden destruir la vida de la comunidad y que los asuntos en discusión requieren de sabiduría, mucha caridad y mediación cuidadosa para lograr alcanzar las soluciones que respeten los intereses legítimos de ambas partes. Se debe hacer un llamado a todos los miembros de la Iglesia, a los obispos, a los sacerdotes, a los diáconos, a los religiosos, a los líderes laicos y a los parroquianos, para que tomen medidas concretas para vencer el mal entendimiento, la ignorancia, la competencia y el miedo que se interponen para acoger genuinamente al forastero entre nosotros y disfrutar de la comunión, nuestro destino como hijos de Dios.

Como su Obispo, me comprometo a continuar el trabajo de defender las leyes que respetan los derechos humanos de los inmigrantes y de preservar la unidad de sus familias; a motivar la extensión de los servicios sociales, el mejoramiento de la vivienda, salarios decentes, mejor atención médica y oportunidades educativas apropiadas y les pido a ustedes el mismo compromiso. Esto es cuestión de Justicia.



"La libertad es el poder, radicado en la razón y en la voluntad, de obrar o de no obrar, de hacer esto o aquello, de ejecutar asi por si mismo acciones deliberadas. Por el libre arbitrio cada uno dispone de si mismo. La libertad es en el hombre una fuerza de crecimiento y de maduración en la verdad y la bondad. La libertad alcanza su perfección cuando está ordenada a Dios. En la medida en que el hombre hace más el bien, se va haciendo también más libre."
– Catecismo de la Iglesia Católica

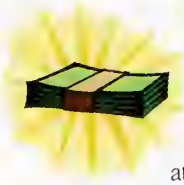


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a continuing series to help you strengthen your marriage

the power of gold
how to make sure it isn't running your life

money tip



Songwriter Dan Fogelburg wrote, "Balance the cost of the soul you lost with the dreams you lightly sold, then tell me you're free, from the power of gold." The power of gold can distort our priorities and focus too much of our attention on acquisition. This is what St. Paul meant by the "love of money" being at the root of all evil.

How much debt is too much?

- Do financial crises crop up in your lives, one after another?
- Do you have trouble living within your monthly budget?
- Have you applied for new credit cards because your old one is maxed out?
- Have you fallen behind on rent, mortgage or car payments?

If you answered "yes" to one or more of these questions, you may be in too much debt. Take the time to make a plan to get out – paying off credit cards, setting up a workable budget, developing a savings plan, and cutting back on luxuries you can't afford.

Make sure you're controlling your finances, and that they're not controlling you! – John Morris

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share your daily commute

time matters

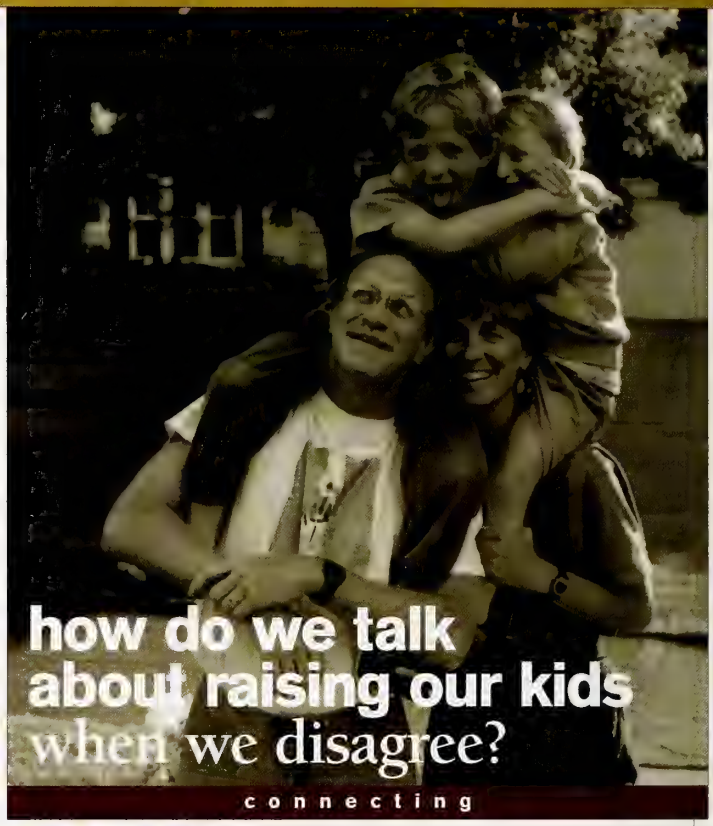


Need to find more time as a couple? Ride to work together. This may take some rescheduling of work hours. It may mean a little longer trip or inconvenience, but it is time alone and away from the home.

- Don't turn on the radio or talk on the cell phone; focus on each other and share your dreams and aspirations for your future together.
- Give yourself an extra 10 minutes of driving time, so you can slow down and enjoy each other's company..
- Finally, give your spouse a kiss when you arrive at your destination.

Time Tip: If you resolve to pray once everything else is done, you're putting him last in your priorities … pray first, do everything else later.

Time tip from Time Management for Catholics by Dave Durand



how do we talk about raising our kids when we disagree?

connecting



What happens when you disagree with your spouse about how to raise the children? Be it something as simple as a decision about bedtimes or as complex as when it's OK to date, this is bound to happen in your marriage. What are the options when you disagree?

Talk about your discipline styles as early as possible, preferably before you have children. Try to develop a plan about which you both agree – and then stick to it!

Base discipline on behavior, not on emotions. If you can agree in advance about how to respond to certain child behaviors, you'll be prepared when your child misbehaves.

Present a united front! Never have an argument about discipline in front of your child. If you can, wait until later to discuss how you would have handled it differently. If you can't wait, then take a parental time-out to discuss the situation. This has an added benefit of modeling good communication for your children.

Divide up areas of responsibility. If you absolutely can't agree about how to discipline in certain areas, agree to divide them based on importance or parental experience. For example, if picked-up toys are more important to your spouse, he or she can take over that area of responsibility. But once you've agreed, back off and let your spouse handle it. If your children see they can't play you off against each other, they'll be more likely to listen. – Tony Sperendi

Marriage Resources

▶▶ Engaged Couples receive a letter from Bishop Gossman when they register for marriage preparation in the Diocese of Raleigh. To see that letter with the Bishop's formula to avoid divorce or to find out more about the Diocesan Marriage Preparation program click services we offer on the Diocesan web site at **www.dioceseofraleigh.org**

prayer moment

Prayer for a renewed marriage

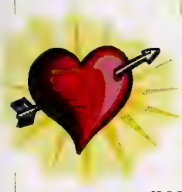


She: Here I am before you, O God. Our marriage has seen some hard times.
He: The promises we made to each other — for better or worse, for richer or poorer,
She: in sickness and in health until death do us part — have been overtaken by "stuff" —
He: jobs, sports, housework, school activities, interests, and hobbies.
She: We've grown apart; we've replaced each other with a married-singles lifestyle.
He: I know that's not what you intended for us. Call us back! Wake us up! Turn us around!
She: I know that I can be more. I know the person I married can be more.
Together: Renew our love. Ignite us with your Holy Spirit fire. Leave nothing unburned that you may accomplish in us what you intended for us as a couple. May it be so; may it be so. Amen.

– Pat Nachan

is it time for a D-A-T-E?

romance & intimacy



▶▶ Have you ever been in the presence of a married couple who seemed to have a special spark of first-date romance flowing between them? Perhaps this playful couple flirted or frequently laughed together as though they were somehow immune to the hardships of marriage. You can often sense their closeness or "coupleness." It's not by accident that these couples are able to succeed at keeping the romance alive. They face the same problems as anyone else, but they are also good at applying a few principles that enable their romantic energy to flourish. For the next few issues, we'll be talking about these principles, the **D-A-T-E** principles. Start following them now for a more romantic marriage!

▶▶ ***"D"*** is for **demonstrating your affection.** A show of affection is an important outward sign of your love, devotion and acceptance of each other. Try holding hands, a soft kiss, or simply exchanging a loving gaze. Flirt a little and be creative. Some people prefer expressing their affections by writing notes, giving flowers, or through other surprises. Whatever your style, the more often you practice this principle, the more natural and beneficial it will be.

▶▶ ***"D"*** is also for **discerning differences.** Those things that make us different are often what attract us to one another. Along with the obvious differences between men and women, our differences as people add mystery and excitement to our relationship. We need to work at understanding and honoring those differences. – Rick and Diane Peiffer

when a child grieves how to explain death to children

the journey



The family life of a third grader nicknamed "Lolek" Wojtyla changed forever when his mother, Emilia, died. His big brother, Mundek, was a victim of scarlet fever three years later. Despite these childhood losses, Karol Jósef Wojtyla became known as a pope who spread a message of hope. In *Crossing the Threshold of Hope,* Pope John Paul II wrote, an indestructible life, revealed in the resurrection of Christ, 'swallows,' so to speak, death." (p. 22) But this message also noted that our tasks can be "extraordinarily demanding"

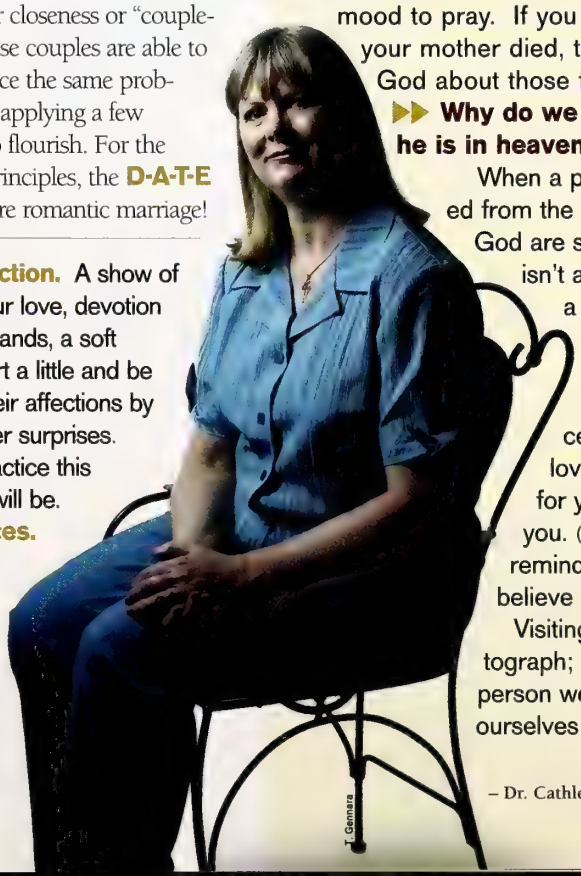
Even when we are in mourning ourselves, we need to address the questions of children and comfort them in their own grief. Children's questions reflect the universal sorrow of those who have lost the ones they love:

▶▶ **Why do people have to die? I miss my sister.**

Everything that is alive will eventually die. Flowers die, pets die, and people die, too. Sometimes people have very serious illnesses, sometimes they get into dangerous situations, and sometimes they get very old and their bodies just wear out. But misbehaving or wishing that someone was dead can't make a person die.

▶▶ **Why did my mother die? We prayed for her to get well.**

Only God knows about the timing of each of our deaths and how prayers are answered. Keep talking about how you feel to your father and to other adults that you love. Keep praying, too, and remember that Jesus cried and was angry sometimes. You don't have to wait until you are in a good mood to pray. If you are feeling angry at God because your mother died, then you can be honest and talk to God about those feelings, also.



▶▶ **Why do we visit my father at the cemetery if he is in heaven?**

When a person's body dies it becomes separated from the soul. Souls who enter into life with God are said to be entering "heaven." Heaven isn't a place that we can travel to, or find on a map. We can't send letters to people who are there or receive e-mail from them. But we know that those who are with God are happy. A trip to the cemetery is one way to remember loved ones who have died. You can pray for your father and ask him to pray for you. (CCC #958) Visiting the grave also reminds us of the words of our creed, Al believe in the resurrection of the body …"

Visiting a grave can be like looking at a photograph; it is a way to remember the life of the person we loved so much and a way to remind ourselves that we will be reunited some day.

– Dr. Cathleen McGreal

Farewell, Dolly
Sister Dolly Glick to retire after 46 years of service in our diocese

Zeal. It's a word Sister Dolly – Sister Dolores Glick, MHSH – uses a lot when she talks about her 46 years as a missionary and pastoral administrator in the Diocese of Raleigh. When Glick talks about the missionary spirit, though, she doesn't mean anything like the hard-sell proselytizing of the stereotypical itinerant preacher. Her Order is called the Missionary Helpers of the Sacred Heart and, true to their name, they evangelize simply by helping.



Sister Dolly helping Robin, a blind child, to prepare for first Communion.

Glick doesn't react well to the hard sell. She joined the Missionary Helpers in 1950, after high school, partly because they didn't "recruit" her, but merely welcomed her. "I wanted to be a sister," she recalls, "but I didn't see myself as a teacher or a nurse. As a missionary, I could work directly with people in areas of faith formation and evangelization, and as a pastoral minister. I could empower people. The Missionary Helpers had a love and zeal for all of God's people, especially the most vulnerable."

Her first assignment after her profession in 1953 was in Henderson. "We simply went door to door visiting people, looking for ways to help. We never skipped a door. When the door opens, you just begin by saying something affirming: 'What a gorgeous garden!' or 'What beautiful children!' There was lots of opposition to Catholics, though. One time a man just said, 'No Bingo players here!' and slammed the door."

Bishop Waters had invited the Missionary Helpers to North Carolina to start schools of religion for Catholic children attending public schools. Working in groups of four, the Sisters would teach until a school was established, then move on. "Bishop Waters was a zealous man," Glick says. "He was ahead of his time in some ways, like when he set up the North Carolina Layman's Association. It was a chance for Catholics to get together and support each other, and it was a real morale booster." Waters was also very open, for the time, to dialogue and interaction with non-Catholics, Glick says. In 1971, though, when many women's religious orders were modifying their habits, Waters issued an ultimatum: No Sisters would work in the diocese without veils. Some orders left the state. "Our sisters went on a retreat," Glick recalls. "The order had said we could lose the veils. But we worried about what would happen to the people here. They needed us." The Missionary Helpers

By Rich Reece

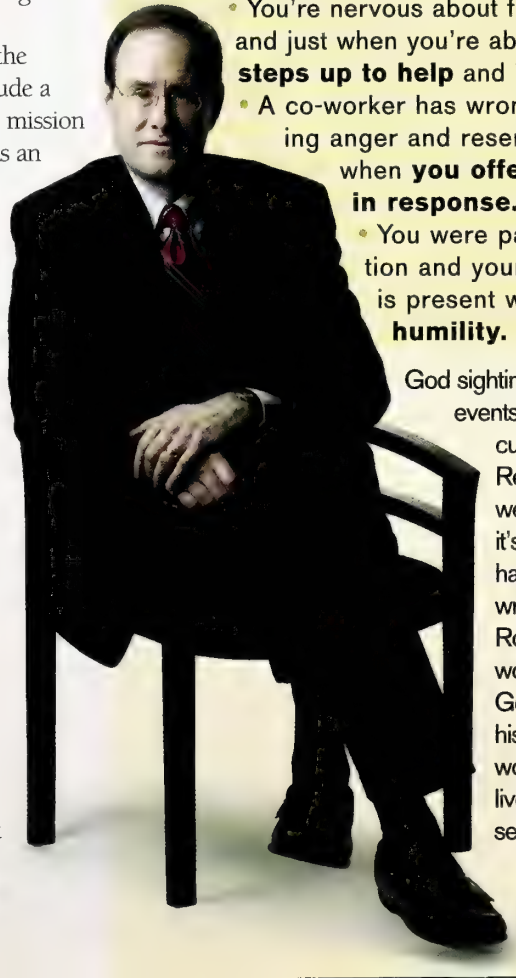
making miracles happen at work



Sr. Ann, our pastoral coordinator, begins weekly Rite of Christian Initiation of Adults sessions with the same question, "What were your God sightings during the past week?" When she first started asking this question, everyone's eyes would begin to glaze over. But Sr. Ann's purpose in asking this question week after week is to tune us in to the many ways God appears and works in our lives every day. As the participants got the hang of thinking this way, the reported sightings increased each week. We report events that range from simply experiencing a beautiful day to being present at the passing of a loved one. These "God sightings" are miracles that we can witness every day, if only we are spiritually attuned to them.

Since we spend so much time at work, paying attention to God sightings in the workplace can add greater peace and satisfaction to our lives in general. Here are some hints to help you identify God sightings in your workplace:

- **You connect with another person** who is anxious to share her faith.
- **Somebody offers you encouragement** when things aren't going well.
- You're nervous about finishing some task on time, and just when you're about to panic, **someone steps up to help** and it all comes together.
- A co-worker has wronged you and you're feeling anger and resentment. God is present when **you offer love and forgiveness in response.**
- You were passed over for a promotion and your ego took a beating. God is present when **you respond with humility.**



God sightings frequently occur in painful events. Those can be the most difficult times to recognize them. Remember that God is with us as we endure our individual crosses; it's up to us to trust God's guiding hand is in any situation. As Paul writes in his powerful letter to the Romans, "We know that all things work for good for those who love God, who are called according to his purpose." (Rom 8:28) God is working miracles every day in our lives; if we pay attention, we can see them all around us.

– Tim Ryan



Sister Dolly at her profession (as Sister Dolorine)with her parents.

in North Carolina kept the veil until Waters' death three years later.

It was in the '80s when Glick got a call from Bishop Joseph Gossman. "We're thinking about doing something new," he said. And in 1984 Glick became pastoral administrator at St. Elizabeth of Hungary in Raeford. She was the first pastoral administrator in North Carolina, and one of the first in the country. At first she wasn't too confident about the "administrative" part, but she relished the opportunity to be a part of her parishioners' lives. She would continue this role in missionary parishes throughout the state, most recently at St. Joan of Arc in Plymouth.

When she's asked what Catholics in rural North Carolina need most from a pastor, Glick answers without hesitating: "A presence," she says. "A Catholic leader who is a presence in the community." Establishing that presence requires involvement with all the other churches and leadership in civic organizations in the area, and Glick has exemplified that involvement wherever she's been assigned. "Involvement in the community," she says, "dispels ignorance."

Now that she's retiring (to Towson, Maryland, where her Order is headquartered and she has family), Glick will continue to pray and be grateful for all the people she's served for nearly a half-century. "They are a gift to me," she says.

And her prayers for the Diocese of Raleigh include a hope that "the zeal, the mission spirit, will continue." As an example, she mentions Glenmary Missioners Father Mike Langelle and Brother Virgil Siefker in neighboring Bertie County. "We feel so blessed at St. Joan by Father Mike's preaching," she says.

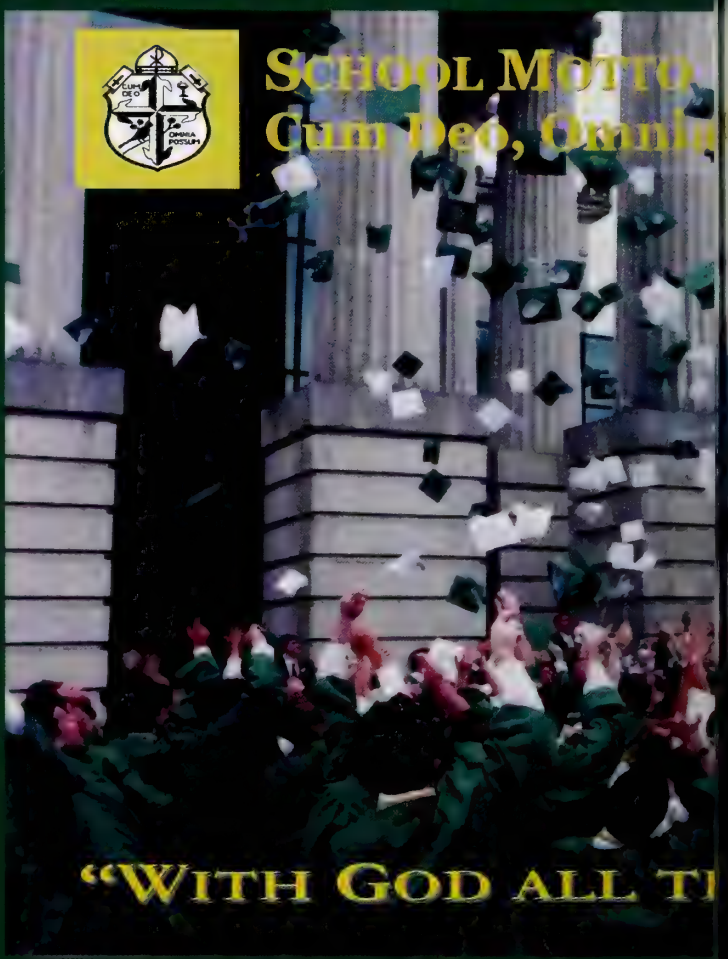
Her definition of zeal? "Living with the people, knowing them and loving them all. Jesus came to bring people dignity and empowerment, and he always pointed to God. Missioners understand that if we do all we can, we don't have to worry. God is at work, always."

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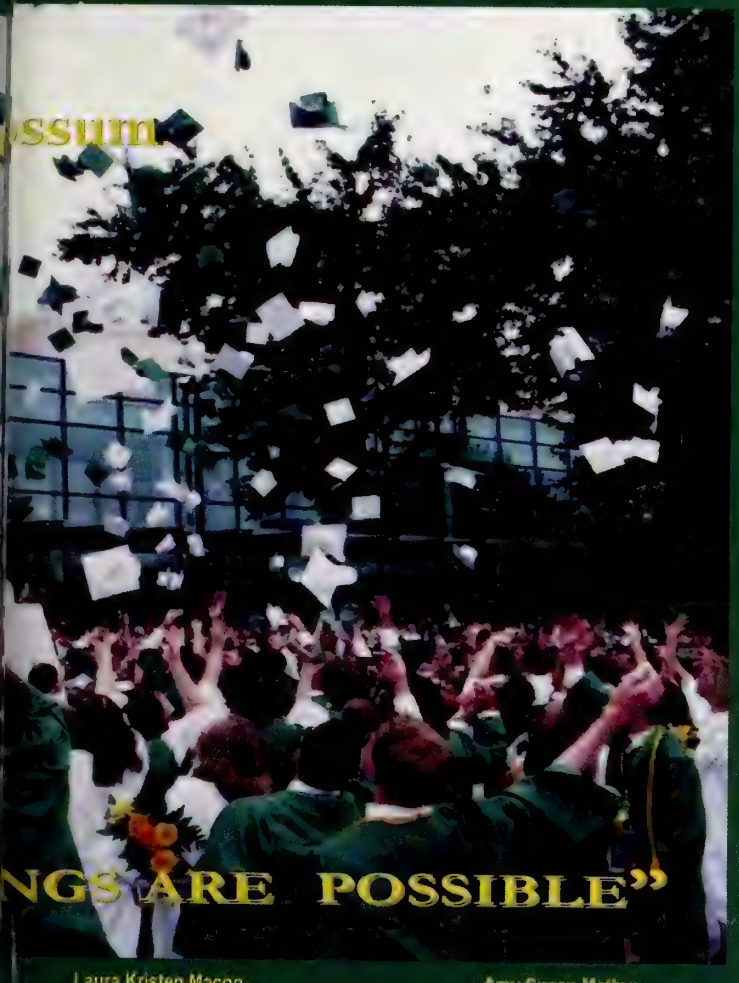
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Averett University
Bard College
Barton College
Belmont Abbey College
Boston College
Bowdoin College
Bowling Green State University
Brevard College
Cabrini College
California Institute of Technology
Campbell University
Carleton College
Catawba College
Catholic University of America
Clemson University
Colby College
College of Charleston
Cornell University
Dartmouth College
Davidson College
Duke University
East Carolina University
Elon University
Embry-Riddle University
Emory University
Florida State University
Gardner-Webb University
Georgia Institute of Technology
Gettysburg College
Greensboro College
Grinnell College
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Wagner College
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Washington University in St. Louis
Western Carolina University
Williams College
Wingate University
Xavier University





Young adults bring their gifts to Williamston

▶▶ The Young Adults of Raleigh spent the weekend of April 15-17 on a mission trip with parishioners of Holy Trinity in Williamston and with Holy Trinity's pastoral administrator, Sr. Kieran Williams. A combination service outreach and retreat, the weekend involved prayer, reflection and liturgy, as well as charitable works. Participants donated money for food, and presented the fruits of a towel and blanket drive they had conducted in Raleigh. The weekend included fellowship with young adults from Holy Trinity and a Knights of Columbus dance, as well as hours spent in activities such as sorting donated clothing, building shelves in the parish home, and delivering donated couches to parishioners without furniture.

"The prayer and sharing was amazing," one participant said. "This was the first mission trip for many of us, and it really opened our eyes to service, to all of the works of mercy." On Sunday the group attended a parish council meeting. "It was an awakening experience," a young woman recalled, "to realize how different the issues faced by such a small, poor parish are, compared to the things we are used to here in Raleigh."

The Young Adults will be holding more mission trips, and look forward to making new connections with their peers in other areas. For information on Young Adult Activities in the diocese, call 919.821.9772 or e-mail Michele Castle, castle@raldioc.org.

Raleigh Deanery honors Bishop Gossman

▶▶ On May 19, exactly 30 years after Bishop Gossman's installation in Raleigh, the priests and people of the Raleigh deanery celebrated his 30 years of service to the diocese with a liturgy and reception at Our Lady of Lourdes Church. Bishop Gossman celebrated the Mass and Msgr. Tim O'Connor delivered the homily. The bishop, who turned 75 on April 1, has submitted his resignation as required to the Vatican. In the next few months, he will celebrate Masses of thanksgiving in each of the other six deaneries of the diocese.

Sanford Catholic Community dedicates new church



▶▶ After two years of holding weekly church services in an abandoned hardware store, the Catholic community of St. Stephen's Church in Sanford has a new parish facility. Bishop Gossman dedicated the new building on May 15 at a 4 p.m. Mass.



The 24,000-square-foot complex, which cost $3.2 million, accommodates a worship space for 600 people and provides 12 classrooms and six offices. The worship space can also serve as a social hall. During the past two years, liturgical services and parish events had been held in an abandoned warehouse. The previous church was sold two years ago to a Baptist congregation. The need for increased space became apparent as the number of registered households grew from 300 in the mid 1990s to the present 1,300 families.

"While these past two years have seemed as if we have been wandering in the desert, our people have made the temporary space feel like a parish home," said Father John Forbes, pastor of the church. "It has brought our community closer together. Our new building will go beyond that, providing us the opportunity to get together after Mass and mingle, either inside or outside."

Father Alban Carroll celebrates golden jubilee



▶▶ Father Alban Carroll, associate pastor at St. Andrew the Apostle Church, Apex, celebrated his 50th anniversary of ordination on May 22. During his homily, parts of which were delivered in Spanish and English, Father Alban called on today's young men and women to answer the call of vocations. Father Alban is a member of the Franciscan Friars of Atonement. He came to St. Andrew parish in 1996 as associate pastor.

Missionaries in the Making

▶▶ Each year, thousands of young people in the U.S. devote some of their time to doing good for others. Some work close to home, while others travel to foreign lands. Though the work is good in itself, do these experiences have lasting effects on the young people involved?

For two collegians from St. Catherine of Siena parish in Wake Forest, the answer seems to be: Definitely.



Jonathan Cole and Lianna Barber, who just finished their first year at East Carolina University, are both planning on lives as lay Catholic missionaries. Both have done mission work with their parish's Visions Youth Group in the Wake Forest area and in the hill country of Tennessee. But it was not until they worked at a sister parish of St. Catherine's in a poor barrio in San Pedro Sula, Honduras, as Maryknoll Affiliates that they fell in love with the idea of becoming missionaries for life.



Jonathan and Lianna share the same parish, same year in college, same university, and same missionary desire, but they are not a couple. Jonathan, 19, is a pre-nursing major and dreams of working someday in an island culture. Lianna, 18, is an undeclared major and envisions herself someday in a Spanish-speaking country.

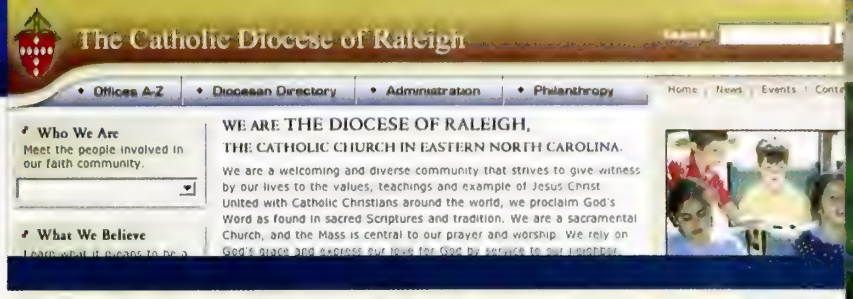
Money is not a priority for either teenager. Rather, they see success and fulfillment in serving God through serving others. "Helping others," Lianna says, "gives me a sense of purpose."

The young missionaries have both discovered that the poor they work with teach them much, especially to be more detached from material things and to focus more fully on religion, family, and friendships.

Jonathan and Lianna say their families and friends support their missionary ambitions. "Often," Jonathan says, "when I tell others I'd like to be a missionary, they say that's cool and that maybe they might try some missionary experience."

They also receive encouraging e-mail messages from folks at St. Catherine's, and the parish's Maryknoll Affiliate Chapter is preparing them to travel to another sister parish in the Diocese of Arua, Uganda.

Jonathan and Lianna both feel mission work has deepened their spiritual lives, and they are happy to talk to groups about their experiences. They can be contacted c/o St. Catherine's 919.570.0070. – Fr. Robert J. Kus



Visit Our New Web Site!

Most of us have been there. You move into a place, and before you know it, you've outgrown it. The closets are full, you're tripping over family members, and soon you've got a decision to make. Do I add on? Or move on?

That's the dilemma the Diocese of Raleigh has faced with its Web site. The Catholic family in North Carolina continues to grow, and with it the need for new and better ways to communicate with one another. With more and more people turning to the Internet as a resource, the decision was made to build a new home for the diocese on the World Wide Web.

The goal is one you probably heard a few times during the past few months: "to build a house where all are welcome." More specifically, the vision for the new site is to provide a resource for information about the Catholic faith; to assist diocesan parishes, schools and agencies in carrying out their missions; to disseminate news to the Catholic community and the public at large; and to reach out to estranged Catholics. And we also wanted our new home to reflect the diversity of our Catholic family.

The new diocesan Web site was launched in May, and if you haven't paid a visit yet, you're invited to stop by and take a look around. We've still got a few boxes left to unpack, but the doors are open, and we're ready for company!

The new diocesan Web site was launched in May, and if you haven't paid a visit yet, you're invited to stop by **www.dioceseofraleigh.org** and take a look around. We've still got a few boxes left to unpack, but the doors are open, and we're ready for company!

Some of the new features and enhancements you'll find include a friendlier, easier to navigate design; re-written and re-organized content; quicker access to information about news and events around the diocese; email newsletter subscriptions for a variety of diocesan ministries; and a welcoming, people-centered focus.

So, the next time you're online, come in and make yourself at home. We'd love to hear what you think about the new place and hope you'll think of it as your home, too. As always, we welcome suggestions for how we can better serve you. Please send your thoughts to michelle.king@raldioc.org. We look forward to hearing from you!

– Michelle Heeden King



Pope names San Francisco archbishop to Vatican's top doctrinal post



Pope Benedict XVI named Archbishop William J. Levada of San Francisco as prefect of the Congregation for the Doctrine of the Faith, the Vatican agency charged with protecting and promoting the church's teachings on faith and morals.

The appointment, announced May 13, marked the first time a U.S. prelate has headed the congregation. It is the oldest of the Vatican's nine congregations and is considered primary in responsibility and influence.

Pope Benedict, as Cardinal Joseph Ratzinger, was prefect of the doctrinal congregation from 1981 until the death of Pope John Paul II in April. The appointment of his successor was closely watched, and sources said cardinals and archbishops from Italy, Austria and Spain were also considered as candidates for the position.

In naming Archbishop Levada, 68, the pope chose someone who has worked closely with the congregation over the last 30 years. He was a congregation staff member from 1976 to 1982 and has been a bishop-member of the congregation since 2000.

In the 1980s, Archbishop Levada collaborated with then-Cardinal Ratzinger as one of a small group of bishops appointed to write the "Catechism of the Catholic Church." In November 2003 he began a three-year term as chairman of the U.S. bishops' Committee on Doctrine.

Archbishop Levada met privately with Pope Benedict 10 days before his appointment was announced. His new position means that he will be named a cardinal in a future consistory.

William Joseph Levada was born June 15, 1936, in Long Beach, Calif. His great-grandparents immigrated to California from Portugal and Ireland in the 1860s.

After studies at St. John's Seminary in Camarillo, he was sent to Rome for formation studies at the North American College. He later earned a doctorate in theology at Gregorian University in Rome. He was ordained in St. Peter's Basilica as a priest of the Los Angeles Archdiocese Dec. 20, 1961.

He worked in Los Angeles as an associate pastor, teacher and campus ministry chaplain and returned to Rome in 1976 as a staff official of the doctrinal congregation. During his six years of service there, he continued teaching theology part-time at Gregorian University.

On his return to California in 1982 he was named secretary of the California Catholic Conference, a public policy agency of the state's bishops. He was made an auxiliary bishop of Los Angeles in 1983 and three years later was named archbishop of Portland, Ore., where he served until 1995.

Archbishop Levada has served on a number of committees of the U.S. bishops' conference, including doctrine, pastoral research and practices, pro-life activities and communications.

He was a member of the U.S. bishops' Task Force on Catholic Bishops and Catholic Politicians, formed in 2003 to develop guidelines for implementing the principles spelled out in a 2002 document from the Vatican's doctrinal congregation.

He was also a member of the drafting committee that worked from 1983 to 1992 on one of the most divisive issues ever to face the U.S. bishops' conference, a proposed pastoral letter on women in church and society.

As the letter neared its final stages, he and another committee member wrote a minority report seeking to correct what they regarded as inconsistencies in the theological underpinnings of the document. In the end the pastoral letter was not approved as a conference statement.

Archbishop Levada has served on the governing boards of The Catholic University of America and the Basilica of the National Shrine of the Immaculate Conception and the National Catholic Bioethics Center. – **John Thavis/CNS**

july/august readings

Sunday, July 3
Fourteenth Sunday in Ordinary Time
Zech 9:9-10
Ps 145:1-2,8-11
Rom 8:9,11-13
Matt 11:25-30

Sunday, July 10
Fifteenth Sunday in Ordinary Time
Isa 55:10-11
Ps 65:10-14
Rom 8:18-23
Matt 13:1-23 or 13:1-9

Sunday, July 17
Sixteenth Sunday in Ordinary Time
Wis 12:13,16-19
Ps 86:5-6,9-10,15-16
Rom 8:26-27
Matt 13:24-43 or 13:24-30

Sunday, July 24
Seventeenth Sunday in Ordinary Time
1 Kgs 3:5,7-12
Ps 119:57,72,76-77
Rom 8:28-30
Matt 13:44-52 or 13:44-46

Sunday, July 31
Eighteenth Sunday in Ordinary Time
Isa 55:1-3
Ps 145:8-9,15-18
Rom 8:35,37-39
Matt 14:13-21

Sunday, August 7
Nineteenth Sunday in Ordinary Time
1 Kgs 19:9a,11-13a
Ps 85:9-14
Rom 9:1-5
Matt 14:22-33

Sunday, August 14
Twentieth Sunday in Ordinary Time
Isa 56:1,6-7
Ps 67:2-3,5-6,8
Rom 11:13-15,29-32
Matt 15:21-28

Sunday, August 21
Twenty-first Sunday in Ordinary Time
Isa 22:19-23
Ps 138:1-3,6,8
Rom 11:33-36
Matt 16:13-20

Sunday, August 28
Twenty-second Sunday in Ordinary Time
Jer 20:7-9
Ps 63:2-6,8-9
Rom 12:1-2
Matt 16:21-27

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things to do

Single/Single Again Masses

Single and divorced Catholics will gather for Mass and fellowship at Cardinal Gibbons High School on July 10 and Aug. 14 at 5:30 p.m. Learn more at www.singlesingleagain.com, or call pat Legere-Hicks at 919.821.9750.

AAMEN Mass and Picnic

The African-Ancestry Ministry and Evangelization **Mass and Unity Picnic** will be held at 10 a.m. on July 23 at 10 a.m. at the St. Alphonsus Center in Wilson. And a St. Monica Celebration will take place Aug. 27 at 5 p.m. at Sacred Heart Cathedral in Raleigh.

For information on both these events, contact Martha Carter-Bailey, 919.821.9762 or Martha.bailey@raldioc.org.

Training for Catechists

An **RCIA Roundtable,** with tracks for directors, experienced team members, and new team members will convene at the Fallon Center, Our Lady of Lourdes in Raleigh from 10 a.m. to 1 p.m. July 23.

On Aug. 20, 9:30 a.m. –12:30 p.m. at St. Mary Magdalene, Apex, Sister Anne Heath will conduct **Small Group Facilitator Training.**

A workshop, **"Discernment Skills for Christian Life and Ministry,"** with Dr. Anne M. Luther, will take place the weekend of Aug. 26-27 (9:30 a.m.–5:30 p.m. each day) at the Catholic Center in Raleigh.

For information on any of these events, contact Bea Callery at 919.821.9715 or callery@raldioc.org.

Hispanic Catechists Meeting

Dr. Adele J. Gonzalez will speak at Our Lady of Lourdes, Raleigh. The meeting will be Aug. 6 from 9 a.m to 3 p.m.

Young Adult Beach Retreat

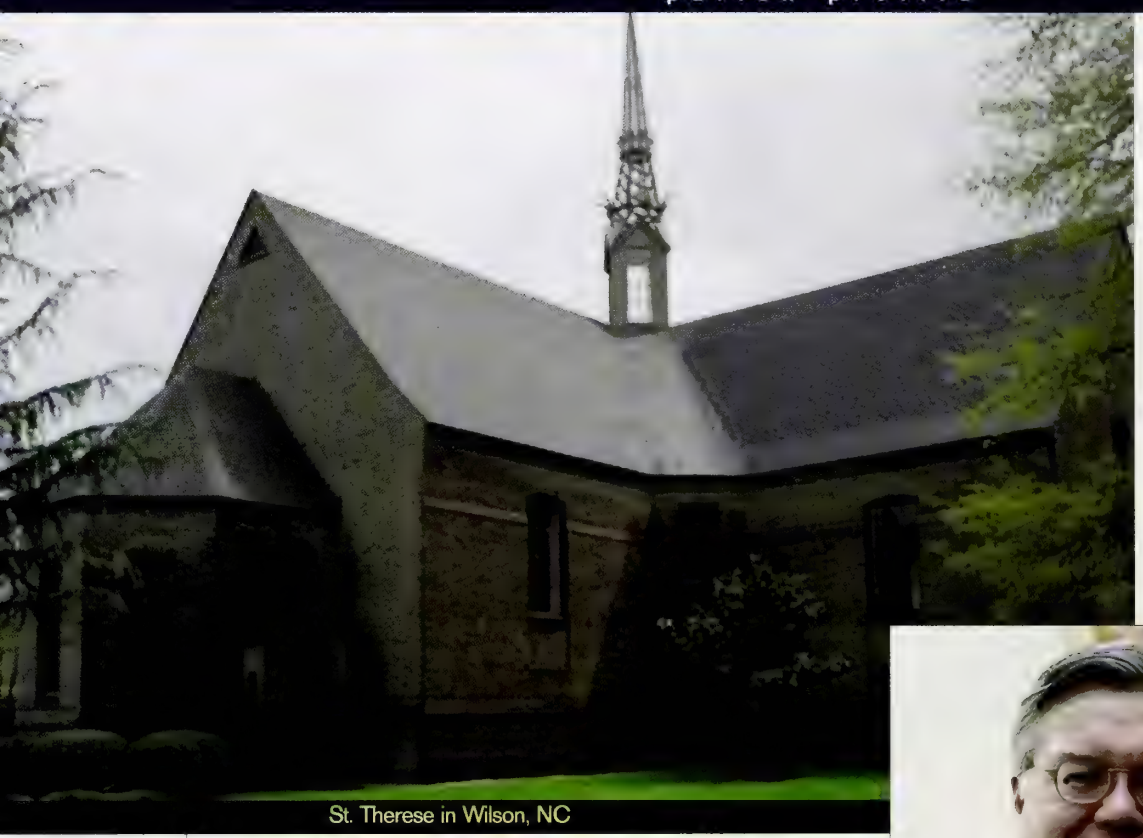
"Topics at Topsail" is an opportunity for faith-filled reflection with other 20- to 30-somethings at the Christian Family Living Center on Topsail Island. Retreats will be held July 15-17 and Aug. 5-7. For more information contact Michele Castle, 919.821.9772 or castle@raldioc.org.

Youth Ministry Support Group

YMSG provides opportunities for adults who work with youth to gather for support, networking and development. The next event is Aug. 13 at St. Egbert, Morehead City, from 10 a.m. to 2 p.m. For details contact Mike Hagarty, 919.821.9770 or Hagarty@raldioc.org.

from humble beginnings
St. Therese, Wilson

parish profile

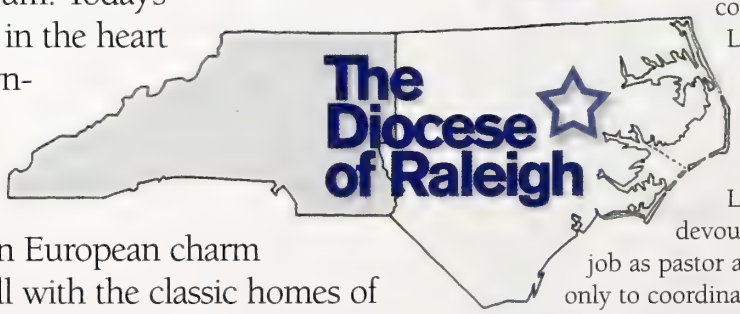


St. Therese in Wilson, NC

The Catholic community in Wilson, NC, has come a long way from the days when the congregation met in the living room of Margaret "Pee Wee" Farris' father's home, and from celebrating Mass in the St. Therese School gymnasium. Today's church, located in the heart of Wilson's downtown Historic District, was built in 1989. It has a northern European charm that meshes well with the classic homes of the neighborhood. Its steeple, according to pastor Father Gregory Lowchy, has won a major architectural award.



Fr. Gregory Lowchy



Lowchy became pastor of St. Therese in July 2004, and he sees these as exciting times for the parish, with many challenges ahead. A major priority, Lowchy emphasizes, is maintaining the school: "Even though many of the students are non-Catholic, the school's excellent reputation allows us to bear ecumenical witness." Lowchy also believes that the parish must reach out to the Wilson community. To that end, he hopes to expand the youth ministry, perhaps by establishing an evening program for youngsters, a place for kids to eat or just "hang out," perhaps by organizing youth trips to places of interest outside the state. "The 'common wisdom' that children return to the Catholic Church when they settle down can no longer be depended upon," Lowchy says. "The Church must be more active in reaching out to the young and instilling in them a strong Catholic identity."

Last year, there were 97 First Communions at St. Therese, 69 of them among the Hispanic Catholic community. "The Hispanic community is young and growing," Lowchy says, "with many members and their families becoming more active in religious education as well as the liturgical and social life of the parish."

Lowchy credits "generous and devout" parishioners with making his job as pastor a lot easier. "Many times I have only to coordinate those who wish to assist," he says. He also praises the local Council of the Knights of Columbus, Bishop McGuiness Council 4660.

It's approaching a century since Father Frank Gallagher of Rocky Mount would journey to Wilson to say Mass in local living rooms. But the legacy of those original Wilson Catholics is the vibrant parish community of today. St. Therese has come a long way.

– Bill Mattocks

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If I do not have a Living Will or Health Care Power of Attorney, who will make these decisions for me?
Where should I keep my Living Will or Health Care Power of Attorney document?

To request information to help answer these questions, fill out the form and mail to: Debbie Rossi; 715 Nazareth Street; Raleigh, NC 27606-2187

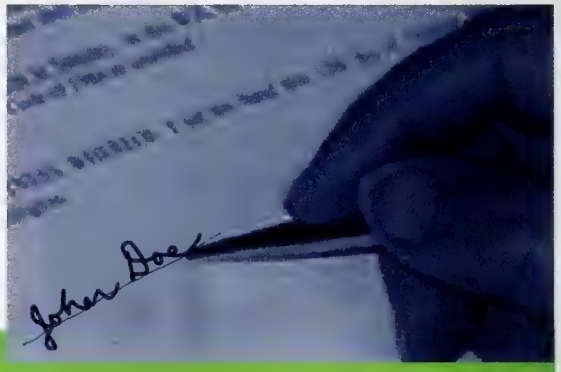
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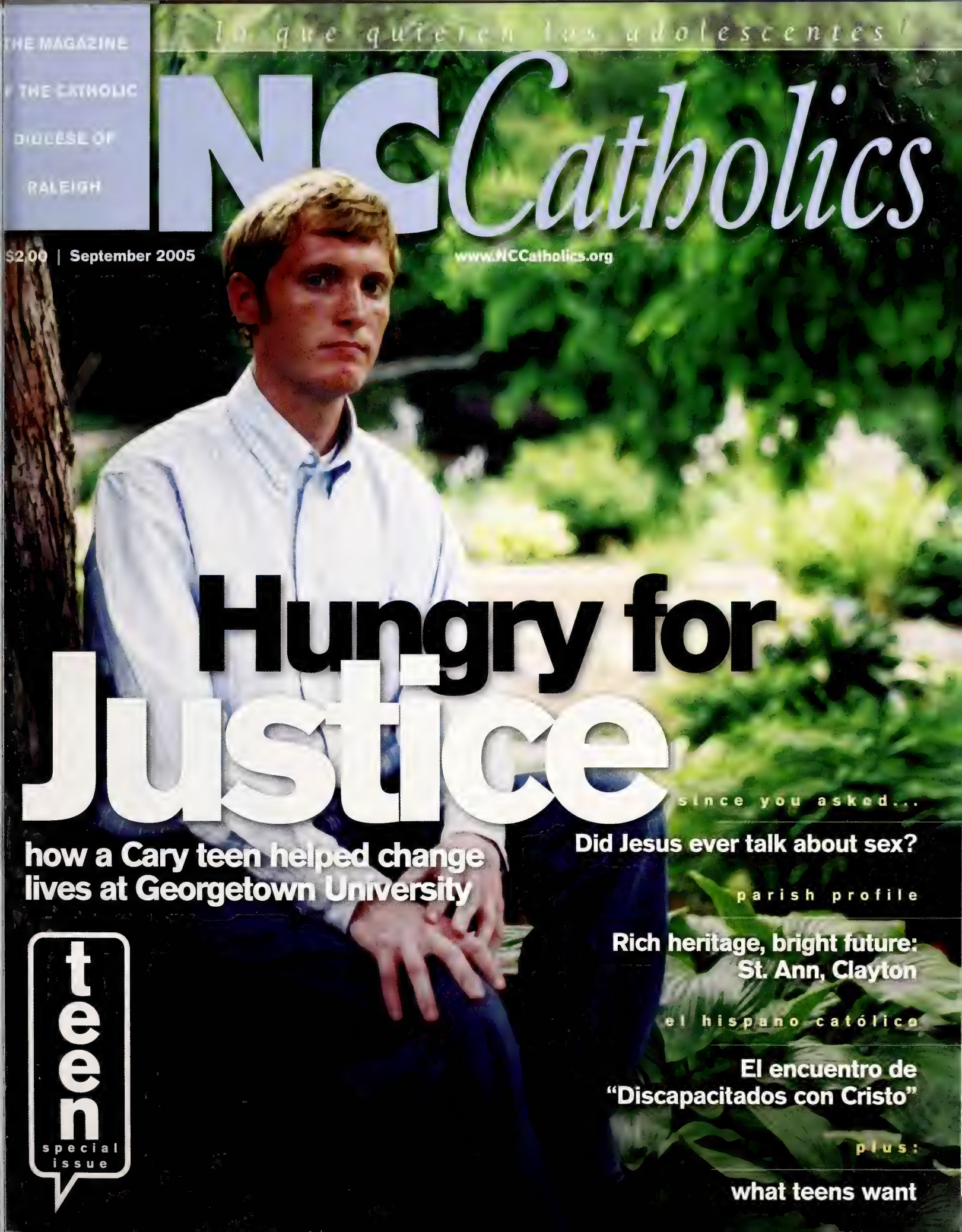
THE MAGAZINE OF THE CATHOLIC DIOCESE OF RALEIGH

lo que quieren los adolescentes

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Hungry for Justice

how a Cary teen helped change lives at Georgetown University

teen special issue

since you asked...

Did Jesus ever talk about sex?

parish profile

Rich heritage, bright future: St. Ann, Clayton

el hispano católico

El encuentro de "Discapacitados con Cristo"

plus:

what teens want

The challenge of other people

from the editor

The other day a friend forwarded me one of those "Children's Letters to God" e-mails. One of my favorite letters was this one, from a 7-year-old: "Dear God, I bet it's very hard for you to love all of everybody in the whole world. There are only four people in our family and I can never do it."

While this issue of *NC Catholics* focuses on teenagers, its real subject is relationships. Establishing, maintaining and understanding healthy personal relationships are tasks that first challenge and fascinate us as adolescents, and continue to engage us for the rest of our lives. As teens, we famously begin to appreciate the dynamics of romance and physical attraction. But we also begin to see that a "relationship" is something we have with parents, siblings, God and our neighbors in the world. Eventually, many of us expand our relational vocabulary by marrying and becoming parents ourselves. In any case, we become increasingly aware of two things:

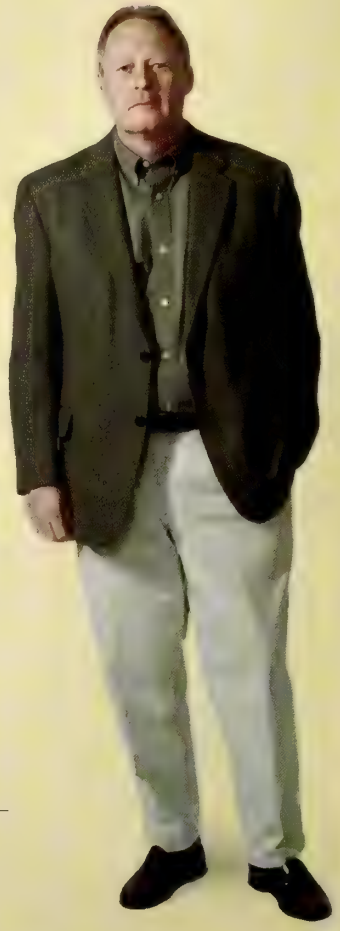
1. As the 7-year-old letter writer noticed, relationships can be hard work!
2. Relationships are a two-way street. One person alone can't *make* a very satisfying relationship through sheer will power and perseverance.

Many years ago, I taught junior high science in a parochial school in the Midwest. A colleague, a Dominican sister, told me something then that I've never forgotten. "Children," she said, "need to be seen and heard." At the time, she was reminding me that I wasn't teaching science so much as I was teaching *kids*, and there was a world of difference. Since then, though, I've come to believe that this being seen and heard has to be the starting point of every good relationship, from the most superficial to the most intimate. And it has to come from both sides. If I don't believe God really sees and hears *me*, or if I'm not listening for God, prayer will be difficult. If I find myself treating an argument with my daughter simply as a debate about "issues," we're moving apart, not together. Ultimately, a living relationship is the product of many truly attentive *inter*-actions.

In this issue, you'll read about a young Raleigh man who's given a lot of thought to his relationship with the working poor, and the action that thought compelled him to take. Our guest columnist, a teenager from New Bern, writes about her relationship with the church; and a youth minister from Wilmington discusses her work with teens. In fact, I hope all the articles you read this month will inspire you to think about the relationships in your own lives: Which are most important? Which have you nurtured – or neglected? Because when it comes down to it, the most precious things we have in this life are our relationships: with God, and each other.

I hope you all feel seen and heard when you read *NC Catholics*. I look forward to your letters. You can write me at 715 Nazareth St., Raleigh, NC 27606 or reece@raldioc.org.

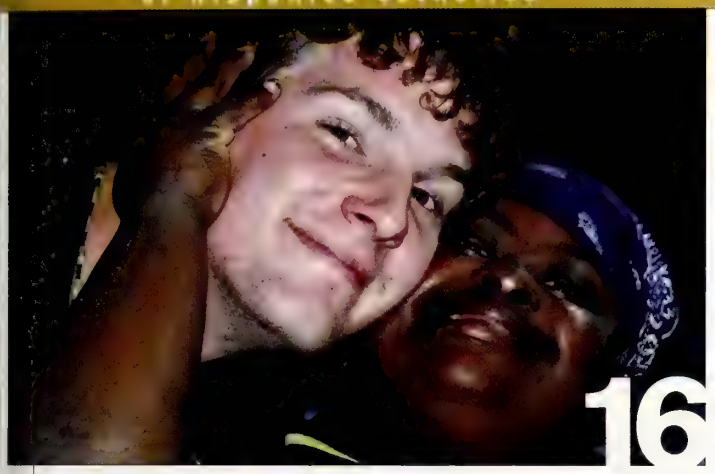
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Mike Hutzler

teen special issue

– Richard Reece is the editor of *NC Catholics*



el hispano católico

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Mario Suarez, 25, Dies

Mario Suarez, the Mexican farm worker who was diagnosed with leukemia and was "adopted" by St. Francis of Assisi Parish in Raleigh (See NCC, April 2005) died of his disease July 16 in Mexico City. Suarez had gone to Mexico to receive a bone marrow transplant, but during the chemotherapy to prepare him for the transplant he contracted a fatal infection. Greg Mintel, one of the leaders in the effort to help Mario, which raised $51,000, wrote to NCC: "I wanted to thank all of you for the help you provided. It seems that we get to see the best of humanity when things are toughest. The fact that Mario was not from this country, or 'official,' did not matter. The fact that he was a child of God and in need was what drove people to help." Mintel said the money raised for Suarez's medical treatment will go to support his wife and two sons.

In memory of Suarez, Mintel and others have coordinated a team called "Mario's Amigos" to walk in the Leukemia & Lymphoma Society's Light the Night Walk at EMC Corporation in RTP on Sept. 15. Registration begins at 5:30 p.m. with dinner; the walk starts at 6:30 p.m. To register, visit http://register.lightthe night.org/Default.aspx. Those who can't participate can make a donation at www.active.com/donate/ltnRaleig/ltnMintel.



Mario Suárez muere a los 25 años de edad

Mario Suárez, el trabajador agrícola mexicano a quien se le diagnosticara leucemia y quien fuera "adoptado" por la parroquia de St. Francis of Assisi (Ver NCC, Abril 2005) murió en México el 16 de julio a causa de su enfermedad. Mario habia regresado a México para recibir un transplante de médula ósea, pero contrajo una infección fatal durante la quimioterapia de preparación para el transplante. Greg Mintel, uno de los líderes en el esfuerzo de ayuda a Mario y en el cuál se lograron recolectar $51,000 le escribió al NCC las siguientes palabras: "Quisiera agradecer a todos ustedes por toda su ayuda. Pareciera que vemos lo mejor de la humanidad durante los momentos difíciles. No importó el hecho que Mario no fuera de éste país o no fuera 'oficial'.

Lo que movilizó a las personas fue el que fuera un hijo de Dios que necesitaba ayuda". El Sr. Mintel declaró que el dinero que se habia recolectado para el tratamiento médico de Suárez se le entregará a su esposa y dos hijos para el mantenimiento de la familia.

En memoria de Mario, el Sr. Mintel y otros colaboradores han conformado un equipo que se llama "Los amigos de Mario" y caminarán el jueves 15 de septiembre en la caminata " Luces en la Noche" que organiza la Sociedad de Leucemia y Linfoma en la corporación EMC en RTP. Las inscripciones comienzan a las 5:30 con una cena y posteriormente la caminata iniciará a las 6:30. Para inscribirse visite http://register.lightthenight.org/Default.aspx. Los que no puedan caminar pueden hacer una donación en www.active.com/donate/ltnraleigh/ltnMintel.

▶▶ More in Spanish on pg. 16

St. Peter Claver
a minister to slaves

santo del mes | saint of the month



San Pedro Claver
Nació en: 1580 Murió en: 1654
Su fiesta se celebra el 9 de setiembre

Lo que lo destacó: San Pedro Claver nació en España e ingresó a la Orden Jesuita en el año 1602. San Alfonso Rodríguez, el "santo portero de Mallorca" profetizó que este joven iría a las Indias y salvaría "millones de almas condenadas." Así fue que Pedro se dirigió a Colombia, el centro del mercado de esclavos más grande del Nuevo Mundo. Luego de ser ordenado sacerdote en 1616, él prometió solemnemente que dedicaría su vida a velar por los miles de esclavos africanos que llegaban todos los meses al puerto de Cartagena. Siempre cumplió con esa promesa trayendo a la fe Católica un número estimado de 300.000 esclavos, capacitando catequistas africanos para que les trajeran a los esclavos las Buenas Nuevas en sus propios idiomas y atendiendo las necesidades de los esclavos después de que desembarcaban y al comenzar sus nuevas vidas en las plantaciones colombianas.

Hecho poco conocido: Además de atender las necesidades individuales físicas y espirituales de los esclavos, San Pedro Claver trabajó para cambiar las leyes que regían sus vidas. A pesar de que no fue capaz de abolir la esclavitud, él luchó para establecer leyes que permitieran el matrimonio Cristiano de esclavos y que prohibieran la separación de familias.

Lo que lo hizo santo: San Pedro Claver por voluntad propia eligió dedicar sus días a entrar a las bodegas fétidas y deprimentes de las embarcaciones de esclavos para cuidar de los esclavos moribundos, enfermos y aterrados, en vez de aceptar un ministerio más cómodo entre los Católicos adinerados de Cartagena. Personalmente mendigó casa por casa para juntar comida para los esclavos. Usó sus propias vestiduras para cubrir los cuerpos desnudos, para que les sirvieran de almohada a las cabezas cansadas y para vendar heridas. Sin olvidarse de los esclavos, luego de haberlos servido en el mercado, todas las primaveras viajaba al campo para llevar a cabo misiones en las plantaciones. Además de los esclavos, también sirvió a otras personas en la ciudad, predicando y convirtiendo a marineros y a prisioneros políticos. El Papa León XIII dijo: "Exceptuando la vida de Cristo, ninguna otra vida me ha conmovido tanto como la de Pedro Claver."

Su mejor cita: San Pedro Claver resumió su ministerio de servicio a los esclavos de esta manera: "Debemos hablarles con nuestras manos, dándoles, antes de tratar de hablarles con nuestros labios."

Forma en la que murió: Luego de haber servido a los esclavos en Cartagena por casi 40 años, San Pedro Claver contrajo la peste y quedó parcialmente paralizado. Los últimos cuatro años de su vida los pasó casi olvidado y postrado en cama. Sin embargo, al morir a la edad de 74 años, el 8 de septiembre de 1597, el gobernador de Cartagena dispuso que se realizara un funeral público para el santo al que asistieron miles de personas.

Oración: *San Pedro Claver, tú nos mostraste el amor de Cristo por los esclavos, yendo a lugares dónde ningún otro hubiera ido. Danos coraje para dejar de lado nuestros miedos y prejuicios y para entregarnos completamente a servir a aquellos esclavizados por la pobreza, el hambre, el miedo y la ignorancia. Ayúdanos a demostrar el amor de Cristo a través de nuestras acciones así como también nuestras palabras para que otros puedan llegar a creer en Su poder de salvación. Amén.*

St. Peter Claver
born:1580 died:1654
Feast Day: September 9

Claim to fame: St. Peter Claver was born in Spain and entered the Jesuit order in 1602. St. Alphonsus Rodriguez, the "holy porter of Majorca" prophesied that the young man would go to the Indies and save "millions of perishing souls." So Peter Claver headed for Colombia, home to the largest slave market in the New World. After his priestly ordination in 1616, he made a vow to dedicate his life to ministering to the thousands of African slaves who arrived every month at the port of Cartagena. He always kept that vow, bringing an estimated 300,000 slaves into the Catholic faith, training African catechists to bring the Good News to the slaves in their own languages, and ministering to the slaves after they left the ships and began their lives on the Colombian plantations.

Little-known fact: In addition to caring for individual slaves' physical and spiritual needs, St. Peter Claver worked to change the laws that governed their lives. While he was not able to abolish slavery, he did fight for laws that allowed for Christian marriage for slaves and that forbade the separation of families.

What made him a saint: St. Peter Claver willingly chose to spend his days entering the dismal, fetid holds of slave ships, caring for terrified, sick and dying slaves rather than accepting more comfortable ministries among Cartagena's well-to-do Catholics. He personally begged from house to house to collect food to bring to the slaves. He used his own cloak as a covering for naked bodies, as a pillow for weary heads, and as a bandage for wounded flesh. Not forgetting about the slaves after he ministered to them at the slave market, he traveled out to the countryside every spring to conduct missions at the plantations. He also ministered to others besides slaves, preaching and converting sailors and political prisoners in the city. Pope Leo XIII said, "No life, except the life of Christ, has moved me so much as that of Peter Claver."

Best quote: St. Peter Claver summarized his ministry to the slaves in this way – "We must speak to them with our hands by giving, before we try to speak to them with our lips."

How did he die: After ministering to the slaves in Cartagena for nearly 40 years, St. Peter Claver fell ill from the plague and was partially paralyzed. For the final four years of his life, he was bedridden and nearly forgotten. However, upon his death at age 74 on Sept. 8, 1597, the governor of Cartagena ordered a public funeral for the saint, which was attended by thousands of people.

Prayer: *St. Peter Claver, you showed Christ's love to the slaves, going where no one else would go, and doing what no one else would do. Give us the courage to put aside our fears and prejudices and give wholly of ourselves to minister to those enslaved by poverty, hunger, fear, and ignorance. Help us to demonstrate Christ's love by our actions as well as our words, so that others may come to believe in His saving power. Amen.* – *Elizabeth Johnson*

Since you asked...
this month with Fr. Joe Vetter



Touch of Color Photography

A friend of mine says Jesus never talked about sex – that all the rules and regulations are man-made. I've asked around and a lot of people agree. What do you think?

When "morality" is mentioned, people frequently think of human sexual activity. In fact, when Jesus talked about moral questions, he seldom mentioned sexual matters. Jesus was concerned about people living in the right relationship with God and with one another. That relationship is broken by actions which promote division, violence and lack of respect.

While rules and customs governing sexual activity are man-made and to some extent determined by culture, Catholics believe that church teachings regarding sexuality are inspired by the Holy Spirit. The bottom line of Catholic teaching is that sex is a gift from God that allows us to share in God's own creative power. Sexual love properly exercised is considered one of the seven sacraments – or principal ways that we experience God's love and action in our lives.

The best place to start if we want to understand Catholic teaching on human sexuality is not to immediately look for the conclusions: "How far can people go physically before it is sinful?" or "Is this or that activity sinful?" Catholic tradition views the meaning of human life differently than popular culture. The beginning point is to understand the dignity of each human person, who has been created in the image of God. It is important to view ourselves not as the center of the universe or as existing apart from the rest of creation, but as members of the human family, with responsibilities toward one another.

▶▶ Developing a mutual relationship of love and respect is demanding. It requires emotional, intellectual and spiritual union, as well as physical union. Healthy sexual relationships require us to think of the other as a person and not simply as an object for our satisfaction. True love calls us to value the other, not simply to use the other as long as it feels good.

The Catholic Christian must ask what is best for the common good of the community as well as (or sometimes instead of) what will make him or her feel good. *The Catechism of the Catholic Church* teaches "Sexuality, in which man's belonging to the bodily and biological world is expressed, becomes personal and truly human when it is integrated into the relationship of one person to another, in the complete and lifelong mutual gift of a man and a woman." (para. 2337)

The late Pope John Paul II offered some profound reflections on human sexuality in his *Theology of the Body:* "The body, and it alone, is capable of making visible what is invisible, the spiritual and divine. It was created to transfer into the visible reality of the world, the invisible mystery hidden in God from time immemorial, and thus to be a sign of it" (Feb 20, 1980). The pope called the sexual union of husband and wife in marriage, resulting in procreation of a third life, an icon of the Holy Trinity.

So, rather than fearing sexuality and viewing it as something to be avoided, the Catholic Church celebrates human sexuality as holy. Our challenge is to understand and use this gift as God intended.

"Hooking up" is easy. Developing a mutual relationship of love and respect is demanding. It requires emotional, intellectual and spiritual union, as well as physical union. Healthy sexual relationships require us to think of the other as a person and not simply as an object for our satisfaction. True love calls us to value the other, not simply to use the other as long as it feels good.

teen special issue

this month in history

September of what year?

HERSHEY'S Milk Chocolate

history quiz

▶▶ The world became a sweeter place when chocolatier and philanthropist Milton Hershey was born on **Sept. 13, WHAT YEAR?**

▶▶ U.S. Sen. Richard Nixon, a candidate for vice president, answered charges that he improperly used an expense fund. The nationally televised "Checkers" speech, named for his reference to his family's pet pooch, aired on **Sept. 23, WHAT YEAR?**

▶▶ Britain finally shifted from the Julian to the Gregorian calendar, already in use through most of Europe since 1582, on **Sept. 14, WHAT YEAR?** The British had been reluctant to make the change, suspicious as they were of anything coming from Rome, as Pope Gregory's calendar did.

▶▶ "All the news that's fit to print." The first issue of the New York Times appeared on **Sept. 18, WHAT YEAR?** Originally called the New York Daily Times, the "daily" was dropped from the name six years later.

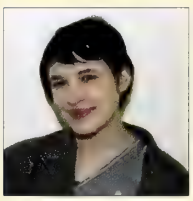
1857, 1952, 1752, 1851

NCCatholics parish poll

Friends on the internet?

parish poll

▶▶ We asked three North Carolina Catholics: **Is it possible to make genuine friends via the Internet?**



Annie Reece, Raleigh
Yes. Because the friendship is based on personality rather than, say, physical qualities.



Ruth Suehle, Durham
Online friends as valuable as those I see daily have supported me in everything from wedding planning to moving, and even threw my first baby shower!



Cathy Rusin, Holly Springs
It's certainly possible. But the Net is probably a better tool for maintaining existing friendships that were formed from real-life shared experiences.

numbers

The top 10 reasons I go to youth ministry group events are:

26% said, It's fun and interesting.

21% said, To meet others.

14% said, To grow in my faith.

How do I know if I am in love?
My parents say I am too young to think of marrying my high-school sweetheart, but I know we are love and made for each other.

Being in love involves feelings, often intense feelings. But true love is about more than feelings. True love includes commitment to the other person and to a mutual relationship. In Corinthians, St. Paul used strong poetic language to say that love is not simply about externals; true love demands maturity, forgiveness, a desire to overcome whatever might separate the lovers from one another.

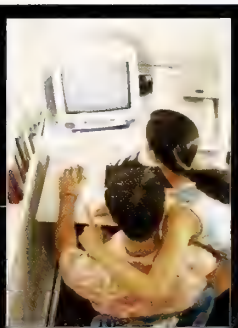
I recommend that people in love make a great effort to communicate with one another, expressing thoughts and feelings that are difficult and asking the tough questions. Young people who are serious about understanding Catholic teaching on human sexuality will study the church's views of what it means to be a human person and to be a responsible member of the human family. I recommend the *Catechism of the Catholic Church* (www.usccb.org) and Pope John Paul II's *Theology of the Body* (see www.theologyofthebody.net) as resources.

Sex is good. It is important to use our sexuality in ways that are life-giving to ourselves and to others. It is a challenge to achieve the integration of body, mind and spirit that results in true holiness, wholeness. But the only way to find true joy and peace is to pray, study and act the truth. Frequently, the truth is not easily discovered in our culture. Do not be discouraged. God will bless your sincere efforts.

– Father Joe Vetter is Catholic campus minister at Duke University and director of campus ministry for the Diocese of Raleigh.

Send your questions to:
"Since you asked..."
715 Nazareth St.,
Raleigh, NC 27606
Or: reece@raldioc.org

NC Catholics online resources



More Catholic questions, answers and online discussion:
www.CatholicQandA.org

Know an inactive Catholic? Invite them to visit
www.OnceCatholic.org

Diocesan Division of Evangelization and Catechesis: **919.821.9746**

Youth make my own faith grow

vocation



I cannot think of a job that could possibly be more diverse, stressful, uplifting, frustrating and spiritual than being a youth minister. It doesn't matter what the size of the parish or if you see two youths or 120 youths on a regular basis. What does matter is the impact these youths have on everyone around them, and the fact that we are commissioned to be a part of that. I have been so blessed and, yes, sometimes stressed, to have had the opportunity to work with the young people and their families in my parish here at St. Mark in Wilmington for the last 4½ years. I learn so much from them every day and grow in my faith from their tremendous amounts faith and the way they express and share it. I am always in awe of their ability to see God in everything!

I began at St. Mark as a volunteer with the faith formation program in 1995. OK, I admit was forcibly coerced to not sit in my car when I dropped my own children off for their classes! I had just moved here from New York and really did not know anyone, so I was a little bit intimidated by the size and activity of the parish. Little did I know that I would spend the next several years of my life trying to coerce others to share themselves with our youth! I eventually began to work in the faith formation office, and in January 2001 I was offered the position of youth minister.

The journey I have traveled since that time has been so amazingly rewarding that the challenges and pitfalls seem to dissolve into nothingness when the next youth crosses my path. One of the hardest things I have tried to manage, sometimes failing miserably, is spending enough "alone time" with my own two teenage children. I can only pray that they know that my love for them is so strong, and only heightened by my work, and that they too have been rewarded by the experiences that we share with our parish community.

▸▸ One of the most amazing experiences I have had in my life is a mission trip that some of our group took to a parish in Cleveland, Ohio...We slept in a house that had seen better days and there were some youth who definitely did not think this was the way to spend a week of their summer.

One of the most amazing experiences I have had in my life is a mission trip that some of our group took to a parish in Cleveland, Ohio. It was a long ride from Wilmington in vans. We slept in a house that had seen better days and there were some youth who definitely did not think this was the way to spend a week of their summer. One of the girls with us took along her video camera and compiled her footage from the trip into one of the most uplifting and spiritual movies I have ever seen. When I feel pressure or disillusionment, I pop her tape into the VCR and watch with joyous tears and laughter the witnessing of the kids and the abundance of love and faith that they have in their hearts. In that moment, I feel that if everyone could experience what these youth have overflowing from their souls, we would all grow in our faith and see what tremendous possibilities lie ahead for us at the hands of the very ones we minister to.



– Debbie Marino, Youth Minister

teen special issue



Dear Parent,

I am very grateful to you for your love and dedication toward me. Your presence since I was born made me feel safe and secure. You are my inspiration and the best model I can follow.

Do you remember the first time I started bumbling as a cute little baby? Remember the first time you held my hand so I could learn how to walk? You were there when I went to school for the first time. Do you remember my first recital at kindergarten? How about my first school picture? Do you remember my first graduation? I am very proud of you for always being there for me. If I never said thanks, please forgive me and let me take this opportunity to say THANK YOU!

Years later, I am still the same person, no longer a baby but a teenager, a teenager who has the same feelings as a little baby. But now I can see and understand what is going on around me. I understand that there are problems and difficulties at home and school. No family, no student is perfect, but my concern is not about what is going on at home or school, but what is happening around me.

Teenage years are the most beautiful years for each of us. Do you remember your teen years? Were your parents next to you at all times? Did they understand you? Did you have a special friend who understood you? Did my grandma trust you? Did Grandpa have confidence in you? Were your siblings always there for you? I have the same worries during my teen years.

I don't want to do anything wrong! I want you to always be proud of the kind of child you raised. I do appreciate all your advice, concern and dedication toward my future. I do believe with all my heart that there is nothing I cannot do without your help and support. Thanks for being there during these years of experiments. I do want to raise some questions that may help us to have a better relationship. Let us pray before we take these questions into a conversation.

Do you love me? Do you want me to be myself? Do you want to be even more proud of me? Do you trust me? Do you believe in me? Do you have confidence in me? Are you willing to let me express my ideas openly? Are you willing to hear me and my concerns without interruption? Are you ready to accept that I am no longer a baby, but a young person who thinks, feels and wants to grow in my relationship with God, with my beloved parents and with my friends? Do you trust and believe that what you educated so far is a fine product of your love? Are you willing to give me the opportunity to show you how much I love you, not so much in words but in actions?

Dear Parent, I want you to have trust and confidence in me. I do love you and don't want to do anything that will break your heart or hurt your feelings. I want to be the teenager that you want me to be, a teenager with freedom to express my ideas and worries, a teenager who loves his/her parents. Thank you for listening and taking time to talk to me more than a parent; as a close friend. I love you.

On behalf of my friends and as the chaplain of our teenagers, I took the initiative to write down their problems, worries, anxieties and concerns. Now it is your turn to take time and reflect on their request. Remember, "Be not afraid."

Padre Leon
Rev. Fr. Marcos León Angulo,
parochial vicar,
Infant of Prague,
Jacksonville, NC

Estimado padre de familia:

Yo estoy muy agradecido por tu amor y dedicación hacia mi persona. Tu presencia desde el momento en que naci me hace sentirme salvo y seguro. Tú eres mi inspiración y el mejor modelo para seguir.

Te recuerdas la primera vez cuando era un bebe que empecé a hablar? Recuerdas la primera vez que me tomaste de la mano para enseñarme a caminar? Tú estabas allí cuando fui a la escuela por primera vez. Te acuerdas de mi primera participación en el jardín de niños? Que te parece recordar mi primera fotografía de la escuela? Te recuerdas de mi primera graduación? Me siento muy orgulloso por que estuviste siempre allí, en los primeros momentos de mi vida. Si por algún motivo nunca te lo agradeci, por favor perdóname y déjame tomar esta oportunidad para decirte MUCHAS GRACIAS!

Años después, sigo siendo la misma persona, no un bebe, pero si un adolescente. Un adolescente quien tiene los mismos sentimientos de aquel bebe que creció. Ahora, puedo ver y entender que es lo que esta pasando a mi alrededor. Puedo darme cuenta que hay problemas en la casa y la escuela. Ninguna familia, ningún estudiante es perfecto, pero mi inquietud no es sobre lo que esta sucediendo en casa o la escuela, sino lo que esta ocurriendo a mi alrededor.

Los años de adolescente, son los años más hermosos que podemos tener en nuestra vida. Te recuerdas tus años de adolescente? Estuvieron tus padres junto a ti todo el tiempo? Ellos te entendían? Tuviste algún amigo especial que te supo comprender? Mi abuela confió en ti? Mi abuelo tenia confianza en ti? Estuvieron tus hermanos siempre allí cuando los necesitabas? A esta edad que tengo, también yo tengo las mismas inquietudes que tuviste tú a mi edad.

Yo no quiero hacer nada malo! Yo quiero que siempre te sientas orgulloso de la clase de hijo (a) que hasta ahora has criado. Yo aprecio todos los consejos que me das, tu dedicación por mi futuro lo recuerdo a cada instante. Yo estoy convencido(a) que no hay nada que pueda hacer sin tu ayuda y apoyo. Gracias por comprenderme durante estoy años de experimento en mi vida. Me gustaría hacer algunas preguntas que nos podrían ayudar a tener una mejor relación entre padres e hijo(a). Hagamos oración antes de responder a estas preguntar y entablar una conversación.

Me quires? Quieres que sea quien soy? Te gustaría estar cada día mas orgulloso(a) de mí? Confías en mí? Me crees? Tienes confianza en mí? Estas dispuesto a escuchar las ideas que tengo que expresar? Estas dispuesto a escuchar lo que me preocupa sin antes interrumpirme? Estas listo para aceptar que ya no soy un bebe, pero un adolescente que piensa, siente y quiere crecer en su relación con Dios, sus padres y sus amigos? Tú confías y estas convencido que hasta este momento yo soy el producto del amor, dedicación y educación que hasta ahora has invertido en mí? Estas dispuesto a darme la oportunidad de demostrarte cuanto te quiero, no con palabras peor con mis acciones?

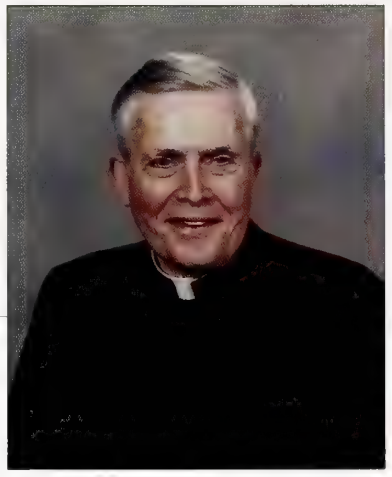
Querido padre de familia, Yo quiero que tengas confianza y confidencia en mi. Yo te quiero y no deseo causarte ningún dolor y no deseo traer problemas la casa. Yo quiero ser el adolescente que tu quieres que sea. Un adolescente con libertad para expresar sus ideas e inquietudes, un adolescente que ama a Dios, sus padres y amigos sin temor. Gracias por tomar el tiempo de escucharme, no como mis padres, pero como amigos. Los quiero mucho!

A nombre de mis amigos y como el capellán del grupo juvenil de nuestra parroquia, he tomado la iniciativa de escribir sus problemas, inquietudes, y ansias. Ahora es tu turno de tomar tiempo y reflexionar en lo que ellos te están pidiendo. Recuerda, "No tengas miedo."

Padre Leon
Rev. Fr. Marcos León-Angulo, Vicario Parroquiah Infant of Prague,
Jacksonville, NC

On friendship

"A faithful friend is a sure shelter, whoever finds one has found a rare treasure. A faithful friend is something beyond price, there is no measuring his worth.... Whoever fears the Lord makes true friends, for as a man is, so is his friend" (Ecclesiasticus 6:14-17).



We live in a fragmented world. Many people feel polarized, divided from one another. Our sense of relatedness with others is diminished daily. But the quest for meaningful communities among young people today may indicate that an increasing number of them do want to find rewarding relationships, to find friendships. Human beings are the only ones of God's creatures who are capable of wondering what others think about them or caring whether others like them. We want others to think well of us, to like us. We can be afraid that others do not think well of us, do not like us, and the greatest barrier to friendship is our fear that we may be used or hurt or betrayed. Friendship is a risky business in which we must continually attempt to overcome such fears.

Friendship is a trust. It is the conviction that it is safe to let ourselves be important to another. We must trust our friend not to take advantage or exploit us. We must also have enough confidence and strength to believe in ourselves and our own worth or we will not have the strength or the courage to believe in another.

Friendship evolves slowly; it cannot be mass produced, created instantaneously. We will have many acquaintances but perhaps only one true friend. Friendship requires delicacy, tact and prudence. It cannot be forced and must be patient. It grows out of developing common interests, values and commitments, while at the same time permitting the other to be different from us, to have interests and commitments which we do not share.

Friendship is not competitive. It rejoices in the successes and accomplishments of the friend, knowing that both of us are enriched by them. Friendship is never perfect, never completely fulfilled. It is always capable of more growth. It is a series of new beginnings, of painful awakenings caused by awkward mistakes, but if we are to work out our salvation by breaking down the barriers of egoism and fear, then friendship can be a basic means of our growth as human beings.

Friendship must be outgoing. It does not close in on the dyadic community of my friend and me like the possessive "pseudo friendships" which close the personality rather than open it up to the people around us. Because true friendship enriches us, develops our hidden dimensions, and helps us to be the persons we would really like to be, it enables us to give more to others and, with our friend, happily share what we have found. Love, as Paul Claudel said, is not two people looking at each other, but two people looking together in the same direction.

Friendship must be honest. But honesty must not take the form of raw bluntness. It takes much practice and care to learn how to tell our friend, with affection and tenderness, about those things that obstruct our friend's growth and impede our friendship. It takes equal practice and care to be able to listen to our friend honestly speak to us.

Friendship must be encouraging and playful. We must make our friend so confident that his very best talents are called into action and true friends are impelled to celebrate their friendship and enrich its joys in play. In the words of St. Teresa, "...from sour-faced saints deliver us, O Lord." And our friendship will not last long if it is not gentle. Almost all of us are far more fragile than we would like to admit and we must acknowledge that our friend is at least as fragile, as easily hurt, lonely or afraid as we.

A mother promises her newborn child, "I will give you a family and friends. And they will be the same thing if I have anything to say about it; for a family is the best place to look for friends, only no one ever thinks to look there." And we do well to be reminded that Jesus said, "I do not call you servants, but friends."

There may have been a time when trust and friendship were optional for the human condition, but in the modern world where groups compete for power and privilege, they are becoming essential. Our families are the first place we should look for friends; our immediate family and the family of the sons and daughters of God, the Church; remembering when we are hesitant or afraid that, "the grace of our Lord Jesus Christ, the love of God and the friendship of the Holy Spirit are with us," always.

– Most Rev. F. Joseph Gossman is bishop of Raleigh.

teen special issue

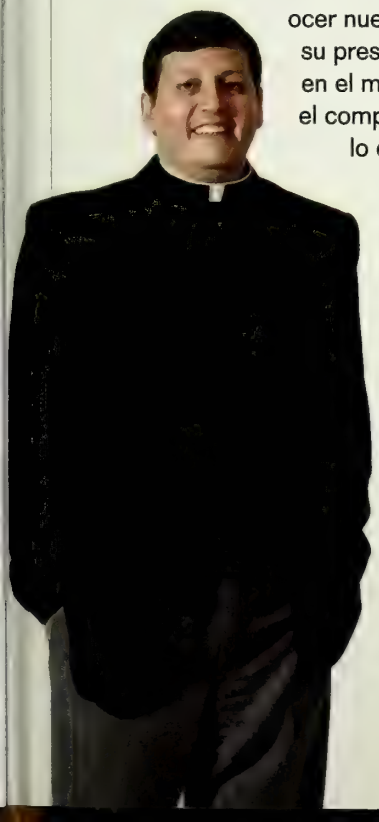
Celebración de la hispanidad

En los dos últimos años, hemos celebrado nuestra Herencia Hispana en la Diócesis de Raleigh. No como un acto cultural sino como un acto de fe, recordando nuestra historia, continuando nuestra herencia, compartiendo los valores que hemos recibido y finalmente construyendo un futuro que será el fruto de nuestras vivencias de hoy, de las semillas que plantamos y de los esfuerzos que hacemos para participar, ser y celebrar como Iglesia.

El próximo 8 de octubre en la Parroquia de Saint Paul en New Bern, a las 11:30 de la mañana queremos celebrar esa misma fiesta alrededor del altar, con nuestro obispo, con la participación de todos los fieles hispanos de nuestra diócesis.

Nuestra celebración de la Hispanidad en este año de la Sagrada Eucaristía es una profesión de fe en la que con nuestra presencia y nuestra participación le pedimos al Dios creador de todos, que bendiga a nuestra Iglesia diocesana, en la que invocamos a María Santísima, como Estrella de la Evangelización para que una a todos los lugares, a las diferentes comunidades y a la diversidad de personas, de razas y culturas para poder celebrar y hacer presente a su amado Hijo en el altar. Ella que como Madre nos congrega, ella nos guía a Jesús Eucaristía.

Pedimos a Jesús que nos ayude a continuar haciéndolo presente en el mundo, en el altar y en nuestras vidas. Para que sea verdadero alimento, nos ayude a reconocer nuestra debilidad y la necesidad de su presencia, nos permita profundizar en el misterio de este sacramento y en el compromiso como cristianos de vivir lo que celebramos. Que sintamos en "el pan partido" el llamado al servicio por una Iglesia que necesita la caridad como el camino para alcanzar la santidad. Por una Iglesia que necesita proclamar la fe para conocer a su Salvador y por una Iglesia que necesita de la presencia de todos para vivir la unidad.



Que María Santísima los guíe a todos a New Bern el próximo 8 de octubre y que ella misma nos muestre la luz de la verdad que ilumina al mundo en cada Eucaristía.

– Padre Fernando Torres

Impressive youth

In many ways, African ancestry youth get bad press. I want to write about some of the fine youth who participate in African ancestry ministry and evangelization. These youth exist in all African ancestry communities. They live in and contribute mightily to the well-being of their communities.

African Ancestry Ministry and Evangelization gives out a yearly award in honor of Rora Smith of St. Ann Church in Fayetteville. It also gives out scholarships in memory of Helen D. Cox of St. Mary Parish of Goldsboro.

Read as follows about some outstanding African American Catholic youth.

Rora B. Smith Recipients.

Earl St. Julian Jones III, St. Ann Parish, Fayetteville. Chief Squire of the Knights of Columbus Squires. Community worker. Member of the Knights of Columbus. Usher and Lector. Wrote an article for *The African American Tribune* where he shared his feelings and interest on being confirmed. Earl will attend Cornell University.

Angelita Gamble, St. Joseph, Raleigh. Taught Faith Formation kindergarten. Elected to Diocesan Youth Board. Volunteers for various parish activities. Angelita will attend UNC Greensboro.

Hayden Dawes, Good Shepherd, Hope Mills. Cantor and member of the 2004 Diocesan Youth Board. Attends UNC Greensboro.

Anthony Bailey, St. Mary, Goldsboro. Member of the Diocesan Youth Board 2003 – 2005. Plans to continue to work in Youth Ministry. Will attend Wayne Community College .

Helen D. Cox College Scholarship Recipients

Anna Mwaniki, the Newman Parish, Chapel Hill. Growing up in Kenya, Anna was disturbed by the poverty in which children lived, and the lack of good medical care. Her dream is to return one day to Kenya and start an orphanage for the street children in Nairobi where they can be safe and loved.

Leon Wiggins, St. Mary , Wilmington. Lector, Altar Server. Worked with children and was Older Brother to troubled younger youth. Changed his major from Mass Communication to Social Work. A&T State University.

Are you impressed? I am.

– Msgr. Thomas P. Hadden



Mike Hutzler



how a Cary teen helped change lives at Georgetown University

ngry for justice

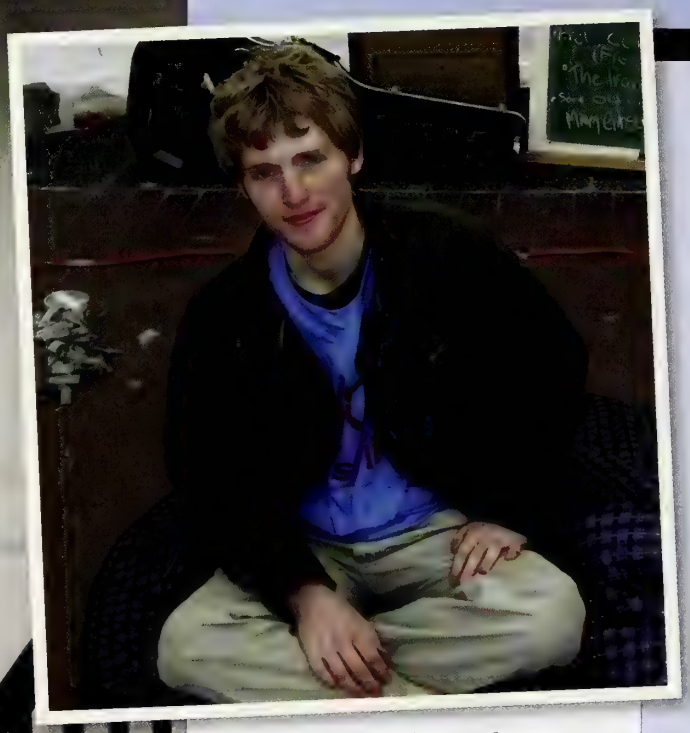
cover story

By Rich Reece
Photography by Jay Denmark

They're known as the "working poor": men and women who have jobs, maybe more than one, but they aren't paid enough to support their families above the poverty level. They don't complain. A job is better than no job and, as their employers are likely to point out, there are plenty of others willing to take their place. You find the working poor across the country: house cleaners, food service workers, retail clerks... You might not expect to find them at a renowned Catholic university.

When then-18-year-old Zack Pesavento of Cary (and Cardinal Gibbons High School's Class of 2004) was looking for a college, he visited Washington, D.C. "I fell in love with the city first," Pesavento says, "and then with Georgetown University." His strong commitment to social justice, fostered by his family and his Catholic education in North Carolina, drew him to the anti-globalization demonstrations going on in the capital during his visit, and eventually to Georgetown's University's Foreign Service school. Pesavento's special interest was labor law, and he soon joined the Georgetown Solidarity Committee, a student organization which had been tackling social justice issues like apartheid and sweatshops since the '80s. The group had worked to help the university establish licensing guidelines, in order to prevent apparel and other manufacturers with unethical labor practices from using the university logo. ▶▶





By 2004, the Committee-sponsored Georgetown Living Wage Coalition had been working for more than three years to persuade the university administration to pay its contract workers a living wage. The university "outsourced" many of its janitorial, food service and security jobs. "Some of them were working 70 hours a week," Pesavento says. "But in many cases they couldn't support their families, and they were too exhausted to organize on their own behalf." The Coalition had been working on two fronts to improve the situation, building local support and lobbying the school administration to raise wages, and fostering solidarity with the workers themselves. "We actually got to know the workers," Pesavento says. "Sometimes we'd take them food or coffee when they were on the job. We learned about their families, what their lives were like."

A crucial part of the Coalition's work was building support among local officials of national labor organizations. "It was important that the university not be able to trivialize this as just the concern of a small group of radicals," Pesavento says.

By the time Pesavento was involved, the Coalition had become frustrated with what it saw as stalling tactics by the university. "They'd form committees, hold meetings, listen to reports, but nothing was happening," Pesavento recalls. "By Christmas break we were talking about 'direct action,' but it wasn't clear what that meant. Maybe a sit-in demonstration, like they did at Harvard in 2001." For Pesavento, and for some other members of the Coalition, Catholic faith was at the heart of the labor issue. For others, it was simply about an ethical society. And members understood the importance of building a broader base among the student body. One supportive student group was from the Georgetown nursing school. Their help would be particularly valuable before the struggle was over.

In mid-February, members of the Coalition interrupted a meeting of the university board of directors from which they had been excluded. They presented 10 demands for better wages and working conditions for the lowest-paid university employees, and a one-month ultimatum, with the implied threat of some sort of active protest if no action were taken.

The university took action, but it wasn't to help the workers. Parents of students received a letter from Georgetown urging them to discourage their sons and daughters from the protest. But some of the parents wrote back in support of their children.

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On March 15, 26 students camped out in a large tent in the center of the campus, and began to protest in a way that had not been anticipated: a hunger strike. Over the next 10 days, their demonstration would attract increasing support from students and labor organizations, as well as massive media coverage, despite efforts by the university to get the cameras off campus. "I think it was Dorothy Day," Pesavento says, "who wrote that the problem with poverty is that people don't see it. With the strike, we were trying to put a human face on the issue."

The protesters subsisted on a diet of fruit juice and water. Students from the nursing school monitored vital signs; two of the demonstrators were hospitalized. Meanwhile some students and faculty tried, sometimes not so gently, to dissuade the strikers. Asked what was it like, Pesavento says, "I doubted myself every day. I wasn't 100 percent sure in my mind that I was right. But I was sure in my heart. The first two or three days you just feel awful. Then I guess serotonin kicks in or something. I suddenly felt a great sense of peace, this amazing clarity."

The publicity was hurting the Jesuit university. More than one commentator pointed out the inconsistency between its teaching and its actions. Words like *hypocrisy* were used. Then on the eighth day of the strike, an event occurred that Pesavento sees in retrospect as the turning point. More than 200 workers and officials from national and local unions rallied at the administration building. Then members of the AFL-CIO from as far away as New York and Boston promised to join the strikers if action wasn't taken. The Coalition's earlier work in building community consensus had paid off.

At nearly midnight on the ninth day of the hunger strike, Georgetown President John DeGioia agreed to a living wage package. He also agreed to allow workers to organize freely and to take advantage of university resources such as English as a Second Language courses and transportation shuttles. The victorious strikers tasted their first food in nine days on Holy Thursday. A campus Web site quoted Pesavento: "I had a strawberry, and it was just so delicious. Even the simplest food tastes good now."

Even more delicious, Pesavento recalls, was announcing the news to the workers in person: "It was amazing to see their eyes light up," he says. "Through the years of trying to accomplish this, we've become involved in their lives. We still are."

At a rally after the strike, Father Ray Kemp led students in prayer. "You have led the way for Georgetown's Jesuit and Cathlic identity," he said. "May we always live up to the heritage that we claim. The heritage to be a friend of the poor, of the oppressed, and an undying champion of the rights of all people."

National Catholic Reporter columnist and Georgetown professor Colman McCarthy saw the Coalition's action from a broader perspective: "Throughout their three-year living wage campaign, these idealists and altruists reached out to the workers by tutoring them in English, mentoring their children, informing them of their rights to organize, holding picnics for their families. Their volunteering gave substance to the protest."

Zack Pesavento says there is still work left to do. "We need to see that the concessions are actually implemented," he says, "and that there is no intimidation if workers want to unionize." This fall the coalition will launch a nationwide organization, the Living Wage Action Coalition, to replicate the Georgetown victory on other campuses. Several thousand dollars have already been raised for this new project. The ultimate goal is simple, Pesavento says, and absolutely in line with Catholic beliefs: "If we succeed, workers will have a voice."

"I think it was Dorothy Day who wrote that the problem with poverty is that people don't see it. With the strike, we were trying to put a human face on the issue."







El encuentro de "Discapacitados Con Cristo": Una de mis mayores bendiciones

En la primavera de 1998 asistí por primera vez al encuentro HEC, "Encuentro de Discapacitados con Cristo." Mi amiga Kathy me había preguntado insistentemente si deseaba asistir a pesar de haberle rechazado previamente dos invitaciones. Honestamente, esperaba que ella desistiera de reclutarme para esta actividad. Afortunadamente nunca lo hizo.

Kathy me explicó lo que podría esperar de mi primer encuentro HEC. Me pondrían de pareja de una persona que tuviera una discapacidad física y sería su compañero durante todo el fin de semana. Le ayudaría a mi compañero a lograr las tareas diarias que él difícilmente podía lograr debido a su condición física. Algunos de los participantes tenían dificultad para hablar, así que algunos de los compañeros tenían que ser comunicadores pacientes y creativos. Otros usaban una silla de ruedas así que sus compañeros los ayudaban a realizar conquistar las tareas que sus piernas no les permitían hacer. Otros de los asistentes al encuentro habían perdido la visión convirtiendo a los compañeros en los ojos que los ayudaban a moverse por los alrededores. Todo parecía muy simple.

Llegué al Centro para Retiros Short Journey el viernes por la tarde. A las 6 PM. los participantes en el encuentro llegaron juntos cuales héroes en desfile de pueblo. Uno a uno rodaba su silla de ruedas por la rampa y se dirigían al salón de reuniones. Algunos pudieron usar sus sillas motorizadas para poder bajar por la rampa sin ayuda, pero los que tenían sillas normales necesitaron asistencia para bajar la inclinada rampa. A las 6:30 el salón estaba lleno con aproximadamente cuarenta participantes. En algunos la discapacidad era notoria y severa pero en otros apenas se percibía. Eso si, todos sonreían.

Todos recibimos una escarapela con nuestro nombre hecha a mano y la cual usaríamos todo el fin de semana. Me sorprendió e impresionó saber que estas escarapelas tan vistosas habían sido elaboradas por una participante que sufría de parálisis cerebral. Estaba en una silla de ruedas y tenía uso limitado de sus brazos y manos, mas sin embargo había encontrado la forma de crear unas escarapelas muy artísticas. Detrás de la escarapela con mi nombre estaba el nombre de "Kent" y el número 2. Kent sería mi compañero durante el fin de semana y nos estaríamos sentando en la mesa número 2. Encontré a Kent entre la gente y me presenté diciéndole que sería su compañero durante el retiro. Estaba sentado en una silla de ruedas y vestía pantalones de sudadera morada y camiseta blanca. Luego aprendí que el color morado era su preferido. Le señalé nuestra mesa y lo ayude a situarse. Calculé que Kent debería tener alrededor de los cincuenta años. Su cabello estaba casi blanco y tenía barba de igual color. Parecía un Papá Noel vestido de morado.

Después de nuestra corta presentación Kent fue bastante comunicativo. Me explicó que su movimiento físico estaba limitado por causa de una embolia que había sufrido hacia pocos años. Era afortunado por que había sobrevivido pero había perdido casi toda la coordinación del lado derecho de su cuerpo y la retención de la memoria reciente. Podía recordar bien su vida anterior al derrame pero no podía recordar los eventos recientes. Por ejemplo, tenía que mirar mi escarapela cada vez que quería dirigirse a mi por mi nombre y a menudo escribía las cosas importantes que deseaba recordar. Es un hombre extraordinariamente inteligente. Antes del derrame trabajaba como especialista de sistemas en IBM.

El retiro comenzó con actividades para romper el hielo y ayudarle a las personas en cada una de las mesas a conocerse mejor. Se compartieron muchas historias conmovedoras entre los ocho miembros de la mesa # 2 y pronto comenzamos a sentirnos cómodos entre nosotros. A las 9 PM. movimos las mesas a un lado para poder dar inicio a nuestra fiesta. Era divertido ver las sonrisas y escuchar las risas de los participantes al tiempo que bailaban fuera cual fuera la forma que su cuerpo les permitiera. Algunos movían sus sillas motorizadas al ritmo de la música. Otros sentados movían sus manos en el aire y aplaudían. ¡Hasta hubo concurso de limbo! En la parte de atrás del salón observé a una pareja sentados frente a frente. El con su sonrisa la miraba y le acariciaba la mano. El salón vibraba con la charla del reencuentro de los viejos amigos y también se trataba de hacer nuevos.

Kent es definitivamente un ave nocturna y fue difícil persuadirlo de que era hora de irse a la cama. El sábado sería un día largo y una buena noche de sueño nos caería bien a los dos. Caminé con Kent a los dormitorios de hombres y le ayudé a alistarse para la cama. Lo ayudé a pasar de la silla a la cama y me aseguré que estuviera cómodo. Los otros participantes al retiro también se estaban alistando

para acostarse. Los compañeros ayudaban en las situaciones en que se necesitaban manos adicionales. El trabajo en equipo es una parte hermosa y esencial durante los encuentros HEC. Pocos de los compañeros con capacidades teníamos experiencia en ofrecer cuidado así que nos apoyábamos unos a otros para simplificar las tareas más difíciles.

El sábado me desperté a las 7 AM. y me bañe rápidamente para alistarme para el día. A las 7.30 AM. fui a la habitación donde Kent descansaba. Hice lo que pude para ayudarlo a alistarse para un día lleno de actividades. Fue simple ser un compañero HEC ya que la rutina de Kent no era diferente de la mía; el sólo requería un poco de ayuda para comenzar.

El sábado fue otro día maravilloso. Después del desayuno escuchamos los relatos de vida realmente inspiradores de algunos de los participantes del encuentro. Después de cada charla dialogábamos, cómo las situaciones se relacionaban con nuestras propias vidas. Ése día aprendimos mucho los unos de los otros. Para mí sin embargo el punto culminante del retiro fue cuando celebramos la Eucaristía el sábado por la tarde. Como no todos podían estar de pie nadie lo hizo. Permanecimos sentados como señal de comunidad y respeto.

Después de un largo día de compartir espiritualmente estábamos listos para un poco de diversión. Después de la comida las personas de cada mesa hicieron una representación relacionada con cualquier cosa que hubieran aprendido durante el fin de semana. ¡Fue tan divertido!

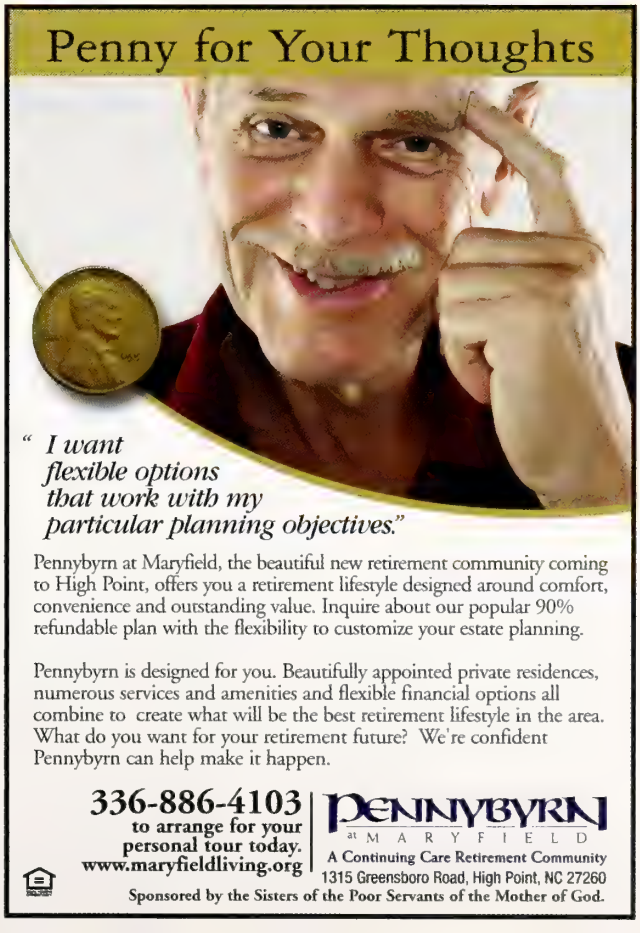
Las festividades del domingo se asemejaron a las del sábado. Despertamos a nuestros compañeros a las 7:30 AM y disfrutamos otro buen desayuno. Hubo tiempo para una charla más y tiempo para la discusión posterior en la mesa. En ese momento sentí que el retiro estaba llegando a su fin. Al inicio del fin de semana mi deseo había sido que pasara los más rápidamente posible y pudiera volver a mi vida. Sin embargo, el domingo sentí tristeza al ver que tendría que decir adiós a mis nuevos amigos.

Han pasado más de seis años desde que asistí por primera vez al retiro de HEC. Muchos de los detalles se han desvanecido de mi memoria pero recuerdo haber sentido una cercanía a Dios que se me escapa en mi diario vivir. Recuerdo cómo las historias de mis amigos hicieron que mis ojos se llenaran de lágrimas. Pero lo que más recuerdo es la risa. Los encuentros HEC son fines de semana llenos de risa. Todos tenemos discapacidades, unas más notorias que otras. Los encuentros HEC nos dan la oportunidad para mirar más allá de las discapacidades y celebrar los muchos talentos que a menudo pasan desapercibidos.

El próximo encuentro de "Discapacitados con Cristo" se realizará septiembre 9-11 en el Centro de Retiros Short Journey en Smithfield, NC. Para mayor información sobre HEC, contacte a Jessica Morgan 919.469.5244 o HEC.info@gmail.com , o visite la página de Internet de HEC, http://www.sitepublish.com/hec/.

– por Bryan Hogan





Un amigo mío dice que Jesús nunca habló de sexo, que todas las reglas y los reglamentos han sido establecidos por el hombre. He preguntado por ahí y muchas personas están de acuerdo. ¿Qué piensa usted?

Cuando se menciona "la moralidad", las personas a menudo piensan en la actividad sexual humana. De hecho, Jesús raras veces mencionaba asuntos sexuales cuando hablaba sobre preguntas de moral. A Jesús le preocupaba que las personas vivieran conforme a la ley de Dios y entre sí mismos. Esa relación se rompe por las acciones que promueven la división, la violencia y la falta de respeto.

Aunque las reglas y las costumbres que rigen la actividad sexual son creadas por el hombre y hasta cierto punto determinadas por la cultura, los católicos creen que las enseñanzas de la Iglesia referentes a la sexualidad reciben su inspiración del Espíritu Santo. La enseñanza Católica dice en resumidas cuentas que el sexo es un don de Dios que nos permite compartir en el poder creativo propio de Dios. Practicar amor sexual de manera apropiada es considerado uno de los siete Sacramentos, o una de las formas principales en las que sentimos el amor y la acción de Dios en nuestras vidas.

El punto de partida para entender cómo la enseñanza católica mira la sexualidad humana no es buscando conclusiones como las siguientes: "¿Qué tan lejos puede llegar la gente físicamente sin que sea pecaminoso?" o "¿Es ésta o ésa actividad pecaminosa?". La tradición católica ve el significado de la vida humana de manera diferente de cómo la ve la cultura popular. El punto de partida debe ser entender la dignidad de cada ser humano, que ha sido creado a imagen de Dios. Es importante que no nos veamos nosotros mismos como el centro del universo o como si existiéramos apartados del resto de la creación, sino como miembros de la familia humana, con responsabilidades de unos hacia los otros.

El Cristiano Católico debe preguntarse qué es mejor para el bien común y además, qué lo hará sentir bien. El Catecismo de la Iglesia Católica nos enseña que: "La sexualidad, en la que se expresa la pertenencia del hombre al mundo corporal y biológico, se hace personal y verdaderamente humana cuando está integrada en la relación de persona a persona, en el don mutuo total y temporalmente ilimitado del hombre y de la mujer." (para.2337)

El Papa Juan Pablo II nos ofrece algunas reflexiones profundas sobre la sexualidad humana en su escrito "Teología del Cuerpo": "El cuerpo y solo el cuerpo puede hacer visible lo invisible, es decir lo espiritual y lo divino. El cuerpo fue creado para transferir a la realidad visible del mundo, el misterio invisible y oculto en Dios, desde tiempos inmemorables y por lo tanto ser señal de ello"(Feb. 20, 1980). El Papa llamó la unión sexual de los esposos en matrimonio que resulta en la procreación de una vida, como un icono de la Santa Trinidad.

De tal manera, que en vez de temer la sexualidad y verla como algo que se debe evitar, la Iglesia Católica celebra la sexualidad humana como sagrada. Nuestro reto es entender y usar este don con la intención que Dios le designó.

"Estar con alguien" es fácil. Desarrollar una relación mutua de amor y respeto es difícil. Se requiere además de la unión física, de la unión espiritual, intelectual y emocional. Las relaciones sexuales sanas requieren que pensemos en el otro como persona y no como un objeto de satisfacción. El verdadero amor nos llama a valorar a la otra persona, no a usarla mientras nos hace sentir bien.



¿Cómo puedo saber si estoy verdaderamente enamorado? Mis padres me dicen que estoy demasiado joven para pensar en casarme con mi amor de la escuela, pero sé que estamos enamorados y somos perfectos el uno para el otro.

Estar enamorado implica tener sentimientos a menudo intensos. Pero el amor verdadero es más que sentimientos. El amor verdadero incluye compromiso con la otra persona y con la relación mutua. En Corintios, San Pablo por medio de lenguaje poético dice que el amor no trata simplemente de cosas externas. El amor verdadero exige madurez, perdón y el deseo de sobreponerse a lo que pueda separar a los enamorados.

Recomiendo a los enamorados hacer un gran esfuerzo para comunicarse entre sí, expresando pensamientos y sentimientos que sean difíciles y haciéndose preguntas fuertes. La gente joven que de manera seria trata de entender la sexualidad humana desde el punto de vista de la enseñanza católica, estudiará la posición que la Iglesia tiene sobre el significado del ser humano y de ser un miembro responsable de la familia humana. Recomiendo el Catecismo de la Iglesia Católica(www.usccb.org) y el documento "Teología del Cuerpo" del Papa Juan Pablo II(www.theologyofthebody.net) como recursos informativos.

El sexo es bueno. Es importante usar nuestra sexualidad para que nos dé vida a nosotros y a los demás. Es un reto lograr la integración del cuerpo, la mente y el espíritu y como resultado obtener una total y verdadera santidad. Pero la única forma para encontrar verdadero gozo y paz es por medio de la oración, el estudio y actuando honradamente. A menudo es difícil descubrir la verdad en nuestra cultura. Pero no se desanimen. Dios bendecirá sus esfuerzos sinceros.

– El Padre Joe Vetter es sacerdote católico en la Universidad de Duke y Director del Ministerio Universitario de la Diócesis de Raleigh.

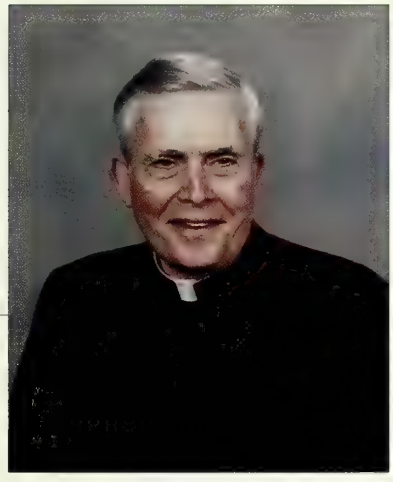
Sobre la amistad

de parte del obispo

teen special issue

Un amigo fiel es un refugio seguro; el que lo halla ha encontrado un tesoro. ¿Qué no daría uno por un amigo fiel? ¡No tiene precio! ...El que teme al Señor encontrará al amigo verdadero, pues así como es Él, así será su amigo."

Eclesiástico 6:14-17



Vivimos en un mundo resquebrajado. Muchas personas se sienten polarizadas, separadas las unas de las otras. Nuestro sentido de relación con los demás disminuye diariamente. Sin embargo, la búsqueda de los jóvenes por encontrar una comunidad que tenga sentido para ellos, puede ser el indicio que muchos de ellos desean hoy encontrar una relación gratificante, y quieran encontrar buenas amistades. Entre las criaturas de Dios, los seres humanos somos los únicos que quieren saber lo que los demás piensan de ellos o se preocupan si no les gustan a los demás. Deseamos que los otros piensen bien de nosotros y que nos aprecien. Nos preocupa el que otros no piensen bien de nosotros o que no nos acepten. La barrera más grande para alcanzar la amistad es nuestro temor a ser usados, heridos o traicionados. La amistad tiene sus riesgos y nosotros debemos estar sobreponiéndonos a ellos permanentemente.

La amistad es confianza. Es tener la convicción de que con seguridad, somos importantes para otros. Debemos confiar en que nuestro amigo no se aprovechará de nosotros ni nos explotará. También debemos tener la suficiente confianza y fortaleza para creer en nosotros mismos y para valorarnos, pues de lo contrario nunca tendremos la fortaleza o el valor de creer en los demás.

La amistad evoluciona lentamente; no se produce masivamente ni se crea instantáneamente. Podemos tener muchos conocidos pero tal vez una sola amistad. La amistad requiere delicadeza, tacto y prudencia. No se puede forzar y debe ser paciente. Se desarrolla al compartir intereses, valores y compromisos comunes, al tiempo que permitimos al otro ser también diferente a nosotros en sus intereses y compromisos.

La amistad no es competitiva. Se regocija con los éxitos y los logros del amigo sabiendo que ambos nos enriquecemos a través de ellos. La amistad nunca es perfecta, nunca está totalmente completa. Siempre es capaz de continuar creciendo. Es también una serie de cosas nuevas y buenas y también de momentos dolorosos causados por torpes errores. Pero si hemos de poner a prueba nuestra salvación derribando las barreras del egoísmo y el temor, entonces la amistad puede ser un medio para nuestro crecimiento como seres humanos.

La amistad deber ser abierta. No debe ser egoísta como aquellas falsas amistades que confinan la personalidad en vez de ampliarla a las personas que nos rodean. Debido a que la amistad nos enriquece, desarrolla nuestras dimensiones escondidas y nos ayuda a ser las personas que realmente quisiéramos ser, nos permite dar más a los otros y podemos compartir felizmente lo que hemos encontrado. Como dijo Paul Claudel, "no son dos personas que se miran a si mismas, sino dos personas que juntas miran en la misma dirección".

La amistad debe ser honesta, pero esa honestidad no debe tornarse en cruda franqueza. Se necesita de mucha paciencia y cuidado para aprender a decirle a nuestro amigo con afecto y suavidad las cosas que obstruyen su crecimiento e impiden nuestra amistad. Toma la misma práctica y cuidado poder escuchar a nuestro amigo cuando nos habla honestamente.

La amistad debe ser motivadora y juguetona. Debemos hacer que nuestro amigo se sienta seguro para que lo mejor de sus talentos sean puestos en acción. Los verdaderos amigos son movidos a celebrar su amistad y a enriquecer sus gozos en el juego. De acuerdo a las palabras de Sta. Teresa, "...líbranos Señor de los santos malencarados." Y nuestra amistad no durará si no es amable. Casi todos somos mucho más frágiles de lo que nos gustaría admitir y debemos reconocer que nuestro amigo es también igualmente frágil y solitario, es susceptible igual que nosotros o siente igual temor.

Una madre le promete a su hijo recién nacido, "Te daré una familia y amistades y ellos serán para contigo lo mismo. Por que no hay mejor lugar que la familia para buscar a los amigos, sólo que uno nunca busca allí." Hacemos bien al recordar lo que Jesús dijo: "No los llamo siervos, sino amigos."

Pudo haber alguna vez en la que la confianza y la amistad eran opcionales para la condición humana; pero en el mundo moderno, donde los grupos compiten por poder y privilegio, las dos se han vuelto indispensables. El primer lugar donde debemos buscar a nuestros amigos es en la familia, en la familia inmediata y en la familia de los hijos y las hijas de Dios, o sea la Iglesia. Cuando estamos dudosos o con temor, debemos recordar que "La gracia de nuestro Señor Jesucristo, el amor de Dios y la amistad del Espíritu Santo están siempre con nosotros".

sex or love?
there is a difference



Sex is a hot topic in our society. I went through a grocery store checkout line the other day, and was not surprised by the tabloids and magazines that were just plastered with sex talk. It sells magazines. However, few people are willing to talk about the real story of sexual relations and the many problems that occur when a person has sex outside of marriage. As a priest, I hear the "behind the scenes talk." Many young people share that they feel bad, even spiritually ill, because they know they have made a mistake. "I've gone too far and now I regret it." "I have gotten into something that I know is wrong." "I have made a mistake I cannot take back." Their peace is gone.

Sexual activity before marriage is objectively a serious sin and it is a good thing if you are feeling bad about it. That actually shows some spiritual health! Sexual relationships are meant for marriage. God made the sexual relationship of husband and wife to be a gift that simultaneously does two things. It joins the procreative powers of husband and wife so that, with God, new human beings can be created. It also renews the oneness of husband and wife – "the two shall become one flesh." Both of these dimensions are united and must not be divided. What God has joined, man must not divide!



When people have sex outside of marriage, they not only sin, but they hurt themselves on many levels.

Our teens might be interested to know that I have heard many married adults say, "I regret having had sex before marriage. That is one thing I would change if I could." They say this because they can see how the baggage of past sexual relationships has hurt their marital relationship. So – for those of you who are dabbling in sexual promiscuity – please take heed. You are messing with your future on earth and in heaven!

OK, what to do? A person has lost his or her sexual innocence or virginity and wants it back. Is there such a thing as "secondary" virginity, or "recovered virginity?"

The good news is YES!

Our faith is clear. Jesus Christ forgives our sins. Our sins put him on the cross – and he willingly accepted it for us. He wants our sins removed. He wants to give us a new start. He died on the cross to make us clean and he rose from the dead to show us that in him we receive a new life. We can live a new life because of his power and presence within us. That power and presence is the Holy Spirit!

So, our Lord holds out a lot of hope for anyone whose sexual innocence is lost but who wants to start again. You cannot change your past, but you can change your future.



Here is what to do:

Ask Jesus to forgive your past sins. Make a good sacramental confession.

Make a firm resolution not to have sexual relations of any kind before marriage. Pray this simple prayer:

"Dear God, I recommit myself to you. I pledge, with your grace, to seek purity and modesty in my relationships. I offer you the gift of my sexuality as a spiritual sacrifice. If you call me to marriage, I pledge to withhold having sexual relations until then. If you call me to the single life, I will do my best to live as Jesus lived – for the sake of God's Kingdom – in purity and love for you. Amen."

Evaluate your current friendships. Be honest with your boyfriend or girlfriend. Tell him or her that you have made a decision to reserve sexual relations for marriage because of your faith in Jesus. You are a Christian and that is what Christians are called upon by Christ to do. Avoid arousing sexual feelings through sensual touching or kissing. I always recommend carrying a water squirt gun to cool things off!

Avoid photos, images, pornography and speech that are immodest, lewd or impure. Jesus said we can sin if "we look with lust" at another person.

Develop a daily prayer life and read Scripture. By doing this you are putting on God's armor. – **Fr. Bill Ashbaugh**

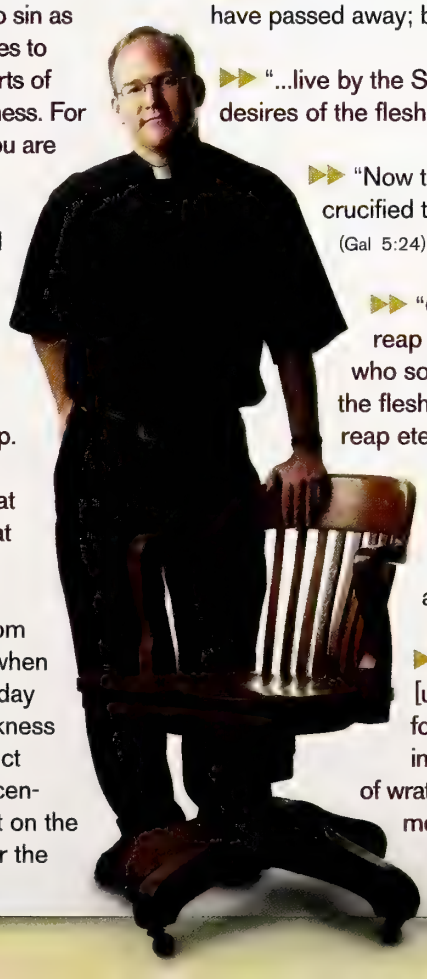
One of the best remedies to fight temptation and to live a new life in Christ is to fortify your soul with God's Word. Fill your heart with these passages. Read each one prayerfully at least three times. You will feel God's strength come to you.

▶▶ "Do not present the parts of your bodies to sin as weapons for wickedness, but present yourselves to God as raised from the dead to life and the parts of your bodies to God as weapons for righteousness. For sin is not to have any power over you, since you are not under the law but under grace." (Rom 6:13)

▶▶ "If you live according to the flesh, you will die, but if by the spirit you put to death the deeds of the body, you will live." (Rom 8:13)

▶▶ "I urge you...by the mercies of God to offer your bodies as a living sacrifice, holy and pleasing to God – your spiritual worship. Do not conform yourself to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect." (Rom 12:1)

▶▶ "...it is the hour now for you to awake from sleep. For our salvation is nearer now than when we first believed; the night is advanced, the day is at hand. Let us throw off the works of darkness [and] put on the armor of light. Let us conduct ourselves properly, not in promiscuity and licentiousness, not in rivalry and jealousy. But put on the Lord Jesus Christ and make no provision for the desires of the flesh." (Rom 13:11-14)



▶▶ "Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and that you are not your own? For you have been purchased at a price. Therefore glorify God in your body." (1 Cor 6: 19-20)

▶▶ "So, whoever is in Christ is a new creation: the old things have passed away; behold, new things have come." (2 Cor 5:17)

▶▶ "...live by the Spirit and you will certainly not gratify the desires of the flesh." (Gal 5:16)

▶▶ "Now those who belong to Christ [Jesus] have crucified their flesh with its passions and desires." (Gal 5:24)

▶▶ "God is not mocked, for a person will reap only what he sows, because the one who sows for his flesh will reap corruption from the flesh, but the one who sows for the spirit will reap eternal life from the Spirit." (Gal 6:8)

▶▶ "May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world." (Gal 6:14)

▶▶ "All of us once lived among them [unbelievers] in the desires of our flesh, following the wishes of the flesh and the impulses, and we were by nature children of wrath, like the rest. But God, who is rich in mercy because of the great love he had for us, even though we were dead in our sins, brought us to life with Christ." (Eph 2: 3-5)



teen special issue

By Michelle DiFranco | Photography by Phillip Shippert

what would Jesus eat?

It would appear the low-carb diet phenomenon has started to wane.

All indications are that the "Atkins Diet" craze is beginning to taper off. Let us give thanks!

As we celebrate the Year of the Eucharist, we're especially aware of bread, a definite Atkins no-no. In Jesus' time on earth, bread was a dietary staple, as it has been for millennia. And the bread he ate evolved into something almost all of us love today. Pizza!

Remember that Jesus lived in Jerusalem during the Roman occupation. The entire province experienced the Hebrew tradition of eating unleavened wheat bread. The occupying Roman garrisons were not accustomed to the bland taste of this local style and made do by garnishing the bread with seasonings and spices. This tradition of placing various toppings on flat, coarse bread was carried back to Rome and eventually, the world.

Today, we can sample pizza made with the kind of whole-grain bread that Jesus and his contemporaries ate. The health world now claims that eating carbs isn't so bad, but that eating carbs made with white, bleached flour can be. Grain-rich, coarse breads are the mandate of the day, and we are obliged to obey – at least until a few months go by and all the magazines, health police and fitness celebrities tell us otherwise. But for the time being, what a great opportunity to emulate Our Lord. If we are going to dine on coarse-grained bread, why not remind ourselves that if it was good enough for Jesus, it should be good enough for us. And besides, if you do a little research, you just might be able to find a whole-wheat bread recipe that is pleasing to the palate – and your health.

Here is one that happens to be whole-wheat and lends itself to a delectable treat. Choose your own toppings and enjoy!





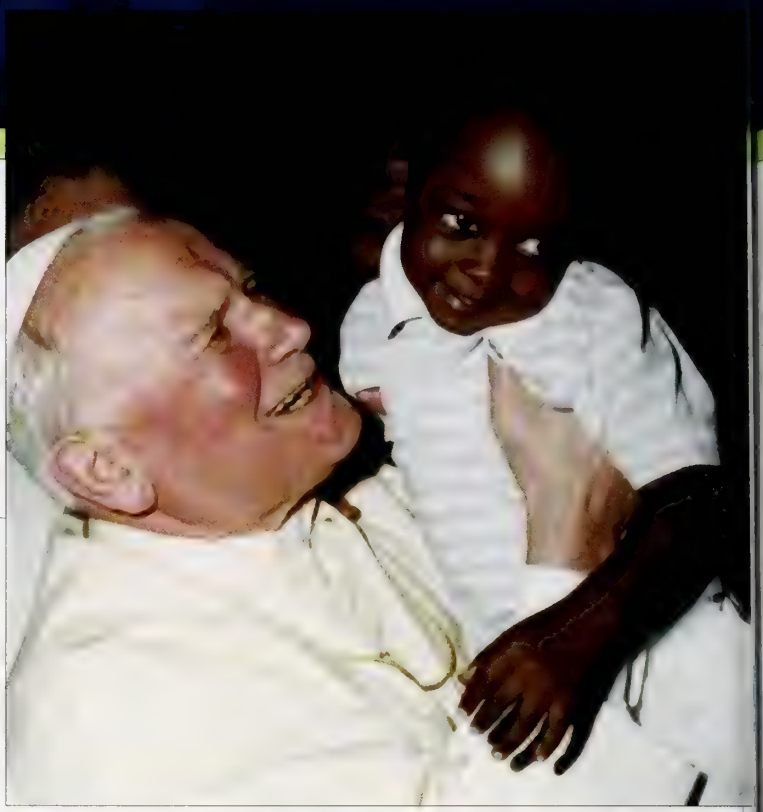
Whole-wheat pizza dough for two 12" pizzas

1 tablespoon sugar
1 1/4 cups warm water
1 package active dry yeast
1 1/4 cups **unbleached** flour
2 cups **whole wheat** flour
1 teaspoon salt
1/4 cup olive oil

▶▶ Dissolve sugar in water. Add yeast. Stir for 1 minute and let stand for 5. Combine flours. Combine 3 cups of the flour mixture and salt in a large bowl. Pour in yeast mixture and oil. Knead mixture, gradually adding enough of the remaining flour so dough is no longer sticky.

Shape dough into a ball and put in an oiled bowl, turning the dough to coat it with the oil. Let rise until doubled in bulk, 45-55 minutes, in a warm (not hot) draft-free place. Punch down dough and divide into two pieces. Shape dough by hand or with rolling pin, stretching out to two thin 12" diameter circles.

Add your favorite sauce, cheese and toppings. Bake 10-12 minutes at 400 degrees.



Diocese of Rome formally opens sainthood cause for Pope John Paul II

The Diocese of Rome formally opened the sainthood cause of Pope John Paul II, asking Catholics around the world to present evidence "for or against" his reputation for holiness.

The edict signed by Cardinal Camillo Ruini, papal vicar of Rome, launched the information-gathering stage of the late pope's cause. In mid-May, Pope Benedict XVI waived the normal five-year waiting period and said work on the sainthood cause of his predecessor could begin immediately.

Cardinal Ruini's announcement was published May 31 on the front page of the Vatican newspaper, *L'Osservatore Romano*, and was ordered posted on the doors of church offices in Rome and in Pope John Paul's native Poland.

The request for information was expected to prompt an avalanche of testimonials from Catholics and could also bring to light unpublished letters and other writings of the late pope.

The edict noted that Pope John Paul's reputation for holiness "exploded in a remarkable way at the moment of his death." Now the faithful should communicate directly with the Rome diocesan offices to help document the sainthood cause, it said. It invited all Catholics to come forward with "any information that can in some way support arguments for or against the reputation for holiness" of Pope John Paul.

The diocese was also to gather all the writings attributed to Pope John Paul throughout his life. The edict directed "whoever is in possession of such writings to forward them with due care" to officials working on the cause.

Of primary interest, it said, were unpublished manuscripts, diaries, letters and other private writings of the late pope. Those who want to keep the originals can send authenticated copies instead, it said.

Even without the normal five-year waiting period, the work on Pope John Paul's cause is expected to take several years. In addition to studying his writings and interviewing witnesses, the church officials must confirm that two miracles occurred after his death, as the result of prayers asking for his intercession with God.

– John Thavis, CNS

Join us on the road to Emmaus!

2005 Emmaus Conference

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Whether you are a parish catechetical leader, catechist, youth minister, priest, liturgical minister, or a parishioner seeking spiritual renewal, the 5th annual Emmaus Conference has something for you!

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For more information contact Jan Vallero, Emmaus Conference Chair and Director of Office for Catechetical Ministry, Diocese of Raleigh (919) 821-9710 or email vallero@raldioc.org

www.dioceseofraleigh.com

teen special issue

Bishop F. Joseph Gossman announces the following pastoral assignments:

Effective July 5, 2005

Reverend James M. Labosky
Catholic chaplain at the VA Medical Center in Northport, New York, is appointed health care minister to Moore County, serving the parishes of St. Anthony of Padua in Southern Pines and Sacred Heart Parish in Pinehurst, North Carolina.

Reverend Frank M. Raffo
Parochial vicar at Saint Jude the Apostle Parish, Hampstead, is appointed parochial vicar at St. Anthony of Padua Parish in Southern Pines, North Carolina

Reverend Christopher T. Eggleton
O.P., Prior of the Dominican Community at St. Martin De Porres Priory, Raleigh, is also appointed parochial vicar at St. Michael the Archangel Parish in Cary.

La Voz Católica

El programa de radio en español, La Voz Católica, ha sufrido un leve cambio en su formato. Durante diez años el señor Javier Castillo fue el productor del programa además de ser su anfitrión. A partir del 1 de septiembre, el programa estará a cargo de la Oficina del Ministerio Hispano.

El Padre Fernando Torres, Vicario para los Hispanos de la diócesis tomará el lugar de anfitrión durante este programa de treinta minutos, que actualmente se transmite en cuatro estaciones de radio y que puede escucharse por la página Web de la diócesis. El programa continuará presentando los mismos segmentos anteriores: la homilia semanal, un segmento con una entrevista de interés, un segmento con las noticias y la información de la diócesis, música y programación especial

Actualmente el programa sale al aire en las siguientes cuatro estaciones: WOOW, 1340 AM en Greenville, WNCA, 1570 AM en Siler City, WRTG, 1000 AM en Raleigh y WLLQ, 1530 AM en Chapel Hill. El programa también se puede escuchar semanalmente por la página Web de la diócesis, www.dioceseofraleigh.org

I can't stand my boss!
10 tips to survive your first job

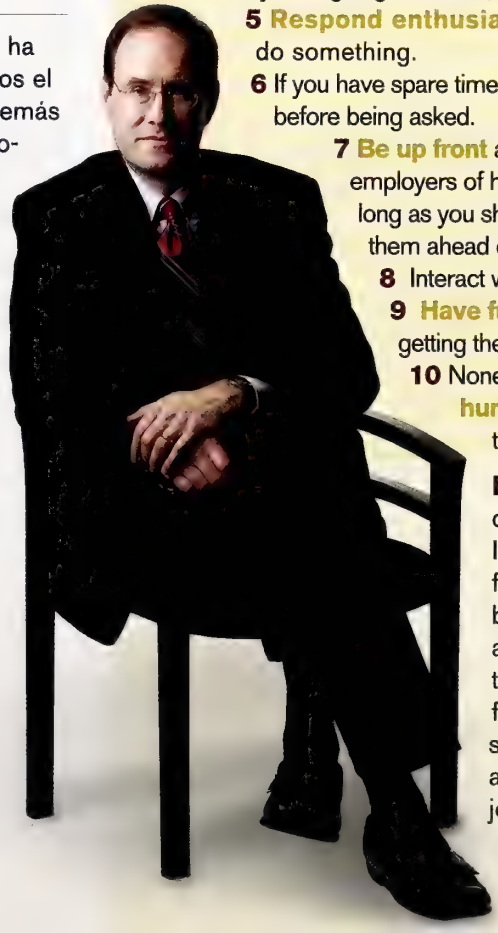


So, you've started your first job and you can't stand your boss. Not a very encouraging introduction to the working world, is it? I would bet the problem is that you don't like the way your boss treats you. There are two possible reasons why you're being treated poorly: your boss is simply a jerk, or you are transmitting a poor attitude that your boss is reflecting right back to you.

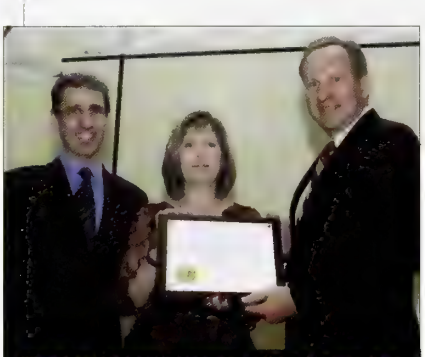
Regardless of which one is the problem, you cannot control your boss' behavior. The only thing you can control is your own attitude. A good attitude and a strong work ethic go a long way toward helping you take a more positive approach to your job. A bonus is that it can also improve the relationship with your boss.

Here are 10 suggestions for building a good work ethic and a positive attitude; they'll reap big rewards for a small investment:

1 If possible, **select a job you think you'll enjoy.** You'll perform better when you like what you do.
2 Be at work **a few minutes early** each day.
3 Don't watch the clock; **stay a few minutes longer** if necessary to make sure your work is done.
4 If you're going to be late, **call ahead** and apologize.
5 **Respond enthusiastically** when asked to do something.
6 If you have spare time, **look for things you can do** before being asked.
7 **Be up front** about scheduling conflicts. Most employers of high-school students are flexible, as long as you share your personal schedule with them ahead of time.
8 Interact with customers **with a smile.**
9 **Have fun with your co-workers** while getting the job done.
10 None of us are perfect; **take criticism humbly** and make a noticeable effort to improve.



Bottom line – take on a spirit of service in whatever you do. It's those simple things we do for others that make their day better, and help us feel better about ourselves. Mother Teresa taught us that the secret to finding peace is to focus first on serving others. By following this advice, your first job and all the jobs to follow will be much more rewarding. –Tim Ryan



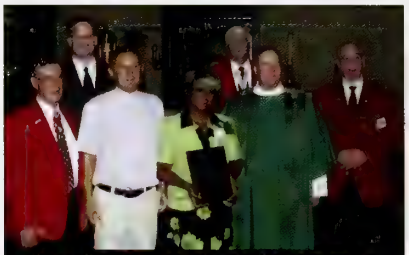
Brother Robert Bimonte, NCEA Executive Director, Dept. of Elementary Schools; Donna Moss, Principal of Cathedral School; Jack Vynalek, President of Cathedral School's Home and School Association.

NCEA Recognizes Cathedral School

Raleigh's Cathedral School received the 2005 National Catholic Education Association's Distinguished Home and School Association Award. Eight schools out of 7,000 were recognized. The award cited Cathedral's "Escuela a la Escuela" (School to School) project, whereby its Home and School Association helped sponsor a pre-school program in Sacred Heart's sister parish in San Ramon, Nicaragua.

Durham Apartments Named for Sister Evelyn Mattern

A solar-assisted apartment complex at Elizabeth and Liberty Streets in Durham will house homeless adults with mental illness or substance abuse problems. Developed by Jack Preiss of the former non-profit New Directions for Downtown, the project was funded by local, state and federal grants, local non-profits, and received a no-interest loan from the N.C. Housing Finance Agency. The complex was named in honor of the Raleigh diocese's late Sister Evelyn Mattern, who dedicated her life as a religious to helping the poor.



(l. to r.) Robert Grabasky (K of C State Deputy), John Harrison, PSD (State Mother Teresa Memorial Award Chairman), Fr. Zbigniew Zajchowski, OFM Conv.(Blessed Sacrament Associate Pastor), award recepient Pat Matterson, Jack Murray (State Warden), Pastor Fr. Robert Benko, OFM Conv., Dave Onofrio (Immediate Past State Deputy).

Pat Matterson Receives Mother Teresa Award

On July 16, Pat Matterson of Blessed Sacrament Church in Burlington became the diocese's seventh recipient of the annual Mother Teresa Award. Sponsored by the Knights of Columbus, the award is given each year to a parishioner in each North Carolina diocese "who serves church, community, families and Our Lord with love and humility." In his nomination letter, Blessed Sacrament pastor Father Robert Benko, OFM Conv., singled Matterson out for her work in Hispanic ministry. "Pat is involved with families when they are flying high and when they are at their lowest moments," Benko wrote. "She is always there to make known in a tangible way the presence of God to a community that has been pushed to the margins of society." In addition to the award, The Knights of Columbus presented $500 in Matterson's name to the Blessed Sacrament School Endowment Fund for Tuition Assistance.

Diocesan Plan for 2005-2008

The diocesan plan for 2005-2008 has been completed and can be accessed at http://www.dioceseofraleigh.org/who/diocese/index.aspx.



Annual Seminarian Formation Committee Retreat: The diocesan seminarians and members of the Seminarian Formation Committee gathered for their annual retreat June 5-8, 2005 at Trinity Center on Emerald Isle. Fr. Jim Tucker, S.S., spiritual director of Assumption Seminary in San Antonio, Texas, was the retreat master and spoke on spiritual insights from Pope John Paul II's document on formation for the priesthood, I Will Give You Shepherds.

Diocesan tsunami collection to benefit Indian diocese

The Diocese of Raleigh, working through Catholic Relief Services, has formed a partnership with the Diocese of Vijaywada, India. The money collected earlier this year for tsunami relief will be directed to that southeast Indian diocese.

Parishioners and Catholic school students donated more than $500,000 to the special tsunami collection taken up in most parishes in the diocese. Several parishes reported the collection as the largest second collection ever in their church and a few reported the collection to top their average first collection.

"I was extremely proud of the generosity and compassion evidenced by the people of our diocese," said Bishop F. Joseph Gossman. "Catholic Relief Services has been very willing to work with us to have our donations directed to a specific community where we can see how they are being used. We will be able to see that home by home, boat by boat, life by life, as the communities that make up the Diocese of Vijaywada are rebuilt."

Frequent stories on the progress of the restoration will be posted on the Diocese of Raleigh Web site in print, video and audio format. A 30-minute video program featuring Marc D'Silva, CRS country representative in India, whose family lives in Chapel Hill, is currently on the Web site: www.dioceseofraleigh.org.

Christ the King High School Hires Principal

Christ the King High School, New Bern, announced the hiring of Thomas McLaughlin as its inaugural principal. A career Catholic educator and doctoral candidate, McLaughlin most recently served as principal of the Franciscan School in Raleigh. Christ the King High School will open in the fall of 2006 with freshman and sophomore classes at a site just off U.S. 70 and Thurman Road.



Permanent Deacons Board: The newly formed Permanent Deacons Board held its inaugural meeting on June 11, 2005 at Our Lady of Guadalupe Church in Newton Grove. Pictured (left to right) are (front row) Mrs. Nancy Walsh, Mrs. Linda Hoffert, (second row) Dcn. Bob Madey, Dcn. Bert L'Homme, Dcn. Bob Price, Dcn. Jerry Fatica, and Dcn. Larry DeCarolis. Absent: Dcn. Vicente Colon.

More than words

teen special issue

There comes a day when church becomes more than just a form of parental torture to make children get up early on Sundays. When you realize that the priest at the altar is talking to you. When Confirmation becomes more than something to ruin your social life because you have to come home from the beach early. When being Catholic becomes a passion, a way of life.

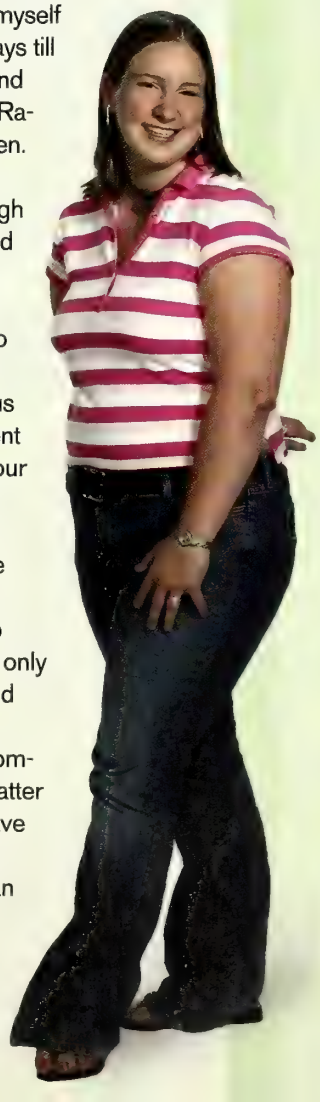
Trying to "do the right thing" isn't cool. Everyone seems to be against you; your parents, teachers, friends. In Confirmation class, most of the time I was thinking, *How can I make the clock go faster?* But then our Confirmation group went on a weekend retreat to Camp Trinity. The weekend changed my life. It's true: You only get out what you put in! I finally realized that there was more to being Catholic than just Mass. It's the community, the friends, the people you touch and whose lives you can change with just a friendly smile. Relay for Life, Habitat for Humanity, Back to Earth, Diocesan Youth Convention, and Search: I found myself counting down the days till activities like these, and making friends from Raleigh to Wilmington and everywhere in between.

In Confirmation class, most of the time I was thinking, *How can I make the clock go faster?* But then our Confirmation group went on a weekend retreat to Camp Trinity. The weekend changed my life. It's true: You only get out what you put in!

I was given the chance to run for the diocesan youth board before my junior year in high school. I was still skeptical about my faith, and leading the youth of the diocese sounded like a big job, but I took the step and ran for youth board. One year later all I wanted to do was get involved in everything. The leadership, teamwork, and the faith that the 21 of us shared were amazing. We came from different places and backgrounds, but with Christ as our common bond we became not only a united team but life long friends.

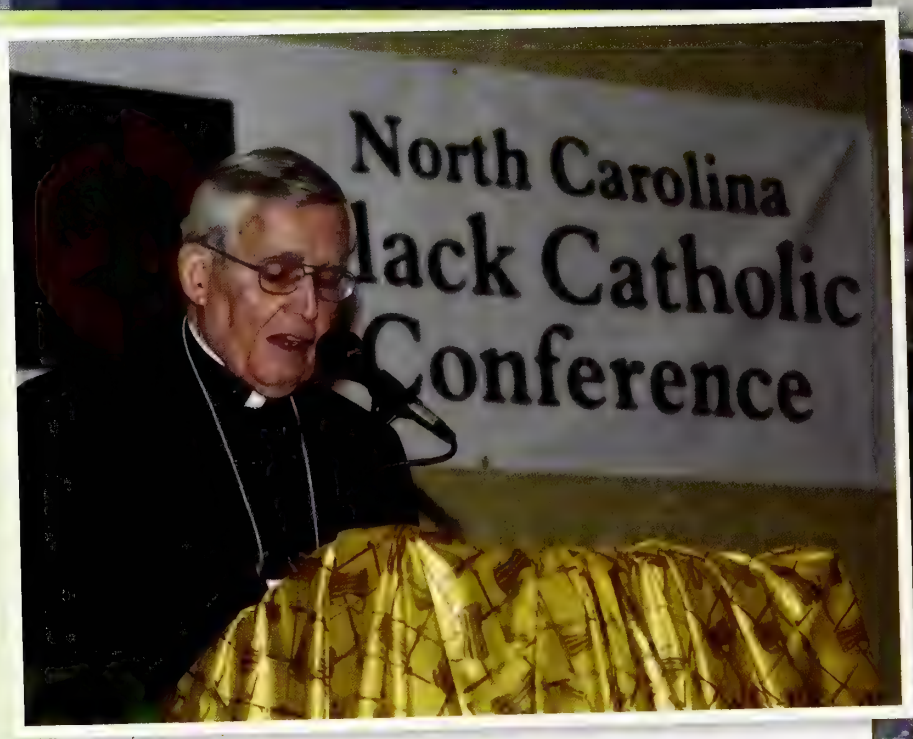
No one ever told me it was not going to be difficult. If being a good Catholic were easy, everyone would do it! Now I am preparing to head off to college far from home; I take not only the support of my family, but also the love and support of friends from all over.

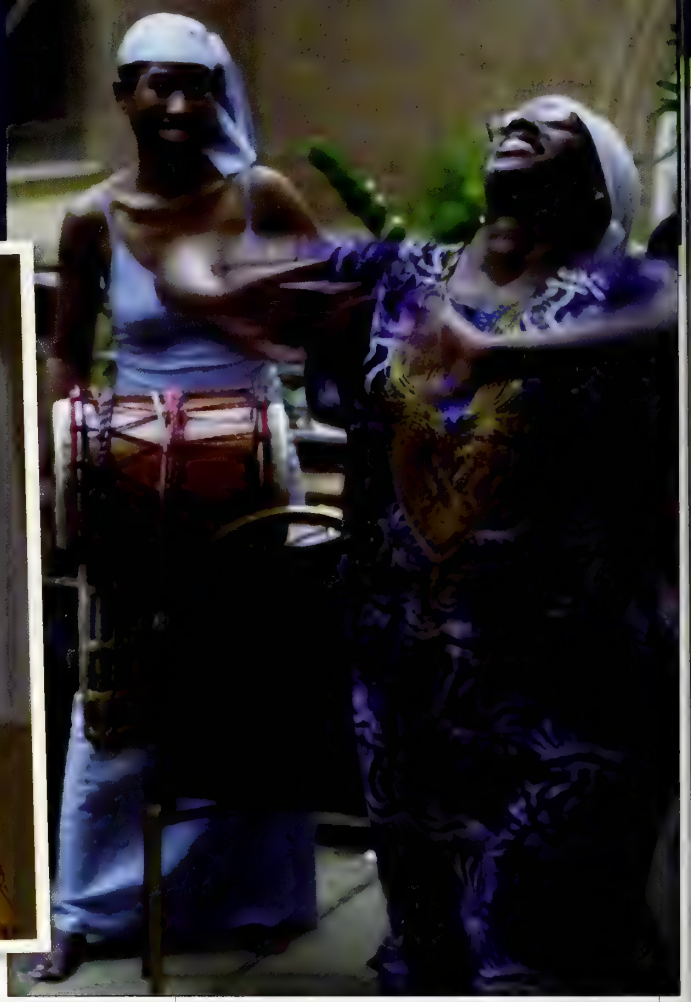
Staying involved in the Catholic Church community has given me a pillar to lean on no matter what sort of problems I encounter in life. I have discovered positive alternatives to drugs and alcohol. The Catholic community is more than just a church. It's a passion, a way of life. It's more than words.



– Nicole Borner is a member of St. Paul Parish in New Bern and a freshman at the College of Notre Dame of Maryland.

Catholics of African ancestry gather for inspiration and collaboration





If you believe / Within your heart you'll know / That no one can change / The path that you must go. Those words are from the song *Believe in Yourself* from the classic Broadway musical *The Wiz*, and the speaker's stirring rendition of that song climaxed Detroit Bishop Moses B. Anderson's keynote address at the annual North Carolina Black Catholic Conference, held June 24-26 in Raleigh. Anderson stressed the theme of unity in diversity, and encouraged his listeners to value their special heritage and their individual gifts as they pursued the work of evangelizing their brothers and sisters.

Titled *Empowered by Faith for Ministry in the Holy Spirit,* the three-day conference brought together 260 African American Catholics involved in lay ministry in the state, for prayer, Eucharist, and workshops. Besides Bishop Anderson, speakers included Bishop F. Joseph Gossman of Raleigh, who spoke on Eucharist, evangelization, and the Holy Spirit.

"I can't say, 'I understand your experience,'" Bishop Gossman said in his address, confessing that while he had known hardship, most of his life had been relatively sheltered, lived in a world "one author called, and not kindly, 'glowingly white.'" He encouraged his hearers to bring their unique experiences to the work of spreading the Gospel.

Workshop topics ranged from the inspirational to the practical, from *Discerning Your Call to Ministry to Learning About Our Heritage Through Music and Stories.* Martha Carter-Bailey, executive director of Raleigh's African Ancestry Ministry and Evangelization office, and the organizer of this year's conference, explained the purpose of the gathering: "This is showing how the Holy Spirit is working in the Catholic Church. It does not matter where you are from: We are all one body." in Christ."

teen special issue

september readings

Sunday, Sept. 4
Twenty-third Sunday in Ordinary Time
Ez 33:7-9
Ps 95:1-2,6-9
Rom 13:8-10
Matt 18:15-20

Sunday, Sept. 11
Twenty-fourth Sunday in Ordinary Time
Sir 27:30-28:9
Ps 103:1-4,9-12
Rom 14:7-9
Matt 18:21-35

Sunday, Sept. 18
Twenty-fifth Sunday in Ordinary Time
Is 55:6-9
Ps 145:2-3,8-9,17-18
Phil 1:20c-24,27a
Matt 20:1-16a

Sunday, Sept. 25
Twenty-sixth Sunday in Ordinary Time
Ez 18:25-28
Ps 25:4-9
Phil 2:1-11 or 2:1-5
Matt 21:28-32

things to do

Life Issues: Who speaks for me? This session, on Oct. 29, 9:30 a.m. – 1 p.m. in the Lewis Room at St. Raphael the Archangel, Raleigh, will deal with the issues facing me as I live and eventually face death. Who speaks for me? How do I prepare? What are the legal and moral issues? What does the church say about suffering and death? Registration deadline Oct. 24. Register at register@raldioc.org or contact Sister Joan Jurski, 919.821.9751 or jurski@raldioc.org.

The **Handicapped Encounter Christ** retreat will be held Sept. 9-11 at the Short Journey Retreat Center in Smithfield. For information about HEC, contact Jessica Morgan 919.469.5244 or HEC.info@gmail.com, or visit the HEC Web site http://www.sitepublish.com/hec/.

Search Team training is a weekend for high school students who have made Search Retreats. Participants will be given training in peer ministry, leadership skills, giving faith talks, community building, and coordinating the weekend schedule. Teams are chosen for upcoming Searches from Team participants. Participation on Team Training does not guarantee you will be selected for a Search Team. Sept. 16-18, Short Journey Retreat Center, Smithfield. Cost $90. For more information contact Mike Hagarty at 919.821.9770 or hagarty@raldioc.org.

Youth Ministry Certificate Program, co-sponsored by the Center for Ministry Development and the Diocese of Raleigh, is a two-year process consisting of four training weekends per year. It is a professional level certificate for adults who work with middle school through high school aged youth. You may begin the certificate process at any time. Cost $125 per person, or $200 per team of up to four per parish (includes one set of books). Sessions at St. Francis of Assisi, Raleigh Sept. 24-25, 2005; Nov. 12-13, 2005; Feb. 11-12, 2006; April 1-2, 2006. Contact Mike Hagarty at 919.821.9770 or hagarty@raldioc.org.

The Catholic Community of St. Francis of Assisi's **Generations of Faith and Justice Theater Project** presents *A Thousand Cranes* Sept. 11 at 12:30 p.m. and Sept. 16 at 6:15 p.m.

Council for Religious Day of Enrichment: A Reflection on Prayer and Spirituality. St. Andrew, Apex, Sept. 24, 9:30 a.m. – 2:30 p.m. Contact Sister Barbara Marie, S.U., at 910.347.4196 or bmcady@aol.com.

Helen D. Cox College Scholarship Gospel Concert Fundraiser. St. Mary, Goldsboro, Sept. 25, 3 p.m. Contact Martha Carter-Bailey at 919.821.9762 or martha.bailey@raldioc.org.

Octubre 1 **Reunión de Lideres de Pastoral Juvenil Hispana** en la Parroquia de St. Mary en Goldsboro en preparación para el Primer Encuentro de Pastoral Juvenil Hispana del 8 al 11 de junio del 2006



Oct. 1 **Meeting of the leaders of Hispanic Pastoral Juvenil.** It will be held at St. Mary's Parish in Goldsboro. This is in preparation to the First Encuentro of Hispanic Pastoral Juvenil to be held June 8-11, 2006.

Octubre 8 **Celebración de la Hispanidad en la Diócesis.** La celebración será en la Parroquia de St. Paul en New Bern. A las 11:30 a.m. Recuerden que el Mes de la Herencia Hispana va del 15 de septiembre al 15 de octubre. La celebración de la Herencia Hispana se ha establecido en la Diócesis el segundo sábado de octubre. (Celebración Eucaristica con nuestro Obispo) Se requiere de la participación de todas las parroquias.

Oct. 8 Diocesan Hispanic Heritage Celebration. The celebration will take place at 11:30 a.m. in St. Paul's Parish, New Bern. Reminder: Hispanic Heritage month takes place from Sept. 15- Oct. 15. The Diocesan Celebration for Hispanic Heritage has been established for the second Saturday in Oct.. (This is an Eucharistic Celebration with our Bishop. The participation of all parishes is required.)

Rich Heritage, Bright Future

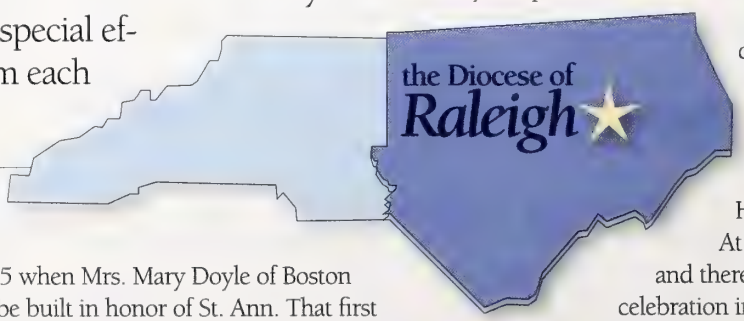
St. Ann, Clayton

parish profile





Liturgical life. Stewardship. Hospitality. Father Scott McCue, pastor of St. Ann in Clayton, calls these the "hallmarks" of his parish. "First," he says, "everything flows from our celebration of the Eucharist. We have a liturgy that's vibrant but reverent, and we celebrate it with enthusiasm." St. Ann parishioners understand stewardship as "a way of life" beyond just the Sunday collection, McCue says, "and we're also known as a welcoming church. St. Ann's proximity to I-95 means that we have many visitors, and we make a special effort to recognize them each Sunday."



Last July, this welcoming parish celebrated its 70th anniversary: It was 1935 when Mrs. Mary Doyle of Boston gave $5,000 for a church to be built in honor of St. Ann. That first church was in Smithfield, where a few staunch Catholic families had been worshipping since 1854, when the Henry B. Watson family hosted Mass in their farmhouse

By the early 20th century, Smithfield and neighboring Selma were a center for Lebanese Catholics. In 1915, a small chapel named St. Peter's was built in Smithfield for $845, and the community was designated a mission. The Catholic population was never large, though. Seven years after the construction of St. Ann, there were 24 Catholics in Smithfield, 17 in Selma and 2 in Clayton.

Those numbers seem quaint today. By the 1960s, St. Ann needed a parish hall. "The area really came into its own in the '90s," McCue says. The boom all over the Triangle area was reflected in the parish. In '93 overflow congregations worshipped via closed circuit TV in the parish hall; in '96, a weekly mass was offered in the Clayton High School. The '90s also saw an influx of Hispanic Catholics: In '94, Bishop Gossman designated St. Ann an official Hispanic Ministry site, and Spanish Mass was celebrated each week at a drive-in theater on Hwy. 301.

The need for more space was clear. On June 30, 2002, Bishop Gossman dedicated the new St. Ann church in Clayton. It was built at a cost of $2.5 million, so when McCue is asked to list the chief challenges facing St. Ann in the near future, the financial one is obvious: "We have to pay the mortgage on this beautiful new building," he says. "At the same time, with our increasing range of activities, there's a need for a parish hall. But we know that project is years away." Currently the parish offices are in two trailers on the property.

Other challenges? "We want to do more with adult faith formation. This year we're focusing on Vatican II." Mc Cue also points to the need for expanding lay leadership beyond the core group in the Hispanic community.

At St. Ann, much has been done, and there is much to do. The anniversary celebration in July, McCue says, was intended to highlight "where we've come from, our rich heritage, the progress we've made, and our continuing effort to discern what the Lord is asking of us as a faith community."

– Rich Reece

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el hispano católico: "Dios me da fortaleza"

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since you asked...

Dear NCC: How do I answer the question, "Why do Catholics worship Mary?"

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el hispano católico

Más allá de nuestro control

plus

NCC exclusive: Bill Paxton talks about *The Greatest Game Ever Played*, the new movie he's directing.

theology 101

Adult faith formation: At Our Lady of Lourdes, Raleigh, it's more than religious education

spiritual fitness

How do we do battle against the evil we encounter?

Handicapped at birth, Tony Melendez has made his life a song of praise

"God gives me strength"

bad news, good news

A while back, I read a newspaper article that began, "Bill Zimmerman ached for more comforting words and expressions of love from his father. When he was a teenager, his father died."

The article grabbed me right away because Zimmerman's story was a lot like my own. Like many men of his generation, my father saw the roles of provider and disciplinarian as his most important. He could express approval or disapproval, the latter vigorously, but displays of affection were non-existent. He died suddenly when I was 17. When you lose a parent in childhood, you're left with a lot of unanswered questions: about the parent, but also about yourself, because a parent is so important in shaping your self-image.

What Bill Zimmerman did with his experience startled me. First, he wrote himself a letter from his father, saying the things he wished his dad had said to him as a kid. Then he wrote a book, *100 Things Guys Need to Know,* so that other boys could receive some of the affirmation and wisdom that his own dad never articulated. Zimmerman turned his trouble into something good. Or rather, since the pain involving his relationship with his father was still part of his experience, he *replaced* it with something good.

This month, *NC Catholics* interviews an artist with another story of something good coming from something bad. You may have been lucky enough to hear Tony Melendez play and sing in our diocese in July, when he performed in several parishes. In the '60s, when Melendez was a child in his mother's womb, she took the morning sickness drug Thalidomide, unaware that it would become notorious for causing severe birth defects. Tony was born without arms. He nevertheless learned to play guitar with his feet; inspired hundreds of thousands, including Pope John Paul II, at World Youth Day in Los Angeles in 1984; and today takes his musical message of praise all over the world.

Of course there are tragedies in which it is difficult to see any redeeming features. Our faith tells us that when everything is added up, good will overcome evil, as Jesus overcame death.

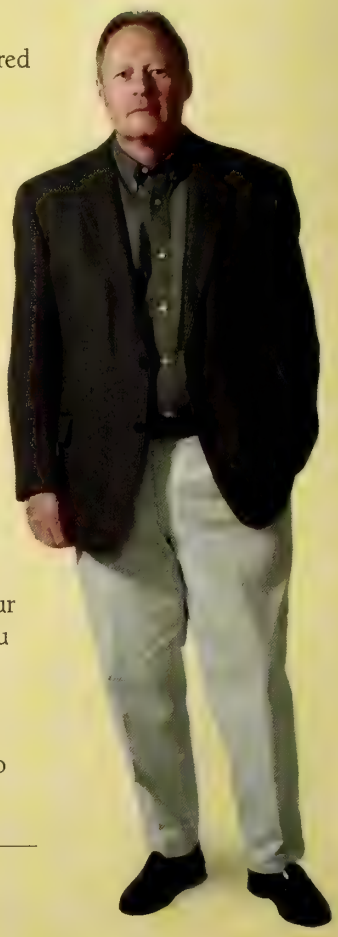
Of course, there are tragedies in which it is difficult to see any redeeming features. Our faith tells us that when everything is added up, good will overcome evil, as Jesus overcame death. Still, in the wake of a particular devastation, faith can be difficult. In this issue, Dominican Father Chris Eggleton of St. Michael in Cary writes about a wife and mother in his parish who died when a falling rock hit her car.

In the Diocese of Raleigh, many good people are working to overcome the evils of poverty and injustice, both here and abroad. You'll read this month about the work of the Catholic Campaign for Human Development and also about parishes who help support "sister parishes" in Africa and Central and South America.

Another way in which we sometimes conquer evil is through forgiveness. Dr. Cathleen McGreal discusses this in her column on page 21.

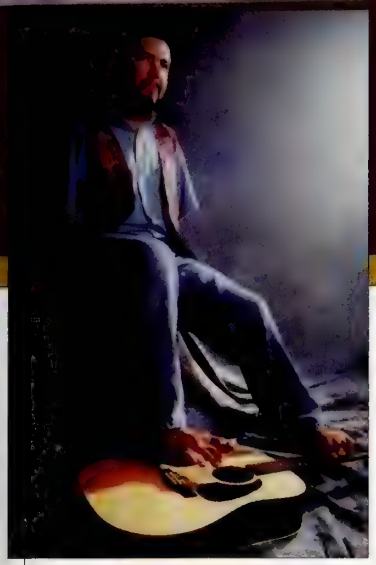
Perhaps, as you read through this issue of *NC Catholics,* you'll think about the places in your own lives where you see good overcoming evil, and say a prayer of gratitude. Even better, you may recognize places where you yourself can help remedy evil, and find the resolution to do what it takes.

It's hard to believe that this is already the sixth issue of *NC Catholics.* I continue to look forward to, and take guidance from, your letters. And I'm interested in your story ideas. Write to me at 715 Nazareth St., Raleigh, NC 27606 or reece@raldioc.org.



Mike Hutzler

– Richard Reece is the editor of *NC Catholics*



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NCC chatted with Bill Paxton about his new Disney movie, *The Greatest Game Ever Played*, the story of American golf's first hero.

– Elizabeth Solsburg

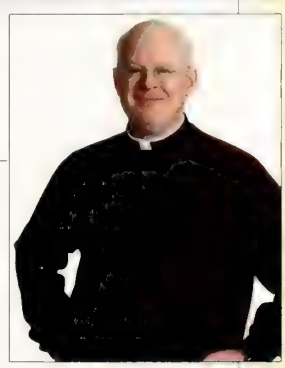
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In this peaceful, meditative place, big things are happening.

– Rich Reece

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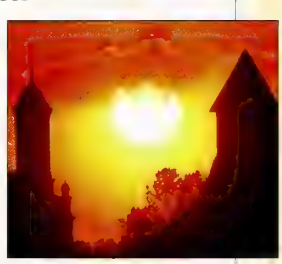
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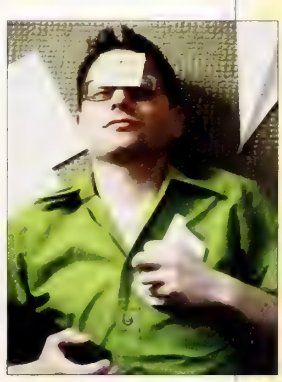
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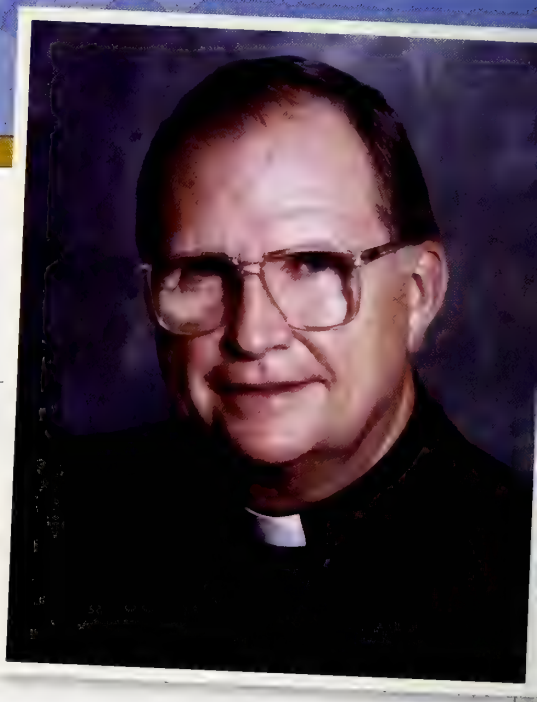
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Msgr. Richard Allen dies at 74

Missionary-spirited priest leaves indelible mark on three dioceses



Msgr. Richard Allen died June 7 in Charlotte. Ordained at Immaculate Conception Church in Durham on May 2, 1956, by Bishop Vincent S. Waters, Father Allen served with the Missionary Fathers Apostolate and as an assistant at Our Lady of Guadalupe Church in Newton Grove. He was an assistant at Sacred Heart Cathedral in Raleigh, 1957-62. While in Raleigh, he served as priest moderator of the North Carolina Catholic Layman's Association and as diocesan director of the Confraternity of Christian Doctrine and the Catholic Youth Organization. He also served for a time as administrator of St. Ann in Smithfield.

In 1958, he was instrumental in building the gymnasium, paid for and used by three parishes, on Western Boulevard where Cardinal Gibbons High School would be located five years later. Allen started the diocesan Media Center as part of the CCD office. He began by bringing movies from the trailer chapel and the chapel car to the office during the school months when the chapels were not in operation. From 1960-64, he spent his summers as director of Our Lady of the Hills Camp near Hendersonville, and made trips throughout the South promoting the camp.

An avid traveler and licensed pilot, Msgr. Allen organized trips with North Carolina youth to destinations all over the world: to Catholic shrines in Europe, on camping trips to Canada, and even to Alaska.

Allen became pastor in Concord in 1963, and never again served in the eastern part of the state. He was named a monsignor in 1976, and subsequently served as a counselor at Notre Dame High School in Greensboro and as state chaplain of the Knights of Columbus from 1985-87.

Msgr. Allen retired in June 2000 and, with the blessing of then-Bishop William G. Curlin of Charlotte, left to become a "circuit priest" to minister to people in rural Alaska. Living in an apartment in Anchorage, he traveled by private, chartered and commercial planes, boats, cars and even snowmobiles to the outlying areas of the state. While in Alaska, he started a monthly newsletter and worked for a public radio station by screening callers for a weekly talk radio program. In addition to his ministerial schedule, he continued to lead trips to Europe, his last being in January 2005.

Photo courtesy of the Charlotte News & Herald.



Dr. Adele J. Gonzalez is a well-known author and the president of Get-With-It, an organization dedicated to human and spiritual growth and to promoting healthy relationships with self, others, the world and with God. She was the principal speaker at the Hispanic Catechists' meeting Aug. 6 at Our Lady of Lourdes, Raleigh.

St. Mary Bertilla Boscardin
took care of the sick

santo del mes

Santa María Bertila Boscardin
Su fiesta se celebra el 20 de octubre
Nació el 6 de octubre de 1888
Murió en 1922

Lo que la destacó: Bertila nació en una familia de campesinos pobres en Brendola, Italia. Su padre era alcohólico y a veces cuando se emborrachaba se ponia tan violento que su familia finalmente tuvo que huir. A pesar de las dificultades de su niñez, Bertila descubrió que tenia una vocación. A la edad de 16 años ingresó al convento de las Hermanas Doroteas del Sagrado Corazón, en Vicenza,. Trabajó como enfermera en el hospital de Treviso, inicialmente en la sala de niños con difteria. Cuando estalló la guerra, se dedicó a cuidar a los soldados heridos.

Lo que la hizo santa: Durante la primera Guerra Mundial, cuidó de los pacientes militares ofreciéndose a realizar las tareas más humildes de enfermeria como hacer la limpieza y trabajar en el arduo turno de la noche.

Mientras caian las bombas y sonaban las sirenas de los ataques aéreos, algunos de los pacientes que se encontraban demasiado enfermos para ser evacuados, tuvieron que permanecer en la sala del hospital. Bertila se ofreció a quedarse con ellos, aunque ella también estaba aterrada. Oró con los heridos durante los ataques y les dio consuelo.

El momento más difícil: Su servicio le granjeó el respeto y amor de los soldados y los celos de un superior, que la retiró de sus tareas de enfermeria y la puso a trabajar en la lavanderia. La madre superiora de la congregación al enterarse del relegamiento de Bertila, la restituyó a su puesto de enfermeria y cuando concluyó la guerra la hizo jefa de la sala de niños.

Su mejor cita: A Bertila la apodaban "la Gansa" debido a su aparente capacidad intelectual limitada. Nadie tenia una buena impresión de sus habilidades mentales. Pero ella era devota y santa y le dijo a su superior "Enséñeme quiero llegar a ser santa."

Forma en la que murió: Sor Maria Bertila tuvo un tumor muy doloroso y el intento de extirparlo con cirugia no tuvo éxito. Ella continuó cuidando de los enfermos aún cuando ella misma estaba desesperada de dolor. Murió a la edad de 34 años.

Oración: *Santa Maria Bertila Boscardin, tú eres un verdadero ejemplo de simpleza y pureza. Ruega por nosotros para que nosotros también recibamos el regalo de "llegar a ser como niños pequeños" a los ojos de nuestro Señor. Pedimos esto en nombre de Jesús. Amén.*

saint of the month



St. Mary Bertilla Boscardin
Feast: Oct. 20
Born: Oct. 6, 1888
Died: 1922

Claim to fame: Bertilla was born to a family of poor farmers in Brendola, Italy. Her father was an alcoholic who sometimes became so violent that his family had to flee. Despite the hardships of her childhood, Bertilla discovered she had a vocation. She entered the convent of the Dorothean Sisters of the Sacred Heart in Vicenza when she was 16. She went to work as a nurse in the hospital at Treviso, originally working in the children's diphtheria ward. When war broke out, she cared for wounded soldiers.

What made her a saint: During World War I, she cared for military patients, volunteering to do the most humble and menial tasks of nursing, such as cleaning and taking the arduous night shift.

As the bombs fell and air raid sirens sounded, some of the patients were too ill to be evacuated and had to stay in the ward. Bertilla volunteered to remain with them, even though she too was terrified. She prayed with the injured men throughout the attacks and comforted them.

Lowest moment: Her service earned her the respect and love of the soldiers, and the jealousy of a superior, who removed Bertilla from nursing duty and put her to work in the laundry. The mother-general of the congregation, hearing of Bertilla's demotion, put her back into nursing, and when the war ended, made her head of the children's ward.

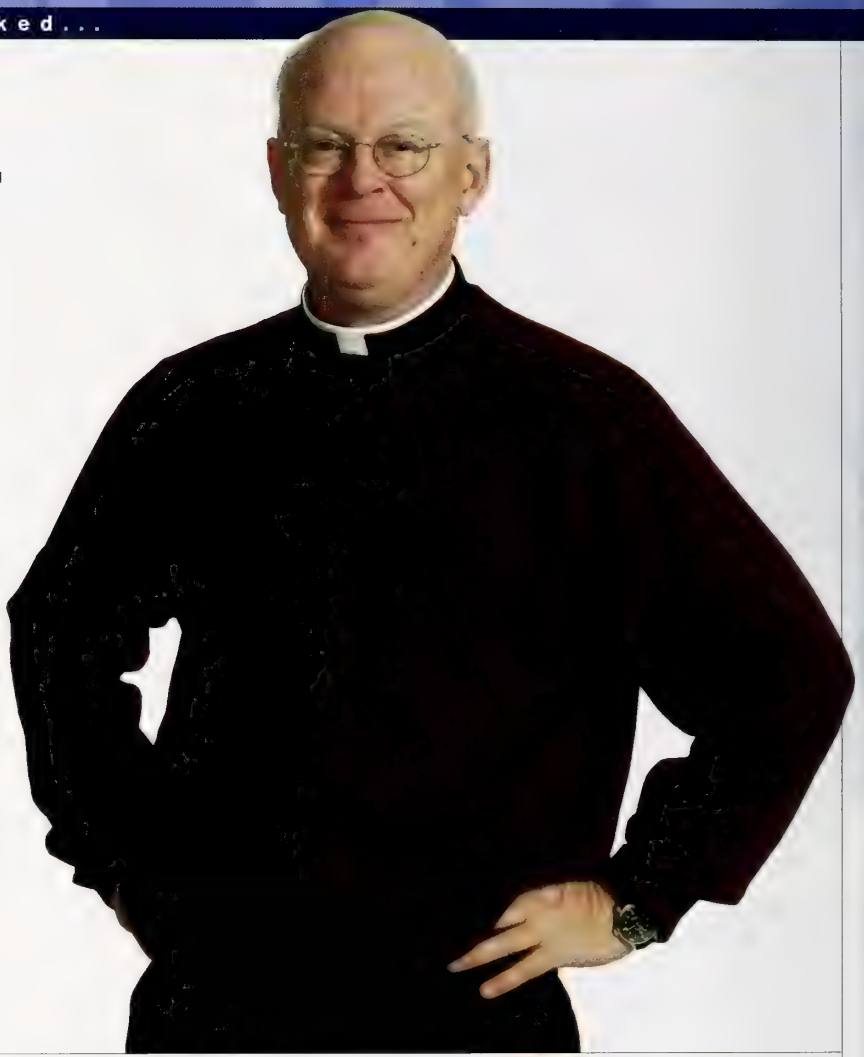
Best quote: Bertilla was nicknamed the "Goose" because of her apparently limited intellectual capacity. No one thought much of her brainpower. But she was devout and holy, telling her superior "Teach me...I want to become a saint."

How she died: Sr. Mary Bertilla suffered from a painful tumor, and surgery was unsuccessful to remove it. She kept taking care of the sick, though, even when she was in agony. She died at the age of 34.

Prayer: *St. Mary Bertilla Boscardin, you are truly an example of simplicity and purity. Pray for us that we may also be given the gift of "becoming like little children" in the sight of our Lord. We ask this through Jesus' name. Amen.*

– Elizabeth Solsburg

Since you asked...
this month with Fr. Steve Worsley



How do I answer the question, "Why do Catholics worship Mary?"

Thank you for asking. I love that question. It reminds me of how often we are invited to share our faith with friends and even strangers. My first response, if I'm quick, is to be sure I'm smiling. For a smile, much more than a look of consternation or annoyance, increases the odds that the questioner will actually listen to my answer. Then, in my best Southern accent, I reply, "Of course Catholics don't worship Mary. No Christian would ever do that."

The person's reaction to my answer then typically sets up one of three possible dialogues that I'll refer to as Scene I, Scene II and Scene III.

In SCENE I, my protest that Catholics don't worship Mary prompts my friend to say, "But I've seen her statue in your church."

To which I respond, "Do you have pictures of your family in your wallet or at your home?"

"Yes, but that's just to remind me of them. I don't worship my wife or kids!"

"But you do keep pictures of people who are important to you?"

"Yes, of course. That's just natural."

"Well Mary and the saints are important to us. We think of them as part of our family. In fact everyone who has ever lived and believed is part of our family – the church. We don't worship them. But we do pray to them."

"I thought so. Praying to Mary is the same as worshipping her!"

"Well, praying can be a form of worship, but it isn't always. I think of praying as talking with someone who is in heaven. When I pray to God, yes I'm worshipping God. But when I pray to Mary or the saints, that's different. When someone in your family is sick, do you ask your pastor and your friends to pray for her?"

"Yes."

"Well when I pray to Mary or the saints, I'm doing the same thing. I'm asking them to pray for me or someone I'm concerned about or someone I love. Just because a person is in heaven doesn't mean they can't pray for us. In fact they're ideally situated to do just that. When I pray to someone in heaven other than Our Lord, I'm asking them to pray for me or others who are in need."

In SCENE II, my assertion that Christians would never worship Mary leads my friend to mumble something about Catholics not being Christians. To which I respond with a smile, "Of course I'm Christian."

▶▶ Only occasionally, if I detect a smug air of superiority on the part of the other person as he walks away, I may quietly add, "And I'll pray for you too!" It seems only fair. After all, asking God to bless our sisters and brothers is always a good and proper thing to do.

this month in history

October of what year?

history quiz



▶▶ Augustinian monk Martin Luther nailed his 95 *Theses* to the door of the castle church in Wittenberg, Germany on **Oct. 31, WHAT YEAR?** His action began what became known as the Protestant Reformation.

▶▶ The cornerstone for the White House was laid at 1600 Pennsylvania Ave., in Washington, D.C., on **Oct. 13, WHAT YEAR?** The presidential mansion, designed by architect James Hoban, took eight years to complete.

▶▶ Ladies' Home Journal surprised readers by featuring Robert Redford on its cover on **Oct. 1, WHAT YEAR?** Redford became the first male to appear alone on the cover, changing the magazines' 97-year-old no-men-on-the-cover policy.

▶▶ The first U.S. trademark was awarded on **Oct. 25, WHAT YEAR?** The Averill Chemical Paint Company of New York City took first place in the trademark race.

1517, 1792, 1980, 1870

where do you see

good overcoming evil?

parish poll

▶▶ We asked three Catholic school principals in the diocese: **Where do you see good overcoming evil in your life?**



Lesley Ferguson, St. Egbert, Morehead City
"When my response to difficult or painful times reflects God's presence in my life."



Louis Pappalardo, St. Raphael, Raleigh
"Some people struggle with the cost of tuition. Some more affluent parents contribute to a scholarship fund so poorer students can continue in our school."



Peggy DiFulvio, St. Mark, Wilmington
"In the innocence of children. Last fall, as my brother battled cancer, a second-grader said to me, 'my father's a surgeon, maybe he could fix your brother.' My brother lost his battle, but the children's sincere sympathy certainly helped sustain me."

My friend might assert, "But I've never heard a Catholic profess Jesus Christ as his personal Lord and Savior."

In that case, I'd ask, "Can you show me in the Bible where I'll find the words 'profess Jesus Christ as my personal Lord and Savior'?"

"Well the Bible doesn't use those exact words. But that's what it means."

"If the Bible doesn't use the words 'personal Lord and Savior,' perhaps it's possible to profess faith in Jesus in a different way. In my family, men never say to men, 'I love you.' Do you suppose that means we don't love each other?"

"No, I guess you just show it in different ways."

"Right. And while Catholics accept Jesus as Lord and Savior, we may not use those precise words. If you're curious about what Catholics believe, you can find a short summary in the Creed. Longer accounts can be found in the Bible and the Catechism of the Catholic Church."

In SCENE III, it appears my questioner isn't really interested in what I believe, but only in telling me why I'm wrong. An emphatic declaration that "Catholics aren't saved!" would be a not too subtle clue. If I'm short on time, or simply don't want to share something I hold as precious as my faith with someone who is showing little respect for it, I may ask, "Will you pray for me?"

This simple question has a remarkable way of bringing the conversation to a quick end. If it does, I'm happy for an opportunity to exit gracefully from a potentially frustrating situation. And if the other person does pray for me, so much the better.

Only occasionally, if I detect a smug air of superiority on the part of the other person as he walks away, I may quietly add, "And I'll pray for you too!" It seems only fair. After all, asking God to bless our sisters and brothers is always a good and proper thing to do.

– Fr. Steve Worsley

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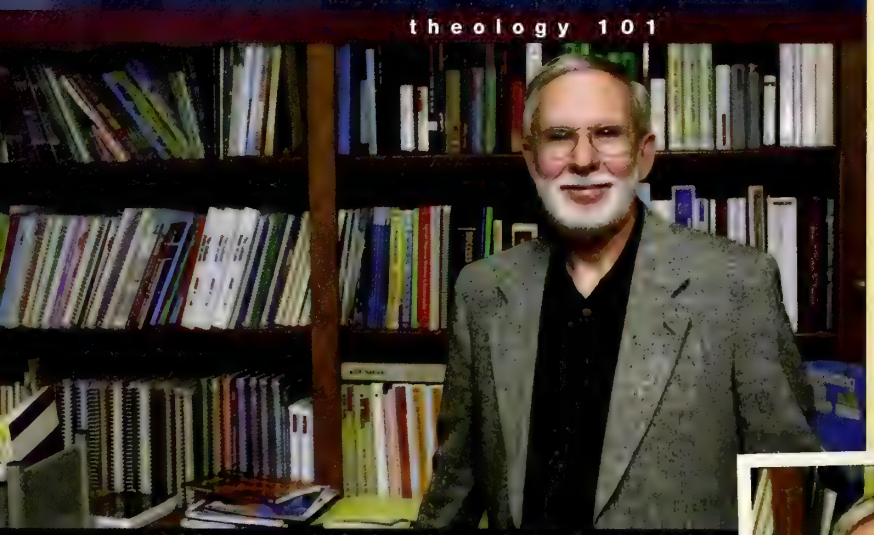
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Adult faith formation:
it's more than religious education

theology 101



Bob Bowerman: "Faith formation needs to go beyond sharing information, to effecting a true conversion."

Adults learn differently than they did as children. That's the simple insight behind an innovative and successful adult faith formation program at Our Lady of Lourdes in Raleigh. Developed and led by parishioner Bob Bowerman and Lourdes Minister of Faith Formation Joan Rose, their Adult Faith Formation (AFF) group has grown to involve more than 250 adults participating annually, with 50 to 60 adults meeting weekly, and more than 30 volunteering to lead the sessions.

Bowerman, who spent years training employees at IBM, realized long ago that adults learn more effectively by doing. By involvement in the curriculum and interaction with other students, "finding out what you know," as opposed to what he calls the "sage on the stage" approach many experienced in high school or college, where an expert lectured and the students took notes. He was strongly influenced by the educator Malcolm S. Knowles, who spent a lifetime studying the way adults learn best. Knowles found that participative learning was more in tune with the natural psychological development of mature individuals. A friendly and informal learning climate, a flexible process, and reliance on the life experiences of the students resulted in adults learning more, and learning better.

"Faith formation," Bowerman says, "needed to be less rigidly tied to subject matter and more about real life issues and opportunities."

"Faith formation," Bowerman says, "needed to be less rigidly tied to subject matter and more about real life issues and opportunities." In line with the U.S. Bishops in their pastoral plan, *Our Hearts Were Burning*, Bowerman explains, the goals of faith formation needed to go beyond the sharing of information, to enrich the faith community, and to lead to service – in other words, to effect a true conversion. "Faith formation," Joan Rose adds, "needs to be central to parish life, as the Liturgy is."

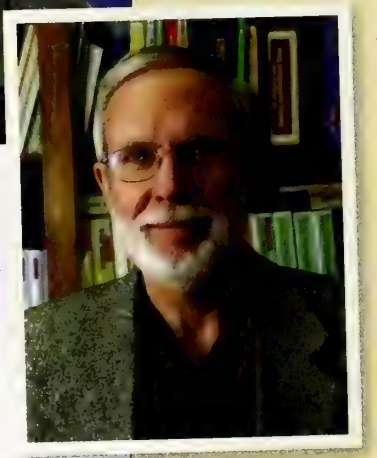
The program began with the recruitment of a joint laity and staff planning team, which set three-year participation goals. "When we saw the goals," Bowerman recalls, "it was clear to everyone that we needed to make some changes in the existing arrangement." Bowerman and Rose conducted a survey of parishioners at all the weekend Masses to determine which subjects would generate the most interest.

One of the most important factors in driving attendance, according to Bowerman, was to meet at a convenient time that didn't compete with other parish events. The 2004-05 program mixed Wednesday night presentations by specialists

Discernment

There is a story told about Michelangelo. He had a huge piece of marble brought to his studio. He began to sculpt it. A little boy would stop by regularly to watch the sculptor at work, as he chiseled bits and pieces off that stone.

Then one day the boy came by and in the studio stood a large stone lion. The boy asked, "Mister, how did you know there was a lion in that stone?"



This legend brings to mind what many pastors say about a parishioner who senses a call to the diaconate. "He was a deacon long before he asked about it, long before he began his studies and formation." Often aspirants to the diaconate are St. Vincent de Paul workers in the parish, going out week after week, responding to the calls for financial or material assistance that have come to the parish. Or they are men who feel a sense they have something more to give to Christ and his church in a more formal, public and committed way.

Of course, since most deacon candidates are married men, the church requires discernment of wife and husband together. A married deacon, in effect, is living two God-given vocations – the call to marriage and family, which is primary, and the call to holy orders as a deacon. – Fr. Matt Fedewa

Bible Quiz
Women in the Old Testament









bible quiz

A A young pagan widow chose to return to her husband's homeland with her Jewish mother-in-law, also a widow, rather than stay with her own people. Her story shows her devotion to an elderly person and to one who is in distress. In making her decision, this young woman also chose the God of the Hebrews as her God. (She married Boaz and was great-grandmother to David.)

B Married Abraham and was childless until the age of 90 when she bore a son, Isaac.

C Sister of Moses and Aaron. She shared leadership with them during the Exodus from Egypt. She saved Moses' life by convincing Pharoah's daughter to take him into her household after he was weaned.

D A judge, a warrior and prophet in Israel during the time of the judges, she brought victory to the people of Israel during a national effort against the Canaanites. She also wrote a Hebrew heroic poem similar to Psalm 68.

Answers: 1-d, 2-b, 3-a, 4-c

on various subjects with Sunday morning sessions, led by participants. It focused on the history of the Catholic Church. Sessions this year will continue with the Sunday sessions between the 9 a.m. and 11:30 a.m. Masses, beginning Oct. 9, and Wednesday evening sessions to begin in January. Rose stresses that drop-ins are encouraged and parishioners may attend any or all sessions.

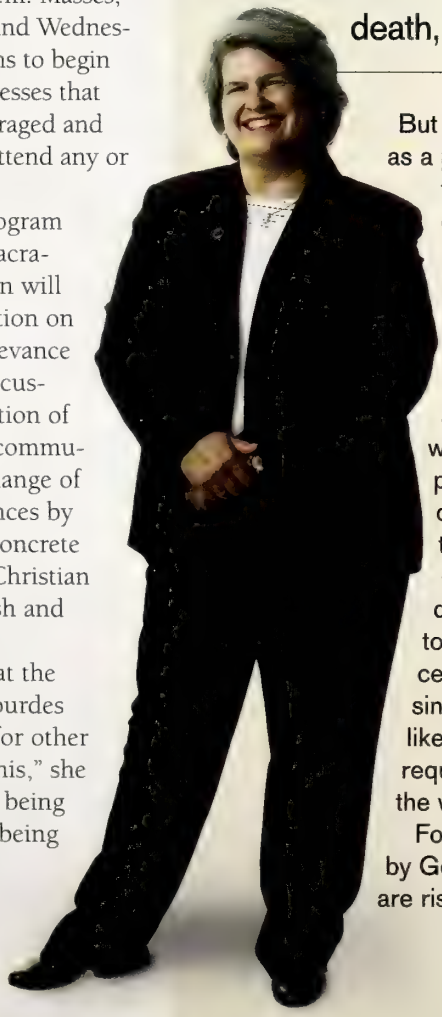
The 2005-06 program will focus on the sacraments. Each session will include a presentation on the history and relevance of a sacrament, discussion of the application of the subject in the community today, an exchange of views and experiences by participants, and concrete opportunities for Christian service in the parish and community.

Rose believes that the AFF program at Lourdes could be a model for other parishes. "Before this," she says, "people were being fed. Now they are being empowered."

– Rich Reece

a single life – dedicated to Christ

Single people are often defined by what they are not. They are not married, not a member of a religious community. Others seem to assume that the single person simply never found the right mate or didn't have a religious vocation. And sometimes that is the case – people are single because of a spouse's death, a divorce, or never having found a life partner.



But some people are single as a positive state of being, as the result of a conscious decision. God calls all of us to live fully our baptismal call to holiness. Holiness is more than our status as a husband, wife, sister or priest. It is our response to God's call – the surrender of our lives to his love. Discernment of a single vocation, like any other, requires prayer and listening, the work of the Holy Spirit.

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For those who feel called by God to a single life, there are risks and rewards. Being single means being vulnerable in the world; there is no spouse to support you, no religious community to uphold you. It requires an enormous amount of trust in God and an intentional creation of a spiritually nurturing community. But being single also means freedom – the freedom to live a life of service to God and his church. Many who are called to this life have described the incredible sense of freedom they experienced when they responded to God's call to singleness.

In a fully realized vocation, dedicated singles find themselves enriched by their parish communities, nourished by their intimate relationship with God and filled with joy in their response to this call.

– Elizabeth Solsburg



Beyond our control

Born to a Jewish family, but a staunch atheist as a youth, Edith Stein became, through the graced detours of her life, a modern-day Catholic mystic and martyr. St. Teresa Benedicta of the Cross, born in Breslau, Germany, was exterminated in the gas chambers of Auschwitz in Poland at age 51.

Edith's ancestry was beyond her control. But because she lived in a time of oppression and genocide, she was at automatic risk. Nevertheless, it was in such a treacherous landscape that she discovered an autobiography of St. Teresa of Avila. The book moved her to become Catholic. What impact for the good one life can have on another!

At St. Michael in Cary we were given a less-known, yet faithful witness who was taken from us by circumstances beyond her control. Mark and Ana Larson and their two daughters arrived in Apex in June. In late July, Ana was a passenger in their van when a large rock smashed through the windshield, killing her. No one knows where the rock came from.

Preaching at her funeral, St. Michael's pastor, Msgr. Tim O'Connor, stressed Ana's faithfulness as a Christian wife and mother, as well as the way she and her family exemplified the suffering Christ in our midst. He pointed out that Jesus places himself in the center of our suffering. Suffering with another, sharing our own brokenness, is the essence of Christ's compassion.

These bolt-of-lightning events in our lives are mysterious. We know that Ana is in the infinitely loving embrace of the Holy Trinity. We cannot see this reality, but our faith in the life, death, and resurrection of Jesus lets us take consolation, strength, and hope from this mystery.

Life's circumstances were beyond the control of Edith Stein and Ana Larson; yet both lived and suffered with others in the world in which they found themselves. I believe that God's tender mercies and graces are poured out in ways beyond my expectations. Part of me would love to have control over so much of life. But this kind of control would only make me an impediment to God's ways of healing and new life. To be too eager to jump up out of the quicksand of suffering is to forfeit a grace-filled opportunity to accompany another who needs our enduring patience and compassion.

Life is all about God's infinite and unconditional love for each one of us. That love is shown, and lived, by our response to God's graces to live as Christ's compassionate ones in the landscape of our own weakness and suffering.

– Fr. Chris Eggleton, OP

¿Qué reino estamos construyendo?

A propósito de las celebraciones de la Hispanidad, podemos reflexionar no solo en lo que hemos dejado, en las cosas negativas que nos han pasado, tanto en nuestros paises como al llegar aquí. Pero podemos reflexionar en lo que estamos haciendo cada día, con nuestros sueños, nuestras preocupaciones y nuestra propia vida, ¿qué reino estamos construyendo?

Para Jesús su Reino es de justicia, de paz y hermandad. Se construye en cada persona, cada día, con cada obra de amor, con cada sentimiento de misericordia y con el esfuerzo de toda la humanidad.

Ese reino es posible cuando los padres lo enseñan a sus hijos con el ejemplo diario y el esfuerzo de compartir.

Es lo que enseña la escuela cuando ayuda a los jóvenes y a los niños a descubrir el mundo como algo para compartir y reconstruir con servicio, con justicia y esperanza para todos.

Es lo que hacemos en la sociedad y en la Iglesia cuando aprendemos a confiar en Dios, cuando escuchamos su invitación de ser hermanos y de amarlo con obras de justicia, de verdad y solidaridad.

El Reino de Dios lo construimos cuando sembramos en el mundo semillas que permitan a las personas vivir, servir y compartir los mejores valores, los mejores sentimientos que los muevan a realizar las mejores obras. Cuando amasamos el pan de la fraternidad y la verdad, cuando nuestro mundo sirve para acoger a todas las personas sin distinción de raza, cultura, idioma o lugar de procedencia.



Mike Hutzler

Por eso nos preguntamos si la vida que tenemos, las obras que realizamos, los sentimientos que tenemos, estarán construyendo ese Reino para nuestra vida, para la vida de los nuestros y para el futuro de toda la humanidad.

¿Qué reino estamos construyendo cuando sólo alimentamos a nuestros hijos con cosas materiales, cuando no les enseñamos a compartir, cuando no vivimos con ellos la fe, cuando no respetamos a nuestra familia ni a nuestro prójimo?

Antes que Dios lo haga, pregúntate qué reino estás construyendo con tu vida, con tu identidad de hispano y con tu identidad de católico.

– Padre Fernando Torres

A Slave on the Way to Sainthood

Human society has always been afflicted with the evil of slavery. Even our nation, which was founded with high sounding ideals and principles, could not shake off this evil. Slavery's twin children of racism and discrimination still infect our country.

There were brave people who rose above the evil of slavery, racism and discrimination. Some of the most remarkable were Catholic. Mother Lange founded the Oblate Sisters of Divine Providence in Baltimore; Mother Henriette DeLille founded the Sisters of the Holy Family in New Orleans; Mother Theodore started the Franciscan Handmaids of Mary in Savannah and later moved to New York.

There was also a layman, Pierre Toussaint, who remained a slave until the last years of his life. He was born in 1778 to a devout Catholic slave family in Haiti. When he was 19, the family who owned him fled a slave revolt and came to New York.

Toussaint had been taught to read and write, and on his arrival in New York he was apprenticed to a hair stylist. Alexander Hamilton's wife and Philip Schuyler's daughter were among his clients. Miss Schuyler called him "my saint" and a "Christian gentleman." From his income he purchased the freedom of other slaves and took care of the poor.

At 33 he married Juliette, who came with him from Haiti and whose freedom he had purchased. His wife joined him in his works of charity, sheltering orphans and refugees in their home. He helped St. Elizabeth Ann Seton found one of the first orphanages in New York.

He attended daily Mass at 6 a.m. for 60 years, and helped raise funds for New York's first cathedral. During a yellow fever epidemic, he nursed the sick. He was fiercely proud of his race and helped other blacks as he could. He and his wife donated funds to the Oblate Sisters and to the first black Catholic school in New York on Canal Street.

He was freed by his mistress on her death bed, and died in 1853 at 87. Cardinal O'Connor of New York began the cause for his canonization in 1989. In 1990 his remains were exhumed and moved to a crypt beneath the high altar of St. Patrick's Cathedral. In 1996, Pierre Toussaint was declared Venerable, the first step to being declared a saint.

– Msgr. Thomas P. Hadden



Mike Hutzler



A Vision of Human Dignity

The social mission of the church lays out for us a vision of the Kingdom of God, the vision Jesus lived and preached. It is a vision that all persons live a life of dignity, live in harmony, and live lives that allow them to become the persons God created them to be. Jesus tells us the Kingdom of God is like light in the darkness, salt in a meal, and leaven in dough, a transforming element creating a world of harmony.

This vision gives us direction. We are called to change and correct those things that prevent some persons from living with dignity, living in harmony and peace, and from becoming the persons God intended them to be. We are invited to build the Kingdom of God in many and varied ways.

Each Thanksgiving season, we are asked to participate in the Catholic Campaign for Human Development. CCHD, the church's largest and most successful anti-poverty program, works to break the cycle of poverty in this country. For more than 30 years, CCHD has assisted thousands of people. CCHD addresses the foundational belief of our faith, that every human person has worth and dignity. That's why the Catholic Campaign for Human Development supports efforts to improve the lives of people, reach out to those oppressed by poverty and those who have no voice in society.

The financial generosity of Catholics across the country has allowed CCHD to provide approximately $15 million each year in national grants to address poverty and assist people to help themselves out of poverty. Over the past 30 years the Diocese of Raleigh has received grants totaling some $1,500,000 to assist the poor.

CCHD – Building the Kingdom of God

- Lives the truth of the Gospel message.
- Is the most successful anti-poverty program in the U.S.
- Touches the lives of the poor.
- Builds relationships in the community.
- Is a way of evangelization bringing Gospel values to society.
- Is a way of parish stewardship.
- Provides the Diocese of Raleigh another way of building the Kingdom of God.

The Catholic Campaign for Human Development collection will be taken up in the diocesan parishes the weekend of Nov. 13. Thank you for your support. – Sister Joan Jurski, OSF, is coordinator of the Diocesan Department of Peace and Justice.



God gives me strength

Handicapped at birth, Tony Melendez has made his life a song of praise



Father Fernando Torres: We all know something about Tony Melendez, especially about the beautiful moment in which he sang for Pope John Paul II in 1987 in Los Angeles. In the announcements advertising his concert last July at St. Michael in Cary, we described him as the person who has no arms, who plays the guitar with his feet, but who embraces the whole world with his songs and, we could also say, with his faith. Welcome, Tony!

Tony Melendez: Thank you.

F.T. We have heard a lot about you, but we would like to learn more. Please tell us: How was your childhood?

T. M. I was born without arms because of a medicine called Thalidomide that had been given to my pregnant mother. At that time, they didn't know the medicine was harmful for the children. My mother took this medicine for two weeks only. When I was born, I didn't have arms. It scared my mother and she cried. After a while, my grandmother told my mother to stop crying. She said to her: "This child is strong, he isn't going to die; he doesn't have any arms, but the rest is fine." And since I was hungry and crying, my mother wiped the tears from her eyes. After that she placed everything by my feet. With time, I started using my toes for everything. ▸

An interview with Tony Melendez
by Father Fernando Torres
Photography by Robert Witchger

F. T. Tell us where you grew up.
T. M. I was born in Rivas, Nicaragua. Rivas is very nice, a simple town, not very big, but there is a lot of love there. I was born in 1962; by 1964 I was in the U.S. I came because one of my feet was twisted. I had surgery in Nicaragua, but the doctors told my mother and father that if they wanted to help me, if they wanted me to walk, they had to bring me to the U.S. I came by car. My father and grandfather had won a lottery. With the money they were able to buy a car and bring 14 people from Nicaragua to Los Angeles. Can you imagine? An aunt who lived there received us and helped us so that I could stay and get the help I needed.



F. T. Did you stay in the U.S. after the surgery?
T. M. Yes, the doctors here told my mother and father that it would not be just one surgery, but they would need to do six different surgeries, for six years. My father managed to get a job and at the beginning it was my father and me only. My mother came later with my older brother and that is how our lives started in Los Angeles.

F. T. How did you marry?
T. M. I met a lady who worked with the youth in the Diocese of Dallas. I was invited to come and sing to the youth. We met, afterwards we kissed and then I knew she was the one I wanted to marry and share my life with. I knew also that it had to be her because of the words she told me: "Tony, you are whole." When she said those words, there I was without arms, but that was how I felt deep in my heart. I knew I had to marry her, because she saw me like no other did. Until then, the only one who had said those words to me was God.



F. T. What does marriage mean to you?
T. M. It means talking to my wife all the time. Love must come from both of us. To be married is beautiful, because God has given us the gift of being together, of having children who will follow what we teach them about faith, about music, about what we have in our hearts, about what my parents and grandparents taught us. And that can continue on in our children's hearts.



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F. T. It has always been said that a father gives everything from the heart. I believe that is what a father does when he loves his children and prepares their hearts to beat, to serve and to love others.

T. M. It is hard to see that your child does not want to go to church sometimes. I have a son who is seven and a daughter who is 10, and sometimes they argue and fight because they don't want to go to church. I remember I used to fight also when I was a child. But my parents always taught us how important it was to go to church. And that stuck with me. That is part of life. Maybe someday my children will also feel that someone is guiding their hearts. I know it will be God.

F. T. How do you live that faith you express and sing in your own life?

T. M. Faith is something you must live everyday, not just on Sunday, going to church, blah, blah, blah. It is believing in something you cannot see; it is believing in a love that will always be there; it is crying because you have pain in your heart but knowing that God is there for you at that very moment and tomorrow as well; knowing that things aren't easy but God will be there. Knowing God is there is what gives me strength to do things even if I don't have arms or hands.

F. T. Let's talk about music. Songs usually express feelings, ideals, even faith. How does this music start in your life?

T. M. I start with my guitar. If it is going to be a happy song, I think of something with rhythm; if it is going to be something for a verse, I do something slow. The lyrics can be a story I might have read from the Bible, about someone I have met or of a moment or maybe about God. Recently I wrote a song for Pope John Paul II. It is called John Paul the Great. I was at the Billboard Latin Awards, with Marc Anthony and Daddy Yankee, they all have hits, you know? But they asked me if I would sing a song for the pope. I composed this song with two friends, Alfredo Mateos and Jean Evaro, and it came out beautiful. It says: "John Paul the Great, I will not forget you." The song describes the pope as a smiling pope, courageous, and also as a traveling pope. Of all the songs I have written, I think this one expresses what Tony Melendez would like to tell him in his goodbye. He is someone who has been so important in my life. He changed my life with the kiss he gave me. And I thank him for that with this song.

F. T. Let 's talk about your experience with John Paul II in 1987. In your book, you say that the emotion you felt is something you can't explain. After he kissed your right cheek, he looked into your eyes before going back to his seat and then said these beautiful words: "May you continue singing and filling us with hope, and may you be hope to all of us."

T. M. I'll never forget when he said: "Tony, Tony, Tony," three times, and told me how brave I was, but really at that moment I felt like jelly, my entire body was shaking. And he said I was a gift for the youth in L.A. My gift to the Pope is this song.

F. T. After that encounter, did you have the opportunity to meet him again?

T. M. I was with him seven times, four times a little close. You know there were a lot of people wherever he was, and a long line. The second time I saw him was at the Vatican, on a Wednesday during an audience. I was in Rome, and I decided to take my guitar with me, just in case someone would recognize me and would let me in. "Oh yes, yes, yes, please come in," they said, and they sat me up front. Before the pope arrived, a choir of children was singing and I was playing my guitar. When we finished, he said: "Oh, my friend from Los Angeles!" He remembered me. He hugged me again. This time we were at the same level, he hugged my head. And as my head rested on his chest I could almost here the thump, thump of his heart. I know and I feel that I have met a saint. I see sainthood coming for him.

▶▶ Good News Ministries/Toe Jam Music

Good News Ministries of North Carolina, a Catholic lay ministry founded in 1995, and has been associated with Tony Melendez since 1997. In addition to collaborating with Melendez and Toe Jam Music to create this summer's **John Paul II Memorial Tour** in North and South Carolina, Good News has conducted more than 300 parish missions, including schools of evangelization, conferences and retreats in the U.S., Ireland, Africa and Central America.



"Dios me da fortaleza"

Discapacitado de nacimiento, Tony Melendez ha hecho de su vida un canto de alabanza

Padre Fernando Torres:
Todos conocemos algo acerca de Tony Meléndez , especialmente por ése momento tan hermoso cuando cantó para el Papa Juan Pablo II en 1987 en Los Angeles, California. Cuando anunciábamos en las semanas pasadas su concierto en la Parroquia de St. Michael en Cary, lo describíamos como la persona que no tiene brazos, que toca la guitarra con los pies, pero que abraza al mundo entero con sus canciones y hoy podríamos decir también, con su fe. ¡Bienvenido Tony!
Tony Meléndez: Muchas gracias.

P.T. Hemos oído mucho de usted, pero quisiéramos conocer algo más.
Nos podría contar, ¿Cómo fue su infancia?
T. M. Si, nací sin los brazos por una medicina que le dieron a mi mamá llamada talidomida. En esos años no sabían que esta medicina era muy mala. Ayudaba a la mamá pero el niño salía sin brazos, también afectaba las piernas. Mi mamá solamente tomo esta medicina por unas 2 semanas. Cuando nací, no tenía brazos. Mi mamá se asusto y lloró. Después de un tiempo mi abuelita le dijo a mi mamá que dejara de llorar. Luego le dijo: "Este niño esta fuerte, no se va a morir; no tiene los brazos pero lo demás esta bien". Y como estaba con hambre y llorando, mi mamá se limpio los ojos. Después de eso ella puso todo a mis pies. Con el tiempo empecé a usar los dedos de los pies para hacer todo.

P.T. Cuéntenos ¿dónde creció?
T. M. Nací en Rivas, Nicaragua, Centro América. Rivas es muy bonito es simple, no es nada grande pero hay mucho amor ahí. Nací en 1962, pero para 1964 ya estaba en los Estados Unidos. Vine por que un pie que tenía estaba dobladito. Me hicieron una operación en Nicaragua, pero los doctores le dijeron a mi mamá y a mi papá que si me querían ayudar, si querían que yo algún día caminara, me tenían que traer a los Estados Unidos.

Mi papá se ganó una lotería con mi abuelito y con el dinero que se ganaron se compraron un carro y lograron traer 14 personas en carro desde Nicaragua hasta Los Ángeles. ¿Puede usted creerlo? Allí tenía una tía y ella nos recibió y nos ayudó para que pudiéramos quedarnos y recibir la ayuda que necesitaba.

P. T. ¿Se queda viviendo en los Estados Unidos?
T.M. Si, los doctores les dijeron a mi mamá y mi papá que no era solo una operación sino que tenían que hacer seis operaciones diferentes durante los seis años siguientes. Mi papá logró conseguir un trabajo y al principio éramos sólo él y yo. Luego vino mi mamá con mi hermano que es mayor y así empezamos nuestra vida en Los Ángeles.

P.T. ¿Cómo llega a casarse?
T. M. Conocí una señorita que trabajaba en la diócesis de Dallas, Texas. Ella trabajaba con los jóvenes y me invitaron a que fuera a cantarles a los jóvenes. Nos conocimos un poco, nos dimos el primer besito y con eso yo ya supe que ella era con quién yo quería casarme y compartir el resto de mi vida. Y supe que debía ser ella por las palabras que me dijo:"Tony, tu eres entero".
Cuando ella me dijo esas palabras, yo sin los brazos pero dentro de mi corazón me sentía entero. Me dije: "Me tengo que casar con ella, por que ella ve algo en mi que otros no ven. Él único que también me ha dicho esas palabras es Dios.

P. T. ¿Que es para Tony el matrimonio?:
T. M. Es tener que hablar con mi esposa todo el tiempo, los dos juntos. El amor debe venir de los dos lados. Para mi estar casado es algo muy lindo por que Dios nos dio ese regalo de estar juntos, de tener niños que puedan seguir todo lo que les enseñamos de la fe, de la música, de lo que tengamos dentro del corazón, de lo que nuestros padres o abuelitos nos hayan enseñado. Eso puede seguir en el corazón de nuestros niños.

P.T. Siempre se ha dicho que un papá da del corazón y creo que eso es lo que hace cada día un papá cuando ama a un hijo o una hija y los va preparando con ese corazón para que ellos aprendan a palpitar, aprendan a servir y aprendan a amar a los demás.
T. M. Si una cosa bien difícil es ver que tu niño algunas veces no quiere ir a la iglesia. Yo tengo un hijo de siete años y una hija de diez años y algunas veces pelean por que no quieren ir a la iglesia. Pero yo recuerdo que de niño yo también peleaba. Pero mi mamá y mi papa siempre nos enseñaban lo importante que era ir a la iglesia. Y eso se quedó conmigo. Talvez más tarde mi niño y mi niña sientan que alguien guía el corazón de ellos también. Yo sé que va a ser Dios.

P.T ¿Esa fe que usted habla, esa fe que usted canta cómo la vive realmente?
T. M. La fe es algo de todos los días, no solo el domingo, ir a la iglesia, bla bla bla. Es creer en algo que no puedes ver, es creer en un amor que nunca te va a faltar. Es a veces llorar por que te duele el corazón, pero es saber que Dios está allí en ese momento y mañana también. Es saber que no todo es fácil pero que Dios va a estar allí. Saber que Dios está allí me da más fuerza para hacer cosas, aún si no tengo brazos o manos.

P.T. Cuando hablamos de canciones siempre hay canciones que expresan los sentimientos, los ideales que uno tiene, hasta la misma fe. ¿Cómo nace esa música en la vida de Tony?

Una entrevista a Tony Melendez, por el Padre Fernando Torres Fotografía suministrada por Robert Witchger

T.M. Al principio empiezo con la guitarra. Si es una canción un poquito alegre, busco algo que tenga un poco más de ritmo; si es algo para un verso, busco algo más lento. La letra puede ser una historia que haya leído en la Biblia, de alguien a quien yo haya conocido, de un momento o talvez de Dios. Recientemente le escribí una canción al Papa que se llama "Juan Pablo El Grande". Estando en el Billboard Latin Awards, en medio de Marc Anthony y Daddy Yankee, (todos ellos tienen hits), me preguntaron a mí si yo podía cantar una canción para el Papa. Compuse esta canción con dos amigos, Alfredo Mateos y Jean Evaro y salió lindísima. La canción dice: "Juan Pablo El Grande, no te voy a olvidar". La canción describe al Papa como un Papa sonriente, valiente, también viajero. De todas las canciones que he hecho, siento que esta canción dice lo que Tony Meléndez quisiera decirle a él despidiéndose, él que ha sido tan importante en mi vida Con el beso que él me dio me cambió la vida. Y le doy gracias con esa canción.

P.T. Hablemos de su experiencia con Juan Pablo II en 1987. En su libro usted dice que la emoción que sintió es algo que usted no puede explicar. Después de que él le da un beso en la mejilla derecha, el lo mira a usted un instante antes de regresar al puesto y le dice esas palabras tan hermosas:" ¡Que sigas cantando! Nos llenas de esperanza y sigue siendo esperanza para todos".

T. M. Nunca olvidaré cuando dijo mi nombre: "Tony, Tony, Tony", tres veces y me dijo que yo era valiente. En ése momento yo me sentía como gelatina, todo el cuerpo me temblaba. Luego dijo que yo era un regalo para los jóvenes en Los Ángeles. Mi regalo para el Papa fue una canción.

P.T. Después de ése encuentro tan hermoso, ¿Tuvo usted la oportunidad de encontrarse con él nuevamente?

T. M. He estado con él siete veces, cuatro de ellas un poco cerca. Donde él iba siempre había mucha gente y una fila grande. La segunda vez que lo vi fue en el Vaticano, en la audiencia de los miércoles. Estaba en Roma y decidí llevar mi guitarra, en caso que alguien me conociera y me dejaran entrar. "Si pase, pasé" me dijeron y me sentaron al frente. Antes de que el Papa entrara había un coro de niños cantando y yo tocaba mi guitarra. Y al terminar me dijo: "¡Oh mi amigo de Los Angeles!"En ese momento se acordó de mi y otra vez me abrazó. Yo estaba sentado en una silla, esta vez estábamos al mismo nivel y me abrazó la cabeza. Mientras mi cabeza descansaba sobre su pecho casi que podía escuchar el tun tun tun de su corazón. Sé y siento que he conocido un santo. Veo eso venir para él.



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"¿Por qué adoran los católicos a la Virgen Maria?"



Cómo respondo a la pregunta: "¿Por qué adoran los católicos a la Virgen María?"

Gracias por preguntar. Me encanta esa pregunta. Me recuerda cuán a menudo se nos invita a compartir nuestra fe con los amigos y aún con los extraños. Mi primera respuesta, sería asegurarme que estoy sonriendo, porque una sonrisa más que una mirada de consternación o molestia, aumenta las posibilidades que el interlocutor escuche mi respuesta. Luego, en mi mejor acento sureño le respondería, "Por supuesto que los católicos no adoramos a la Virgen Maria. Ningún cristiano haría tal cosa."

La reacción de la persona a mi respuesta podría plantear alguno de los tres diálogos siguientes, a los que me referiré como Escenario I, Escenario II o Escenario III:

En el Escenario I, mi respuesta de que los católicos no adoramos a la Virgen María, haría que mi amigo dijera lo siguiente: "Pero he visto su estatua en el templo".

Yo respondería entonces: "¿Tiene fotos de su familia en su cartera o en su casa?"

"Si, pero están allí para recordarme de ellos. ¡Yo no adoro a mi esposa ni a mis hijos!"

"¿Pero guarda usted retratos de la gente que es importante para usted?"

"Si, por supuesto. Es muy natural."

"Bueno, la Virgen María y los Santos son importantes para nosotros. Los consideramos parte de nuestra familia. De hecho, todos los que han vivido y hayan sido creyentes son parte de nuestra familia, la Iglesia. No los adoramos, pero si les rezamos.

"Eso pensé. ¡Rezarle a la Virgen María es lo mismo que adorarla!"

"Bueno, la oración puede ser una forma de adoración, pero no siempre lo es. Yo considero la oración como hablar con alguien que está en el cielo. Cuando yo le rezo a Dios, en ése caso lo estoy adorando. Pero cuando rezo a la Virgen María o a los Santos, es diferente. Si alguien en su familia se enferma, ¿Pide usted a su sacerdote o a sus amigos que recen por ella?"

"Si."

"Bueno, cuando le rezo a la Virgen María o a los Santos estoy haciendo lo mismo. Les estoy pidiendo que recen por mi o por alguien que amo y por quien estoy preocupado. Porque están en el cielo, no quiere decir que ellos no puedan orar por nosotros. Es más, ellos están en una situación ideal para hacerlo. Cuando le rezo a alguien en el cielo diferente a Dios, le estoy pidiendo que ore por mi o por otros que están necesitados."

En el Escenario II, mi afirmación de que los cristianos nunca adorarían a la Virgen María puede llevar a mi amigo a decir entre dientes algo así como que los católicos no son cristianos. A lo que le respondería con una sonrisa: "Por supuesto que soy cristiano."

Mi amigo puede asegurar lo siguiente: "Nunca he escuchado a un católico profesar que Jesucristo es su Señor y Salvador personal."

En ése caso, yo le preguntaría: "¿Puede usted mostrarme en la Biblia dónde puedo encontrar las palabras 'profesar que Jesucristo es mi Señor y Salvador personal'?"

"Bueno, la Biblia no usa esas palabras exactamente, pero eso es lo que significa."

"Si la Biblia no usa las palabras "Señor y Salvador personal", talvez sea posible profesar la fe en Jesucristo de una manera diferente. Entre los hombres de mi familia nunca nos decimos "Te amo". ¿Cree usted que eso quiere decir que no nos amamos?

"No, creo que ustedes lo demuestran de manera diferente."

"Correcto. Y aunque los católicos aceptamos a Jesucristo como "Señor y Salvador personal", puede que no usemos esas palabras precisamente. Si tiene curiosidad de saber qué es lo que los católicos creen puede encontrar en el Credo, un resumen corto. Se puede encontrar información más extensa en la Biblia y en el Catecismo de la Iglesia Católica."

En el Escenario III, mi interlocutor parece no estar realmente interesado en lo que yo creo, sino en decirme el por qué estoy equivocado. Una declaración enfática como "! Los católicos no se salvan!" no sería una pista muy sutil. Si estuviera corto de tiempo, o simplemente no quisiera compartir algo tan precioso como mi fe con alguien que muestra poco respeto por ella, puedo terminar preguntándole: "¿Usted rezaría por mi?"

Ésta simple pregunta es la manera extraordinaria como puedo hacer que la conversación termine. Si lo hace, estaré feliz de tener la oportunidad de salir de manera elegante de una posible situación frustrante. Y si la otra persona ora por mi, bueno, mejor para mi.

Sólo ocasionalmente, si detectara un aire de superioridad de parte de la otra persona mientras se aleja, puedo murmurar adicionalmente: "! Y yo también rezaré por usted!"

Parece que es lo justo. Después de todo, lo correcto y apropiado es pedirle a Dios que bendiga a nuestras hermanas y hermanos.

– Padre Steve Worsley



más allá de nuestro control

guest columnist

De familia judía pero atea en su juventud, Edith Stein se convirtió en una mártir y mística católica de la edad moderna, en razón a diferentes eventos llenos de gracia a lo largo de su vida. Nacida en Breslau, Alemania, Sta. Teresa Benedicta de la Cruz murió exterminada en la cámara de gas en Auschwitz, Polonia, a la edad de 51.

Edith vivió durante los tiempos de genocidio y opresión. Por su ancestro y por circunstancias que estaban más allá de su control, su vida estuvo automáticamente en riesgo. Más sin embargo fue en ése escenario peligroso en el que ella descubrió una autobiografía de St. Teresa de Avíla. El libro la incitó a volverse católica. ¡Qué impacto puede una vida buena tener sobre otra vida!

En la parroquia de St. Michael en Cary, tuvimos el ejemplo de una creyente que murió en circunstancias que estaban también fuera de su control. Mark y Ana Larson y sus dos hijas llegaron a Apex en junio. A finales de julio, siendo passjera en su auto van, Ana murió por una roca inmensa que atravesó la ventana. Nadie sabe de dónde vino la roca.

Durante la prédica en sus exequias, el párroco de St. Michael, Msgr. Tim O Connor, resaltó la fe de Ana como esposa y madre y cómo ella y su familia son un ejemplo del padecimiento de Cristo por nosotros. Señaló que Jesucristo se pone en el centro de nuestro sufrimiento. La esencia de la compasión de Cristo es padecer con otros y compartir nuestras propias aflicciones.

Estos sucesos inesperados que golpean nuestras vidas, son misteriosos. Sabemos que Ana se encuentra abrazada por el amor infinito de la Santa Trinidad. No podemos ver esta realidad pero nuestra fe en la vida, la muerte y la resurrección de Jesucristo nos permite encontrar el consuelo, la fuerza y la esperanza en este misterio.

Las circunstancias de la vida de Edith Stein y de Ana Larson estuvieron más allá de su control. Sin embargo ambas vivieron y sufrieron por los demás, en el mundo en que se encontraban. Creo que la gracia y la misericordia de Dios descienden sobre nosotros en formas impredecibles. Una parte de mi quisiera controlar tanto de mi vida, pero este control haría que fuera un impedimento en la forma como Dios sana y da nueva vida. Ansiar por salirme de la inestabilidad y del sufrimiento es perder una oportunidad llena de gracia de acompañar a otro que necesita de nuestra paciencia, nuestra capacidad de aguantar y nuestra compasión.

Todo en la vida está relacionado con el amor infinito e incondicional de Dios hacia cada uno de nosotros. Ese amor se muestra y se vive a través de cómo respondemos a la gracia de Dios, viviendo compasivamente como Cristo en medio de nuestra propia debilidad y sufrimiento.

– por Padre Chris Eggleton, OP

Soy Un Árbol

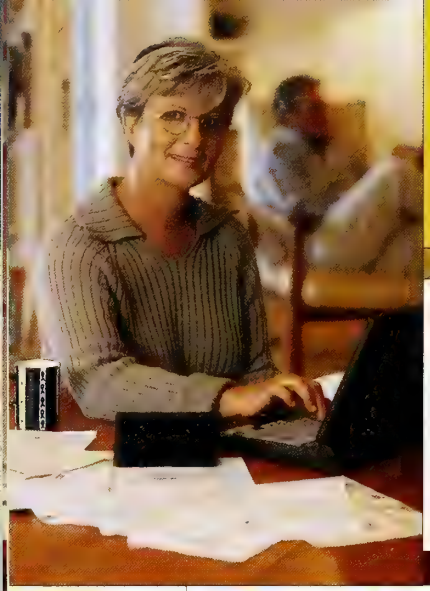
Ahora que estoy aquí,
Donde puedo perder mi cultura poco a poco.
Aquí, donde veo que lentamente y crudamente, otros, la han perdido.
Hoy me siento y me comparo con un ÁRBOL.
Soy capaz de dar fruto, flores, oxigeno y sombra.

Si me quitan unas hojas...No pasa nada.
Si me cortan una rama...cicatrizaré pronto.
Si talan mi tallo o tronco... será muy difícil sobrevivir y posiblemente muera...
Pero si arrancan mis raíces... es casi seguro que moriré.

Soy un ÁRBOL:
Mis hojas son mis bienes.
Mis ramas son mi hogar.
Mi tronco es mi familia.
Mis RAÍCES soy YO.

Con mi alma y mi espíritu, con mi fe y mi cultura.
Soy un ÁRBOL, si me transplantan en otra tierra
(otra cultura)
Puedo fortalecerme y crecer, o desfallecer y morir.
¡Soy un ÁRBOL!
¡Si arrancan mis raíces No soy NADA!

– Beatriz Elrod, 16 de marzo de 2005



your marriage matters

a continuing series to help you strengthen your marriage

not enough money?
Give some away!

money tip

Not enough money, too many bills, a debt pile with a life of its own. You want the tough answer? The spiritual answer? ***Start giving more.*** Not just stewardship as you may know it, but giving of yourself – really stretching. Biblically, you receive tenfold in return for what you give; we've all heard that. This is not a dollar-for-dollar refund, but a spiritual interest payment of blessings and new opportunities. It's looking outside yourself, away from the hand wringing of your own personal dilemmas. You change the focus from *What about me?* to *What about everyone else?* The new attitude generates new resources, new sources of blessing. The immovable mountain of debt moves. Or perhaps, because you are now looking up and out to the rest of the world, you can finally see the solutions! Perhaps they were there all the time! Read Matthew 7: 7-12 and start sowing. – **John Morris**



it's about time
to savor the sunset

time matters

Savor the sunset. The end of the day is God's time to demonstrate beauty lavishly in the western sky. This is an ideal time to set aside some time just for the two of you as a couple. The best time is just before sunset. Sit down on the back porch or take a walk – and watch the show. Share with your spouse how God, who just reflected his majesty to you in the sunset, has worked this day in your life. – **Tom and JoAnne Fogle**



yours, mine and ours
how to communicate in a blended family

communication

While all families have to negotiate their own methods of communication, particularly if there are teenagers involved, blended families have unique issues that first-marriage families do not. And since recent surveys suggest that approximately 1/3 of American children will live in a blended family before the age of 18, it's important for families to find ways to live peacefully together.

In a blended family, the most difficult role is that of step-parent – that person who has volunteered to raise another person's children, who is often unappreciated or even scorned by those children.

If you've been called to this wonderful, yet harrowing, role, here are some tips for successful step-parenting:

- Remember that the children have strong emotional bonds to the biological parent who does not live with them. It is important to encourage and respect those bonds. You are not a replacement for the missing parent.
- Discuss parenting roles, preferably before marriage. Often, it works out best for each parent to be the primary disciplinarian for his or her own children, with the step-parent filling in for emergencies and gradually taking on more parental duties.
- Once you've had time to establish bonds as a blended family, the step-parent can take a more active role in parenting. It may help to delineate clear family rules so that the step-parent is simply following the household rules and not acting as the "enforcer." – **Elizabeth Solsburg**

prayer moment

Aging Couple's Prayer

She: Dear Lord, how time has flown! It was only yesterday that our children left home, yet now they are making their own way in the world.
He: We have time on our hands; fill it with your work as you will.
She: You know our anxieties and ailments, how will we make ends meet?
He: Who will provide for us when we can no longer provide for ourselves?
She: We put our trust in you. We do the work you have set before us.
He: We live simply before you. We give away what we no longer need.
Together: Aid us in our later years and bring our souls to you, escorted by our guardian angels, when our work here is done. Amen.

– Pat Scullen

make a D-A-T-E for romance

how to keep the spark on fire

romance and intimacy



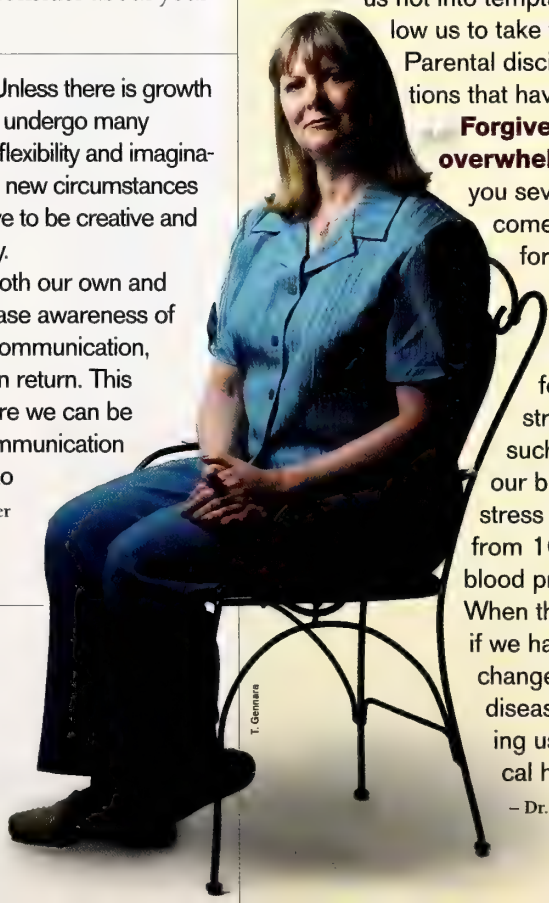
In our last issue, we talked about the first **D-A-T-E** principle, concepts for a long-lasting romantic relationship in your marriage. This month, we present two more principles, and some questions for you to consider about your own marriage:

▶▶ **"A"** is for **adapting** to growth and change. Unless there is growth in the relationship, passion will fade. Families also undergo many changes. Couples need to adapt and use a bit of flexibility and imagination to keep their romance fun and lively. Don't let new circumstances dampen your amorous practices. Take the initiative to be creative and innovative with your approach to physical intimacy.

▶▶ **"A"** is also for **achieving awareness** of both our own and our spouse's feelings and needs We can increase awareness of our spouse's needs through open and honest communication, and by trusting him or her with our own needs in return. This clears the path to an even deeper intimacy where we can be more open and vulnerable with each other. Communication workshops and couple retreats are great ways to help increase our awareness. – Rick and Diane Peiffer

Questions for discussion:

- What has worked well to keep the romance alive in our marriage?
- How willing am I to adapt to the changing circumstances of our lives together?
- What principles do we need to work on in order for us to have more romance?



T. Gennara

does forgiving mean forgetting?

the journey



In his 1605 novel, *Don Quixote de la Mancha,* Miguel de Cervantes y Saavedra writes, "Let us forget and forgive injuries." When my son, Ryan, heard this month's topic for my column, he immediately said, "Like the time I was playing ball in the living room and broke your statue of Mary." He rattled off other examples of rule violations from his early childhood years, concluding with, "... and you wouldn't have remembered if I hadn't reminded you. You've forgotten." As parents, we do manage to forget most of the misbehavior of day-to-day life. But what about situations that involve breaking the trust upon which relationships are based? Sometimes we forgive – knowing that we won't soon forget. The relationship has changed and it will take time to regain trust in our child's judgment.

Forgiving isn't the same as forgetting. *The Catechism of the Catholic Church* notes that, "It is not in our power not to feel or to forget an offense; but the heart that offers itself to the Holy Spirit turns injury into compassion and purifies the memory in transforming the hurt into intercession." (CCC #2843)

Forgiveness doesn't mean consenting to the bad behavior. Behaviors still lead to consequences even when the offender has been forgiven. Adolescents may declare, "If you forgive me, then you should trust me!" But when we pray, "lead us not into temptation," we are asking God to "not allow us to take the way that leads to sin." (CCC #2846) Parental discipline helps children avoid temptations that have led to problems in the past.

Forgiveness opens our hearts to God's overwhelming love. "If he sins against you seven times in a day, and seven times comes back to you and says, 'I repent,' forgive him." (Luke 17:4) We may think of this verse as directed toward the well-being of one who did wrong. But it also helps those who do the forgiving. Research has shown that stress, especially negative emotions such as anger and hostility, take a toll on our bodies. In a laboratory situation, the stress of simply having to count backward from 100 by sevens leads to increases in blood pressure and in production of cortisol. When the stress is long-term, as it would be if we harbored grudges, these physiological changes can contribute to cardiovascular disease and other health problems. By calling us to forgive, God nurtures our physical health as well as our spiritual health.

– Dr. Cathleen McGreal

are you fighting the good fight?

spiritual fitness



"En garde!" Swashbuckler movies are fun to watch, but do you realize that you are in one? It's called life. Like Jesus, who had to contend with the evil one, so do we. Jesus called the devil the "father of lies" and "a murderer from the beginning." (John 8:44) We must remember that "our struggle is not with flesh and blood but with the principalities, with the powers, with the rulers of this present darkness, with the evil spirits in the heavens." (Eph 6:12) Jesus warned his disciples about the work of the evil one. At the Last Supper, he said to them, "Behold. Satan has demanded to sift all of you like wheat, but I have prayed that your own faith may not fail." (Luke 22:31-32) Jesus taught that the devil tries to steal God's word from the human heart so that "they may not believe and be saved." (Luke 8:12) Scriptures reveal that Satan was working on Judas Iscariot to betray Jesus. At the Last Supper, instead of Jesus entering more deeply into Judas' heart, Satan did. (John 13:26-27) The work of evil is real, and even people of good will can be entangled in its snares. "Your opponent the devil is prowling around like a roaring lion looking for [someone] to devour." (1 Peter 5:8)

The reason I stress this is because I often see a lot of misdirected energy. The devil likes to create fights and disturbances through speech, and because people are not aware that they are in a battle with the evil one, they end up fighting each other. Awareness of the battle is half the battle. Unfortunately, our lack of awareness can cause big problems. Take the use of the tongue. It can be an instrument of grace when it delivers God's word, or an instrument of destruction. "Cursed be gossips and the double-tongued, for they destroy the peace of many." (Sir 28:13) One of the characteristics of the evil one is lying. For good spiritual health, we must become aware when we are participating in gossip, rumors, detraction (disclosure of another person's faults or failings to those who do not know them), character assassination and lies. All are a part of the devil's malice. I recently came across a good example of this.

Some years back, Cardinal Joseph Bernadin was falsely accused of sexual abuse. Stephen Cook was very ill with HIV, and he had publicly accused the cardinal of sexual abuse from earlier in his life. The press ran with the story and Cardinal Bernardin had to endure bad press for quite a while. His suffering was great, but the cardinal knew who he was really fighting. It was not Stephen. Eventually, the truth came to light. Stephen had made up the whole story. Cardinal Bernardin could have reacted in a number of ways, but by the Lord's grace he showed us the way to overcome evil. The cardinal went to see Stephen and offer reconciliation to him. That is the best way to heal the wounds of evil. Humility and forgiveness put the devil to flight.

In the Cardinal's book, *Gift of Peace*, he wrote:

▶▶ *I accepted Stephen Cook's apology. I told him I had prayed for him every day and would continue to pray for his health and peace of mind. It became increasingly clear that he was in precarious health. I then asked whether he wanted me to celebrate Mass for him. At first he hesitated. "I'm not sure I want to have Mass," he said haltingly. "I have been very alienated from God and the church for a long time." He said that on several occasions, while in a hotel, he threw a Gideon Bible against the wall in anger and frustration. Perhaps, he said, just a simple prayer would be more appropriate.*

I hesitated for a moment after that. I'm sure our county would react to the gift I removed from my briefcase. I told him I would not press the issue but did want to show him two items I had brought with me. "Stephen", I said, "I've brought you something. A Bible I have inscribed to you. I do understand and I won't be offended if you don't want to accept it." Stephen took the Bible and pressed it to his heart as tears welled up in his eyes.

I then took a 100-year-old chalice from my case. "Stephen, this is a gift from a man I don't even know. He asked me to use it to say Mass for you someday." "Please," Stephen responded cheerfully, "Let's celebrate Mass now."

Never in my entire priesthood have I witnessed a more



profound reconciliation. The words I am using to tell you this story cannot begin to tell you the power of God's grace that afternoon. It was a true manifestation of God's love, forgiveness and healing that I will never forget.

Kevin, Stephen's friend, asked if he, a non-Catholic, could attend and I told him it would be fine. We all went to the seminary chapel where, with great joy and thanksgiving, Father Donohue and I celebrated Mass for the Feast of the Holy Family. We all embraced at the greeting of peace and afterward I anointed Stephen with the Sacrament of the Sick.

Then I said a few words. "In every family there are times when anger and alienation are present but we cannot run away from our family. We have only one family and after we have fallen out we must make every effort to be reconciled. So too, the church is our spiritual family. Once we become a member we may be hurt or become alienated, but it is still our family. Since there is no other we must work at reconciliation. And that is what we have been doing this very afternoon."

The cardinal has given us a perfect example of how we can battle evil and overcome it. We do so with courage, humility, forgiveness, and love.

– Fr. Bill Ashbaugh



Spiritual Exercises

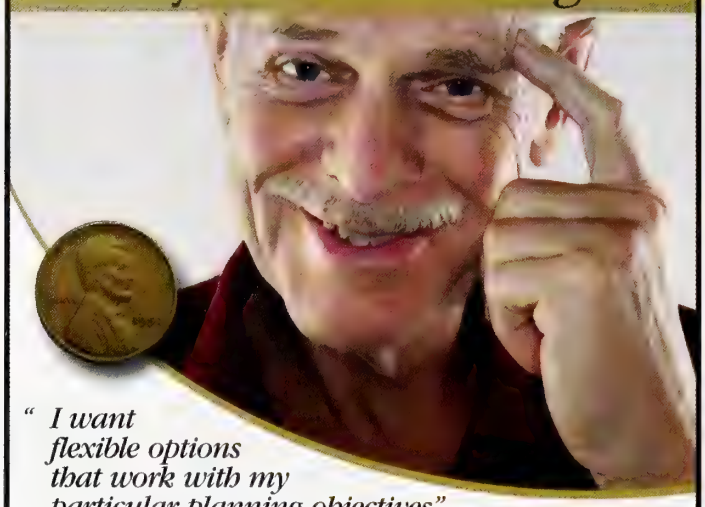


If you are a victim of gossip, lies or false accusation, your task is to pray for the grace to forgive and not seek revenge. If it is possible, confront the falsehood. Sometimes you may be in a position where you cannot defend yourself because of the nature of the gossip. The Lord had to endure many people's false ideas of him, some even thinking he was the son of the devil. He confronted falsehood with the truth of his words and deeds. Sometimes, that meant being silent. Reflect on the cross of Jesus and pray Psalm 69. Remember Jesus' words:

"Blessed are you when they insult you and persecute you and utter every kind of evil against you [falsely] because of me. Rejoice and be glad for your reward will be great in heaven." (Matt 5:11-12)

▶▶ If you have trouble with the tongue, give it to God. Say this prayer: *Dear God and Father of our Lord Jesus Christ, you spoke my name and in love created me. May I learn from this. Father, you have made me and others in your own image and likeness. May I be more like you in my speech. Father, I offer my tongue to you that it may be used as your instrument of truth and healing. May my mouth praise you, may my words be used to build up the good in others. May you put a guard around my mouth so I may not speak rash words, false words or lies. Keep me from all gossip or suggestive talk. Help me to glorify you in all that I say and do in Christ Jesus my Lord. Amen.*

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October readings

Sunday, Oct. 2
Twenty-seventh Sunday in Ordinary Time
Isa 5:1-7
Ps 80:9,12-16,19-20
Phil 4:6-9
Matt 21:33-43

Sunday, Oct. 9
Twenty-eighth Sunday in Ordinary Time
Isa 25:6-10a
Ps 23:1-6
Phil 4:12-14,19-20
Matt 22:1-14 or 22:1-10

Sunday, Oct. 16
Twenty-ninth Sunday in Ordinary Time
Isa 45:1,4-6
Ps 96:1,3-5,7-10
1 Thess 1:1-5b
Matt 22:15-21

Sunday, Oct. 23
Thirtieth Sunday in Ordinary Time
Exod 22:20-26
Ps 18:2-4,47,51
1 Thess 1:5c-10
Matt 22:34-40

Sunday, Oct. 30
Thirty-first Sunday in Ordinary Time
Mal 1:14b-2:2b,8-10
Ps 131:1-3
1 Thess 2:7b-9,13
Matt 23:1-12

PLEASE PRAY FOR THESE DECEASED PRIESTS DURING THE UPCOMING MONTHS

OCTOBER

Most Rev. James J. Navagh, 1965
Rev. Maurice Roche, C.M., 1994
Msgr. William G. Wellein, 1997
Rev. Paul G. Termer, 1970
Msgr. Michael A. Carey, 1971
Rev. Leo G. Doetterl, 1956
Msgr. Christopher Dennen, 1939
Rev. John A. Walker, 1988
Rev. Raymond J. Donohue, 1997
Rev. Millard L. Neale, 1947
Rev. Bernard J. Vincent, 1969
Rev. Joseph McNamara, O.M.I., 1991
Rev. John B. Murphy, 1938

NOVEMBER

Rev. Thomas G. Roche, 1963
Rev. Albert J. Todd, 1989
Rev. Msgr. Frederick A. Koch, 1999
Rev. George A. Woods, 1960
Msgr. John Manley, 1981
Rev. John J. Hyland, 1975
Rev. John A. Regan, 1976
Rev. Stephen Sullivan, 1989

DECEMBER

Msgr. Francis Smith, 1983
Rev. Vincent M. Stokes, 1979
Rev. James A. Cowan, 1968
Most Rev. Vincent S. Waters, 1974
Rev. Allen A. Jacobs, 1997
Rev. Paul A. Murphy, 1948
Rev. John B. McGuirk, 1979
Rev. Francis A. Scheurich, 1975
Rev. Francis A. McCarthy, 1962
Rev. Ambrose Rohrbacher, 1969
Rev. William E. Pearson, 1962
Msgr. Louis J. Bour, 1962
Msgr. Peter J. McNerney, V.G., 1967
Msgr. Herbert A. Harkins, 1962
Most Rev. Charles B. McLaughlin, 1978
Rev. Edward F. Rigney, 1959
Rev. Thomas M. McAvoy, 1978
Msgr. Francis J. Howard, 1971
Rev. Maurice Spillane, 1992
Most Rev. Eugene J. McGuinness, 1957
Rev. John A. Weidinger, 1979

NORTH CAROLINA KNIGHTS OF COLUMBUS STATE COUNCIL



Comfort in sorrow: The church aids victims of Hurricane Katrina

John Tieperman, executive director of Chateau de Notre Dame nursing home in the Archdiocese of New Orleans, was about 15 minutes away from going home Aug. 26 to enjoy his weekend when he got an ominous call from his wife.

"Have you seen the TV?" she asked. "You'd better turn it on."

With little warning, meteorologists at the National Hurricane Center radically changed the projected landfall of Hurricane Katrina westward from the Florida panhandle to the southeast Louisiana coast.

"I grabbed my staff and we were there until 8 o'clock planning what might happen," Tieperman said.

What happened the next day was a meticulously choreographed evacuation of about 300 seniors – many in extremely fragile health – to temporary shelters at St. George and St. Thomas More churches in Baton Rouge.

The 79-mile trip is so taxing that some residents have been known to die in transit. But there was little choice because there is no way to care for elderly residents in an area without electricity or water.

Tieperman said the same two parishes greeted the residents last year during the evacuation from Hurricane Ivan. Each parish was even better prepared this year, marshaling several hundred volunteers, including teens and medical personnel, to help keep the residents safe, fed, bathed and entertained during the ordeal. On Aug. 31, all the residents were shifted once again to more permanent nursing facilities in southeast Louisiana.

"The kids were just overwhelming," Tieperman said, referring to the teens who played games and simply talked to the residents. "There were two and three kids around every resident, smiling and talking to them. One of the residents liked it so much last year that she said she'd been to a resort."

The work is backbreaking and unglamorous. Barbara Chenevert, liturgy coordinator at St. George, said parishioners helped clean residents' diapers and took their clothes home to wash and dry them. The toughest part was unloading and loading the residents onto the buses because some were in intense pain. – Peter Finney Jr./CNS

taking time – theft in the workplace

work life

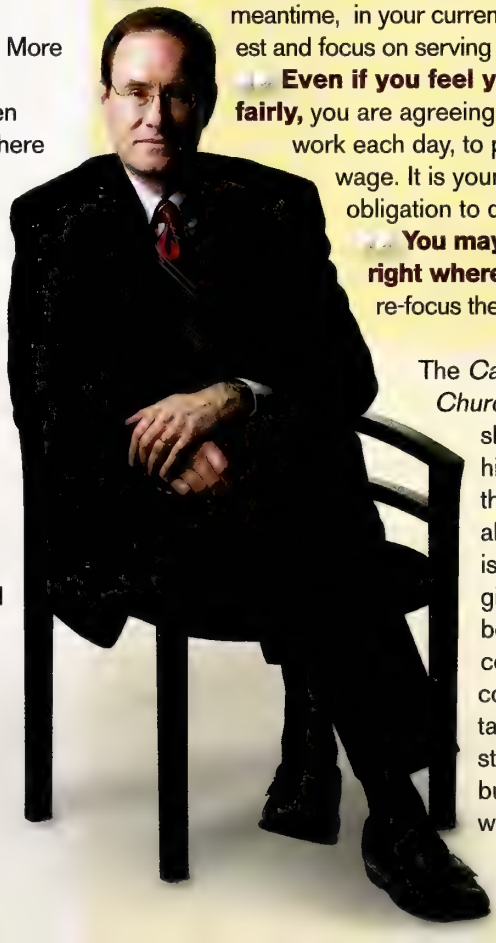


When it comes to the question of stealing things like pens, or copies from work, I'm going to assume you listen to your own conscience. However, I would like to explore another resource that we may not even realize we steal – time. I'll bet if we all conducted our own personal time study for a week at work, a number of us would be surprised at the excessive time we spend on personal business, surfing the Internet or socializing.

Many are guilty of this because they don't like what they do and are drawn to things that are more interesting. If we were truly using the gifts and talents with which God has blessed us, we would naturally be more focused and productive in our work.

How can we seek God's call in our work?

- **If you lack a sense of purpose at work,** you could engage in a focused effort to discern where God is calling you. You might consult your pastor, or consider the services of a spiritual director.
- **Discernment may take months, or even years.** In the meantime, in your current position, let go of self-interest and focus on serving the needs of your co-workers.
- **Even if you feel you are not being paid fairly,** you are agreeing, by your decision to go to work each day, to perform a job for a particular wage. It is your responsibility and moral obligation to deliver accordingly.
- **You may discover that you belong right where you are –** you just need to re-focus the purpose of your work.



The *Catechism of the Catholic Church* states that everyone should make legitimate use of his/her talents to contribute to the abundance that will benefit all. (CCC 2429) When our work is not using the gifts God has given us to serve others, I believe we suffer a spiritual conflict and find it difficult to consistently execute our daily tasks. As a result, we not only steal time from our employer, but from the community as a whole as well. –Tim Ryan

North Carolina Catholics Reach Out

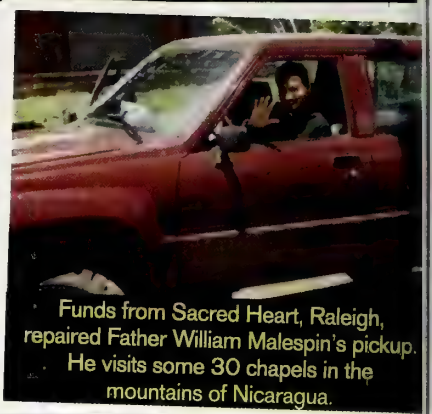
Seven parishes, seven "sisters"



A banner at Santa Cruz de Juventino Rosas in Mexico celebrates its partnership with St. Thomas More, Chapel Hill.



Candles illuminate a prayer service in Las Margaritas, Guatemala, on the feast of El Cristo Negro (The Black Christ). Las Margaritas is a sister parish of St. Francis of Assisi, Raleigh.



Funds from Sacred Heart, Raleigh, repaired Father William Malespin's pickup. He visits some 30 chapels in the mountains of Nicaragua.

Every parish struggles at times to meet its own financial needs. Nevertheless, seven parishes in the Raleigh Diocese are helping to support churches and schools in the poorest parts of the world. Initiated by lay people, this outreach enriches all the participants. Mission Sunday is October 23!

Sacred Heart Cathedral, Raleigh, cherishes its sister parish, S**an Ramon in the Diocese of Matagalpa, Nicaragua.** Since 2003, funds donated by Sacred Heart parishioners have repaired the truck used by pastor Father William Malespin to visit 30 chapels in this mountainous area. Meals and materials for retreats and workshops, food, clothing and school supplies for preschool students, repairs for the rectory roof and statues in the church, pipes to bring water to the rectory and school – these are just some of the benefits Sacred Heart has brought to its poorer sister. Each parish continuously offers Masses and prayer for the other.

St. Catherine of Siena, Wake Forest, partners with parishes in **Honduras and Uganda.** Missions to Honduras have included a youth delegation, nurses to remove tattoos signifying gang involvement from reformed gang members, and a milk program for expectant mothers. St. Catherine pastor Father Bob Kus and various young parishioners have also brought their skills and enthusiasm to the Offude parish in the Diocese of Arua, Uganda. One of the goals of the Sister Parish ministry is to educate people so they want to become missionaries.

Immaculate Conception, Durham, has a special relationship with **San Matías Apóstol in Oaxaca, Mexico.** Parishioners who have visited Oaxaca have been touched both by the desperate situation and the courage of people in this conflict-torn area. San Matías has more than 10,000 members and covers many square miles. The goal for Immaculate Conception is to send regular delegations in order to develop the trust that will allow both parties to identify issues and helpful action steps such as work projects or fundraising.

St. Thomas More, Chapel Hill also has a sister parish in Mexico, **Santa Cruz de Juventino Rosas in Guanajuato.** The relationship started when Mexican parishioners at St. Thomas invited a priest from their home town to visit North Carolina. The two parishes place particular emphasis at this stage on mutual understanding and dialog about social and religious concerns.

Since 1993, **St. Francis of Assisi, Raleigh,** has sent 16 delegations and approximately 100 parishioners to **Las Margaritas in northern Guatemala.** Delegations consist of 5-10 parishioners and one of the parish's Franciscan friars. Learning about the long history of injustice and violence there, particularly the plight of the displaced Mayans, has bred sympathy for the their plight and respect for their courage. Although delegates work side by side with the people, "It's more about relationship than a one-way flow of gifts," parishioner Paul Amrhein says. "In Guatemala we learned we could be of value for who we are, not what we do or give."

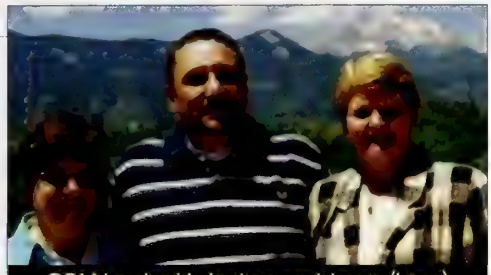
Raleigh's Our Lady of Lourdes' sister parish is not exactly a parish, but a school, **Centro Educativo Anunciata in Chichicastenango, Guatemala.** The school is home to some 200 girls and is managed by a few Dominican Sisters. Various Lourdes parishioners sponsor each child individually. In addition, funds contributed through the church have improved the students' diet and clothing, paid for teachers, and brought textbooks, a library and even a computer lab to the school.

St. Michael the Archangel, Cary, found a sister in 2000 in **Nuestra Señora de Suyapa in Nueva Palestina, Honduras.** The connection has supported a Honduran-staffed health outreach program, as well as providing school tuition and supplies for 128 children in Nueva Palestina at an annual cost to sponsors of $60. St. Michael has also raised funds for catechists.



Jonathan Cole of St. Catherine on a recent mission trip to Uganda.

Diocesan CSM Staff Participate in Leadership Institute



CSM Leadership Institute participants (l. to r.) Consuelo Kwee; Drew Zelno, MSW, LCSW; and Linda Pierce, ACSW, LCSW

Consuelo Kwee; Drew Zelno, MSW, LCSW; and Linda Pierce, ACSW, LCSW were some of the 32 Catholic Charities selected staff from across the nation who recently participated in Catholic Charities USA's Leadership Institute. Held at Colorado College in Colorado Springs from June 11-18, the intensive institute engaged participants in a week-long process of personal, professional, and spiritual growth designed to help them become better leaders and enhance their strategies for implementing the mission of Catholic Charities in their agencies and communities. "What makes this annual Leadership Institute unique compared to other management seminars is that it integrates leadership and management with theology and spirituality," said Sister Therese Wetta, ASC, Ph.D., senior director of training for Catholic Charities USA.

St. Mary School for Continuing Education

On Sept. 19, St. Mary Church in Wilmington opened a night school for adults and young adults in its Tileston Building. The school offers continuing education in foreign language, music, the arts, computer skills, and crafts. Courses in French, Italian and Spanish focus on travel and basic conversation. Courses in music include guitar, harmonica, and drums. Computer courses teach basic proficiency and skills like dealing with viruses, creating Web pages, and troubleshooting. The school also teaches drawing, painting, quilting and scrap booking.

Courses run six weeks and cost $75. Childcare is provided. Two six-week semesters will run this fall and again in Spring 2006. Future courses are planned on topics such as writing that first novel, grammar/writing skills for success, photography, piano, and sign language for beginners.

The school is open on Monday and Tuesday evenings from 6-7 p.m. (first class) and 7-8 p.m. (second class). Proceeds will go toward the Tileston Building and the ministries it supports. For more information, visit www.stmaryadultschool.cjb.net or call Judi Paparozzi at 458.7746.

Help Reduce Pledge Costs

Donors can reduce soaring pledge costs and use less paper by signing up to receive God's Work pledge reminders by e-mail.

For details, go to www.dioceseofraleigh.org/donate.

St. Stanislaus Gears Up for Polish Festival



(l. to r.) St. Stanislaus pastor Fr. Ryszard Kolodziej, festival volunteers Joan Wazybok and Josie Bonanno, and co-chairperson Debbie Cool.

At 6 a.m. on Nov. 5, sleepy volunteers will be heading for St. Stanislaus Church in Castle Hayne to prepare for North Carolina's largest and most popular Polish Festival.

Most activity at the festival centers around the Parish Hall kitchen, where a dedicated staff will labor non-stop for 10 hours. Onions which were chopped the previous day will be sautéed in lots of butter and scooped atop the *Pierogies*. There will be gigantic stock pots of simmering *Kielbasa* (polish sausage), pans of tomato-juice soaked *Galabki* (stuffed cabbage) and delicious potato pancakes (*Placki Ziemniaczane*) sizzling on the griddle for the expected thousands of hungry visitors waiting for the food booths to open at 11 a.m.

Festival patrons can also look forward to desserts like *Makowiec* (Poppyseed rolls), and *Chrusciki* (Angel's wings), to name just a few. Fresh poured cold brew and soft drinks, both the perfect accompaniment for such traditional ethnic fair, are also available. For those in the mood to dance, there will be a live Polish band. Children will enjoy pony rides and face painting. Christmas shoppers looking for unique gifts will want to visit the craft booth.

When the band takes a break, a live auction will bring bidders a chance to take home that "must-have" piece of furniture, art, trinket, or home-baked goodie. A silent auction for special gift baskets operates for the length of the festival, until 5 p.m.

Diocesan News on Webcast

Information on news and upcoming events in the Diocese of Raleigh is now available on a monthly webcast via the diocesan Web site.

The recently redesigned site provides information on location of parishes, school and agency offices of the diocese, and a complete calendar of events. Now a webcast will highlight activities and events in a news presentation style, including interview segments with people involved in the stories. It will be available in Windows Media format.

The segment will also be included in *Catholic Perspective*, the diocesan television program, which features in-depth interviews with people working in ministry in the diocese. *Catholic Perspective* is available on the diocesan Web site, www.dioceseofraleigh.org., as well as the following cable stations in the diocese:

Wilmington: Wednesday, 10 p.m., Channel 4
Fayetteville: Every other Friday, 6 p.m., Channel 7
Durham: Thursday, 9:30 a.m., Channel 8
Morehead City/Havelock/Swansboro/Carteret County: Monday, 5 p.m., Channel 10
Raleigh: Monday, 7 p.m., Channel 22
Chapel Hill/Carrboro/Hillsborough: Thursday 4 p.m., Channel 8
Greenville: Wednesday, 7 p.m., Channel 69

NCC exclusive

NCC talks to Bill Paxton about his new movie *The Greatest Game Ever Played*



Bill Paxton on the set of Disney's new movie, *The Greatest Game Ever Played.*

Bill Paxton, the star of such movies as *Twister* and *Apollo 13*, directed his first Disney movie this year. *The Greatest Game Ever Played* will be in theaters Sept. 30. *The Greatest Game Ever Played* is the story of Francis Ouimet, a young immigrant who, in 1913, upset the greatest golfers of his time to win the US Open.

NC Catholics recently interviewed Bill Paxton about his new film.

BP: I'm really excited about *The Greatest Game Ever Played.* It's a great, inspirational true story.

FAITH: I've seen the trailers and it looks like you did a wonderful job with it. Tell me about the main character, Francis Ouimet.

BP: His parents were both immigrants; he was first-generation. His father was from Quebec, French-Canadian from Montreal and his mother was from Ireland. It's all based on an incredible book by Mark Frost – it's a dual biography of Francis Ouimet and Harry Vardon, the British champion. Both these men came from modest circumstances and went on to become very well known in the sport. The book chronicles these two trains that are going to meet at the 1913 US Open.

What struck me was that they haven't made too many dramatic golf films. I grew up around the sport – I'm not a big golfer myself, but I saw so much more in this story.

There was kind of a nice Camelot analogy to the whole story. Here was a boy who grew up outside the castle walls, who dreamed of Camelot of the country club – kind of the knights and their squires.

FAITH: I saw that you caddied for Ben Hogan when you were young.

BP: I shagged balls for him on a couple of occasions. When I was 8 years old, like Francis, we lived next door to a golf course in Fort. Worth, Tex. It was Shady Oaks Golf Course and it was Ben Hogan's home club. I made all my extra money as a kid, like Francis did, fishing balls out of lakes and creeks.

FAITH: During the course of making this film, what did you learn about Francis' character?

BP: Francis was a very selfless individual. He ended up with a 10-year-old caddie. He was the kind of guy that, when he was in the middle of this whole thing, he'd be asking his caddie, "Are you OK?" He was one of those types of selfless people who can pull themselves out of any situation and see the other person's point of view. When they wanted to name the Ouimet scholarship, which has been going on for several decades and has put many caddies through college, Francis said, "Do you have to call it that?" They explained that if they used his name they could raise more money and he agreed.

He was kind of shy around crowds; he had a true gentility about him. Francis wasn't really a rebel, although he was going against the wishes of his father, who was a staunch working-class man. So there's a kind of reverse prejudice there, where the father won't accept that his son wants to play this sport which, at the time, was this kind of elitist sport played by rich men and their sons and professionals.

Francis Ouimet lived the Christian ideal. You see it in the movie; you see it in his family. The film has a real goodness because the story is rooted in something real that people will relate to – of all ages and all faiths.

FAITH: Do you think there's something it has to say in terms of its overall theme about hope and perseverance?

BP: Oh, doubtless. That's really what the relevance is of the story. And the idea of dignity over humiliation. Triumph over adversity. Those classical themes; and going back to David vs. Goliath, the odds might seem insurmountable. You only fail when you give up, when you quit trying. And I've been trying for a long time out here. I've got a little Francis Ouimet in me.

FAITH: Do you have a church relationship?

BP: Well, you know I was raised as a Roman Catholic and you don't travel far from that. I was an altar boy for years. Because of my mom, who is a really staunch Catholic, I went to Catholic school until I was in the eighth grade. It gave me a background and a set of moral beliefs.

FAITH: Thank you for talking to us.

BP: My mother will be so proud; she will be so proud [to see him interviewed in *NC Catholics*].

By Elizabeth Solsburg

things to do

St. Michael the Archangel, Cary, will hold its **9th Annual International Festival** on Sept. 30 and Oct. 1. Featured this year will be a Golf Tournament, a 3K Fun Run, Children's Games and Rides as well as food and entertainment from several ethnic groups. For more information call 468.6193 or e-mail International Festival@stmichaelcary.org.

Octubre 1 **Reunión de Lideres de Pastoral Juvenil Hispana** en la Parroquia de St. Mary en Goldsboro en preparación para el Primer Encuentro de Pastoral Juvenil Hispana del 8 al 11 de junio del 2006

Oct. 1 Meeting of the **Leaders of Hispanic Pastoral Juvenil.** It will be held at St. Mary's Parish in Goldsboro. This is in preparation to the First Encuentro of Hispanic Pastoral Juvenil to be held in June, 8-11,2006.

Octubre 8 **Celebración de la Hispanidad en la Diócesis.** La celebración será en la Parroquia de St. Paul en New Bern. A las 11:30am. Recuerden que el Mes de la Herencia Hispana va del 15 de septiembre al 15 de octubre. La celebración de la Herencia Hispana se ha establecido en la Diócesis el segundo sábado de octubre. (Celebración Eucaristica con nuestro Obispo) Se requiere de la participación de todas las parroquias.

Oct. 8 **Diocesan Hispanic Heritage Celebration.** The celebration will take place at 11:30 a.m. in St. Paul's Parish, New Bern. Reminder: Hispanic Heritage month takes place from Sept. 15- Oct. 15. The Diocesan Celebration for Hispanic Heritage has been established for the second Saturday in Oct.ober (This is an Eucharistic Celebration with our Bishop. The participation of all parishes is required.

The annual **Catholic Campaign for Human Development Awards** dinner will be held at St. Michael the Archangel in Cary Oct. 19 at 6:30 p.m. Local CCHD grants will be awarded at this time, as well as the John J. Carey Award, given annually by Catholic Social Ministries for an outstanding contribution to social ministries n the diocese. The dinner is open to all. If you plan to attend, notify the Office of Peace and Justice at Jurski@raldioc.org or call 919.821.9751 by Oct.12.

Back to Earth, a diocesan wide **camp-out for youth** in grades 9-12, will be held Oct. 8-9. Included are an outdoor liturgy, games, dance, movie, a keynote speaker, and camping fun with youth. Justice and service are usual themes of this event. Cost: $45 youth/adult. Location: Short Journey Center, Smithfield. For more information call 919.821.9770 or mail hagarty@raldioc.org.

The annual **Emmaus Conference,** sponsored by the Division of Evangelization and Catechesis, is intended for parish catechetical leaders, catechists, youth ministers, priests, liturgical ministers, young adults, school teachers, anyone and everyone involved in passing on the faith, seeking spiritual renewal and companionship. This year's theme is Baptism: Life in Christ. Cost: Single day $65; full conference $90. Oct. 14-15, St. Andrew, Apex.

Encountering and Sharing the Word of God in Small Groups, a five-session course for lay people, will be in English and Spanish and will be held on Saturday mornings, beginning Oct. 15, from 9 a.m. to 12 noon. Registration begins at 8:30 a,m. Besides receiving scriptural input, participants will be able to share their own insights in a non-threatening environment. The sessions will conclude with opportunities for those who wish to practice leading small groups in scriptural reflection.

RELM (Raleigh Ecclesial Lay Ministers) will hold their annual October Gathering at the Sleep Inn and Suites, Smithfield, on Oct. Mr. Chris Anderson, executive director of the National Association for Lay Ministry, will explore with the group the newly published national certification standards for lay ecclesial ministers. Cost is $15 for RELM members; $25 for non-members. Check the diocesan web site for more information or contact the Office for Lay Ministry bea.callery@raldioc.org or 919.821.9715.

Rev. Gilberto Cavazos-González, OFM, S.T.D., an assistant professor of spirituality at the Catholic Theological Union in Chicago, will be the guest instructor for **"Emerging Forms of Christian Spirituality"** on Oct. 28-29. This course, offered in the Diocese of Raleigh in conjunction with Loyola University, New Orleans, will be held at the Catholic Center from 9 a.m. to 5:30 p.m. each day. For more information or registration materials, contact Bea Callery in the Office for Lay Ministry at 919.821.9715 or bea.callery@raldioc.org.

Catholic novelist Mary Gordon will discuss her work and her understanding of Catholic culture in America on Oct. 27, 5-7p.m., at the Bryan Center, Duke University. Free to the public.

Life Issues: Who Speaks for Me? This session, on Oct. 29, 9:30 a.m. – 1 p.m. in the Lewis Room at St. Raphael the Archangel, Raleigh, will deal with the issues facing me as I live and eventually face death. Who speaks for me? How do I prepare? What are the legal and moral issues? What does the church say about suffering and death? Registration deadline Oct. 24. Register at register@raldioc.org or contact Sister Joan Jurski, 919.821.9751 or jurski@raldioc.org.

North Carolina A & T College Day, Oct. 29. Youth, grades 8-12, are invited to come to the North Carolina A & T College Day to find out more information about the school and to attend the NC A &T football game. Cost is $20 for meals and entry into the game. For more information, call 919.821.9770 or mail hagarty@raldioc.org.

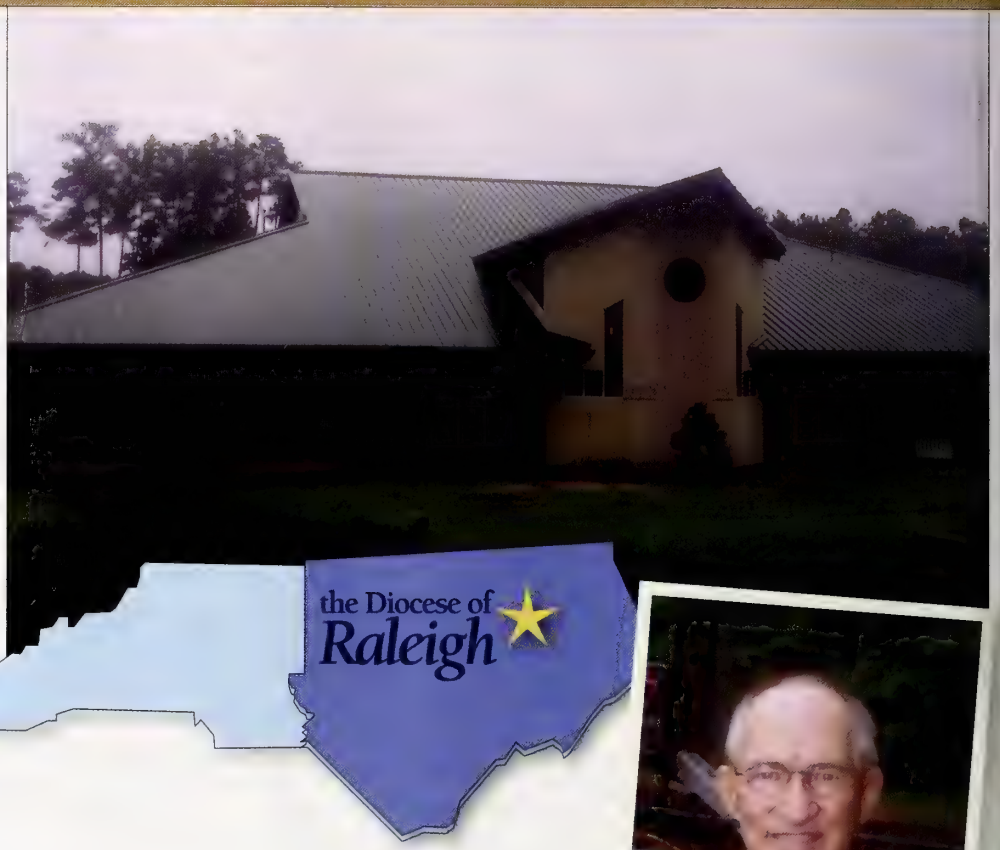
The annual **LARC** (Lutheran-Anglican-Roman Catholic) will be held Nov. 2, 2 p.m. and Nov. 3, 12 p.m. at the Trinity Episcopal Conference Center, Salter Path. It is titled "The Ecumenism of the Possible: Dialogue in a Time of Transition." The presenter is the Rt. Rev. Christopher Epting, presiding bishop's deputy for ecumenical and interfaith relations for the Episcopal Church in the U.S. Contact Fr. David McBriar, daviddurham1@cs.com, for information or reservations. $75 includes meals, double occupancy room and program. $90 for single occupancy. Retired priests and seminarians may request a concession.

Project Rachel Retreat for Healing After Abortion will be held Oct. 21-23. The retreat, for both women and men, will combine discussions, spiritual exercises, the sacrament of reconciliation, a Memorial Service and a Mass of the Resurrection. Participation is strictly confidential. For more information, contact Project Rachel at 919.852.1021 or email projectrachel@nc.rr.com. The cost is $95 for lodging, meals and all retreat materials. Financial assistance is available. Registration deadline is Oct.10.

daring to dream big

St. Catherine of Siena, Wake Forest

parish profile



On a first visit to St. Catherine of Siena Church in Wake Forest, you can't help but be impressed by the grounds. The current church building occupies just a corner of 42 wooded acres in a residential area. Walking paths wind through the woods; an old log cabin sits in a clearing. But the faith community of St. Catherine has an ambitious vision for their land: a 1,400-seat sanctuary, parish hall and office building, a wellness center, a columbarium, a gymnasium, new school buildings, tennis courts, softball and soccer fields with a concession stand, a 500-seat outdoor amphitheater for concerts, plays and Masses, and meditation walkways.

Pastor Father Bob Kus likens the vision to the way cathedrals functioned in the Middle Ages: "They were more than churches. They were cultural centers for the community." And Fr. Bob has no doubt that the vision can become a reality. In five years, he has seen St. Catherine grow from 800 to 1,900 families. He characterizes this growth as "our biggest challenge and our biggest blessing. We have over 6,300 registered parishioners who come from over 45 nations of the world," Kus says. "And we're very young. Forty percent of our parishioners are under 18; only 5 percent are 60 or over. The typical adult parishioner is a young suburban professional busy building a career and raising children. The parish school and Early Childhood Center have 250 students this fall; the Faith Formation ministry has 1,100."

With so much energy and talent, and a commitment to stewardship, St. Catherine feels free to dream big. "Our plans involve parishioners coming together and literally building our new church and other structures," Kus says. In October, the parish will be highlighted at the International Stewardship Conference in San Francisco.

One of the great gifts to the parish, Fr. Bob says, has been its Hispanic community. About 15 percent of the parish is Hispanic, mostly Mexican, and mostly registered. "We once held the common belief that Hispanics were not used to signing up in parishes and would not adopt the American custom," Fr. Bob explains, "but we made it a priority to register them, and today more than two-thirds of the families are registered. We treasure them as our brothers and sisters. They add a rich, colorful tradition to parish life." The St. Catherine registration effort was featured nationally in *CHURCH Magazine*.

An important focus at St. Catherine is mission. In addition to two daughter parishes (St. Eugene in Wendell and Our Lady of the Rosary in Louisburg), St. Catherine has two sister parishes in San Pedro Sula, Honduras, and Offude in the Diocese of Arua, Uganda, to which it sends missionaries. The parish also sends missionaries to Virginia, Tennessee and to home missions in North Carolina. The parish was featured in the April 2005 issue of *Maryknoll Magazine*.

Wandering the grounds at St. Catherine can be a peaceful, meditative experience, but don't be lulled. This is a place where big things are happening.

Discover how heavenly life on earth can be.



At Belle Meade Retirement Resort, residents gather daily to share meals, stories and experiences. With a full-time Catholic Chaplain and a LifeCare contract through the renowned St. Joseph of the Pines Health System, Belle Meade provides residents physical, emotional and spiritual care. Call one of our Senior Living Consultants for a free lunch and tour.

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Small in Number, Big in Heart – Mother of Mercy, Washington, has an impact on the community that transcends denomination.

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spiritual fitness

Being peeled to be healed – uncovering layers of your soul.

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Wilmington church to become Raleigh's first shrine.

In God's Hands

A Catholic surgeon reflects on faith and healing

wounded healers

from the editor

I remember an office party. It was years ago, probably on the occasion of a co-worker's birthday. At some point one of us posed the kind of "ice breaker" question one might expect in a group of editors: "If you could be a particular character in history or literature, who would you be?" My then-boss chose Napoleon! Another staff member, though, after some thought, chose Sydney Carton.

Sydney Carton, for those who don't remember, is a dissolute attorney in Charles Dickens' *A Tale of Two Cities*. In Paris at the beginning of the French Revolution, he is deeply in love with the young Lucie Manette. She, unfortunately for Carton, for whom she develops a friendly affection, falls in love with and marries Charles Darnay, a young man who turns out to have ties to the French aristocracy. When Darnay is captured by revolutionaries and sentenced to the guillotine, the romantic coast would seem to be clear for Carton. Instead he tricks his way into the Bastille, drugs Darnay, arranges an escape to England for Charles and Lucy, and uses his resemblance to the prisoner to take Darnay's place on the scaffold. Carton's words just before his execution may be more famous than anything else about the novel: "It is a far, far better thing that I do, than I have ever done. It is a far, far better rest that I go to, than I have ever known."

Sydney Carton is one of those characters in literature you might call a wounded healer. An alcoholic, something of a misanthrope, Carton heals himself by loving and by healing another. And he reminds us, in a time when the need for healing on a global scale is so much in our minds and hearts – healing from Hurricane Katrina, in the Middle East, from poverty and racism everywhere – of three basic facts about healing of any kind, global or personal: 1. We all need it. 2. We can all practice it. 3. Often, we heal ourselves by healing others.

How many people have given more to help others than they can really "afford?" In the wake of Katrina, they have opened their wallets and their homes. In Iraq and Afghanistan, they have given their lives. How many have abandoned pride or justifiable anger to forgive someone who has wronged them? The only explanation for the sacrifices people make every day, for strangers as well as loved ones, is that, at some level, we human beings understand how something that's missing in our lives can be supplied by giving what's missing in the life of another. We've recently heard about the post-storm wave of theft in New Orleans that "it's human nature." I'd submit that it's human weakness. So much other evidence indicates that, in fact, we are hard-wired for compassion. That we are sensitive to those moments we realize (to paraphrase the Irish poet) that we are blessed and can bless.

As Christians, of course, we worship a God who is himself a wounded healer.

In this issue we'll talk with a Raleigh surgeon about the role of faith in physical healing. An Army chaplain writes from Fayetteville about his work with soldiers who return from war with invisible, but nevertheless life-threatening wounds. As you read these and other stories, I hope you'll be inspired to reflect on the mystery of healing, a mystery in which we all participate.

Thank you for your letters. I'm eager to hear from you at 715 Nazareth St., Raleigh, NC 27606 or reece@raldioc.org.

– Richard Reece is the editor of NC Catholics

As you read these and other stories, I hope you'll be inspired to reflect on the mystery of healing, a mystery in which we all participate.



Mike Hutzler



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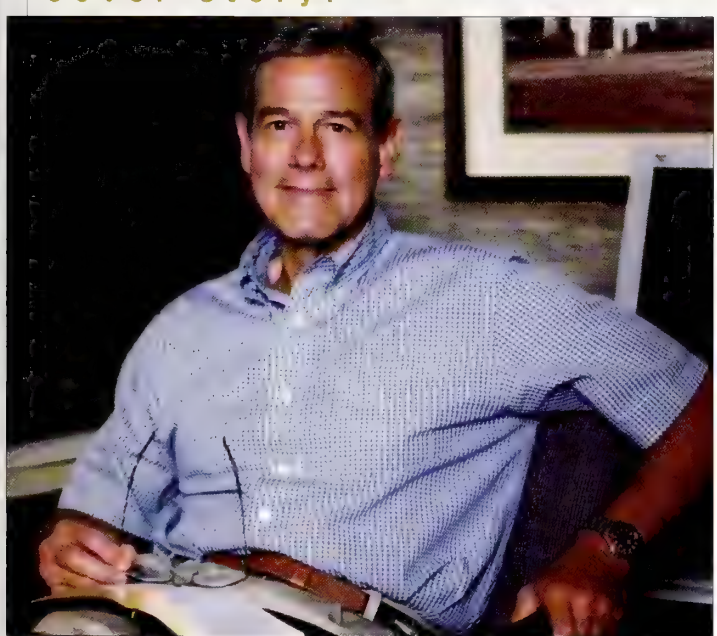
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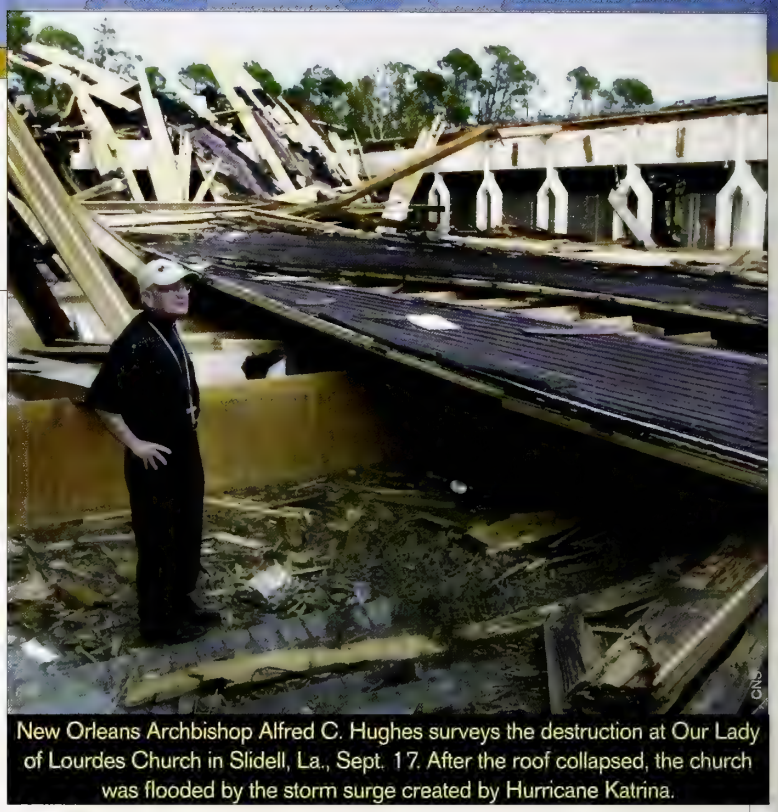
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Parishes, schools reach out to hurricane victims



New Orleans Archbishop Alfred C. Hughes surveys the destruction at Our Lady of Lourdes Church in Slidell, La., Sept. 17. After the roof collapsed, the church was flooded by the storm surge created by Hurricane Katrina.

The Diocese of Raleigh, through the Office of Catholic Social Ministries, has been working closely with national Catholic organizations in responding to the devastation caused by Hurricane Katrina. As this issue of NCC went to press, 77 of 93 parishes in the diocese had collected $872,531 for assistance. Donations are being sent to Catholic Charities USA, which is providing emergency assistance to the affected dioceses along the Gulf Coast.

Catholic schools in the diocese are opening their doors at no charge to any student from the impacted area. At this time, at least 19 students are enrolled, with seven of them at Cardinal Gibbons High School in Raleigh. More are expected to enroll. Schools throughout the diocese collected money and supplies for the victims. A "Child to Child" initiative, in which each student was asked to contribute at least $1 to help schools in the affected areas, had raised $3,392 as of this writing. All money from this effort will be forwarded to the National Catholic Education Association, which will distribute it to the schools as they begin to rebuild.

The diocesan Web site has provided periodic updates in both written form as well as in the "Diocesan Update" Webcast. Kathleen Walsh, diocesan director of Catholic Social Ministries, has been in touch with pastors and pastoral administrators regarding assistance issues.

Bishop Gossman honored for ecumenical effort

On Sept. 23, in a ceremony at Belmont Abbey, Bishop F. Joseph Gossman received the Ecumenical Institute's Cuthbert E. Allen Award, given annually to an individual who best exemplifies, by word and action, the advancement of the ecumenical effort. Fr. David McBriar, O.F.M., Ecumenical officer of the Diocese of Raleigh, and a member of the board of directors of the institute, presented the award, citing the bishop's contributions to dialog between Catholics and Anglicans, Lutherans, Baptists and Methodists throughout North Carolina, as well as his decision in 1977 to bring the Diocese of Raleigh into the North Carolina Council of Churches. More than 120 persons attended the award dinner, which followed Vespers at the Abbey. Professor Geoffrey Wainwright of Duke Divinity School delivered a lecture on "The Second Vatican Council – 40 Years Later."

Bishop Gossman expressed his gratitude for the award and acknowledged how important ecumenism has been for him throughout his 30 years as bishop of Raleigh. "The ecumenical effort to bring us together as sisters and brothers is the work of the Holy Spirit," he said. "So let's continue to pray that we indeed heed the promptings of the Spirit and find ways of coming closer together as God's holy people."

santo del mes

Bendito Eugenio Bossilkov, Obispo

Su fiesta se celebra el 11 de noviembre
Nació el 16 de noviembre de 1900
Murió en 1952

Lo que lo destacó: En un momento y lugar en el que ser Católico no era ni aún legal, Eugenio Bossilkov era conocido por ser predicador de la fe. Fue un pastor reconceido en Bulgaria y fue designado Obispo de Nicópolis en el año 1947. En 1952, el Obispo Bossilkov fue arrestado por ser un elemento subversivo Católico, fue declarado culpable y ejecutado.

Por qué es santo: Bulgaria fue invadida por la Unión Soviética luego de la retirada de las tropas alemanas en la segunda guerra mundial. Los soviéticos comenzaron una serie de persecuciones religiosas con la finalidad de acabar con todo lo que pudiera oponerse al poder del nuevo régimen Comunista. Después de la expulsión del Delegado Apostólico y la aprobación de leyes para confiscar todas las propiedades de la Iglesia, el Obispo Bossilkov predicó misiones dinámicas en preparación para la persecución él sabia que era inminente.

Lo arrestaron cuando estaba de vacaciones en Sofía, junto con otros 40 sacerdotes, religiosos y laicos Católicos. Lo acusaron de ser el jefe de una organización Católica subversiva de espionaje. La sentencia oficial condenó a Bossilkov a muerte por fusilamiento y a que todas sus pertenencias fueran confiscadas. Declaraba que Bossilkov "convocó un concilio diocesano en el cual se decidió combatir el comunismo por medio de conferencias religiosas a llevarse a cabo en Bulgaria, actividades que fueron designadas como 'una misión'. No es posible apelar esta sentencia."

Su mejor cita: Poco antes de ser ejecutado en la prisión de Sofía, el 11 de noviembre, él dijo: "No se preocupen por mí; Dios me concedió su gracia y yo voy a permanecerles fiel a Cristo y a la Iglesia."

Forma en la que murió: Después de ser ejecutado el cuerpo de Bossilkov fue tirado en una fosa común para criminales; no se conoce ni el lugar preciso en el que fue enterrado ni el paradero de su cuerpo. Los rumores de su muerte llegaron a Roma, pero su muerte no fue confirmada sino hasta el año 1975, cuando el Jefe del Estado Búlgaro, en respuesta a una pregunta directa del Papa Pablo VI, dijo: "el Obispo Bossilkov murió en la cárcel hace ya 23 años."

Oración: *San Eugenio, tú le fuiste fiel a Cristo y a la Iglesia hasta la muerte. Te pedimos que ruegues por nosotros para que nosotros también podamos defender lo que verdaderamente creemos, cueste lo que cueste. Amén.*

Blessed Eugene Bossilkov

arrested as a Catholic subversive

saint of the month



Blessed Eugene Bossilkov, Bishop
Feast: Nov. 11
Born: Nov. 16, 1900
Died: 1952

Claim to fame: In a time and place when being Catholic wasn't even legal, Eugene Bossilkov was renowned as a preacher for the faith. He was a popular pastor in Bulgaria and was ordained bishop of Nicopolis in 1947. In 1952, Bishop Bossilkov was arrested as a Catholic subversive, found guilty and executed.

Why he is a saint: Bulgaria had been invaded by the Soviet Union after the retreat of German troops in World War II. The Soviets began a round of religious persecutions aimed at wiping out anything that might oppose the power of the new Communist regime. After the apostolic delegate to Bulgaria was expelled, and laws were passed confiscating all church property, Bishop Bossilkov preached dynamic missions to prepare for the persecution he knew was imminent.

He was arrested while on vacation in Sofia, along with 40 other priests, religious and Catholic lay people. The charge was being the chief of a Catholic subversive spy organization. The official sentence condemned Bossilkov to death by firing squad, and ordered all his goods confiscated. The sentencing document said Bossilkov "convoked a diocesan council in which it was decided to combat Communism through religious conferences, held in Bulgaria, activities called 'a mission'. No appeal of his sentence is possible."

Best quote: Just before his execution in the prison at Sofia on Nov. 11, he said, "Don't worry about me; I have been given God's grace, and I am going to remain faithful to Christ and to the church."

How he died: After execution, Bossilkov's body was thrown in a common grave for criminals; the precise location of his burial place and his body are unknown. Rumors of his death reached Rome, but his death was not verified until 1975, when the Bulgarian chief of state, in reply to a direct question from Pope Paul, said, "Bishop Bossilkov died in prison 23 years ago."

Prayer: *St. Eugene, you were faithful to Christ and to the church even to the point of death. We ask you to pray for us that we too may stand up for what we truly believe, regardless of the cost. Amen.*

– Elizabeth Solsburg

since you asked...
this month with Fr. John Forbes



Has the sacrament of anointing of the sick changed from the 'extreme unction' I remember when I was growing up? How is it different?

Yes, there has been a shift in emphasis. The sacrament of anointing of the sick under its former title of "extreme unction" evokes images of bedside death vigils and the priest rushing to the scene of an automobile accident to anoint the critically injured. I sometimes wonder whether we scared people to death when they realized that a priest had been called to anoint the person. This image of anointing the dying was very widespread. When I was newly ordained, I received a call to the emergency room for someone who was critically ill. When I arrived at the room and asked if the patient was Catholic, the answer was no. I asked if any of the family or those gathered around the sick person were Catholic. Again I was told "no." Perplexed, I told them that I would be happy to pray with them, but asked why they had called a Catholic priest. I was told that whenever someone was dying on TV the priest was called. Ah, the power of television!

▶▶ Remember, the faithful should ask for the sacrament of anointing. At one time, hospitals had lists of patients by denomination, so that it was possible for the priest to know who was being treated in the hospital. With the new privacy regulations, hospitals no longer allow access to this information. It is vitally important that someone notify the priest that a person wishes to receive Communion or the sacrament of anointing.

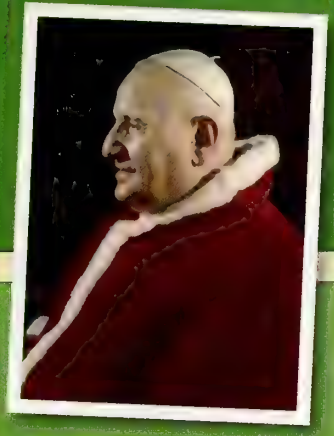
Actually the sacrament of the dying is viaticum, the reception of Holy Communion by one who is dying. The General Introduction to the *Pastoral Care of the Sick* tells us, "All baptized Christians who are able to receive Communion are bound to viaticum by reason of the precept to receive Communion when in danger of death from any cause." With modern medicine, many times the dying person cannot receive communion. In this case, the sacrament of anointing should be administered.

There is a great concern that the anointing of the sick should be readily available and that it should not be delayed. Those of the faithful whose health is seriously impaired by sickness or old age should receive this sacrament. The faithful should ask for this sacrament as soon it is needed, and not wait until death is close. The sacrament of anointing is meant to be a strengthening and healing rather than getting people ready to "slide into heaven."

Sometimes it is difficult to get the sick person to agree to receive the sacrament. When I was the on-call Catholic chaplain at the Duke Medical Center, I received a call at 2:30 a.m. that a patient needed to be anointed. As I was walking down one of those immensely long corridors at Duke, I saw a woman and two younger people with her. I assumed this was the family. As we got closer, the woman said, "He really doesn't want to see you. He doesn't think he is dying, but the doctors say things are not looking good." (It's 3 a.m., and he doesn't want to see me?) I explained to them that I wasn't there just to prepare him for dying, but to pray for his healing. The children

this month in history
November of what year?

history



▶▶ Angelo Roncalli, who became Pope John XXIII, and who "opened the windows" of the church when he called the Second Vatican Council, was born in Bergamo, Italy, on **NOV. 25, WHAT YEAR?**

▶▶ Well, that's one way to stop Spam. Workers at the George A. Hormel and Company packing plant in Austin, Minn., held the first ever sit-down strike in American labor history on **Nov. 13, WHAT YEAR?**

▶▶ Followers of the Ayatollah Ruhollah Khomeini stormed the U.S. Embassy in Tehran and took more than 50 people hostage on **NOV. 4, WHAT YEAR?** The hostages spent 444 days in captivity before their release, the day after Ronald Reagan's inauguration.

▶▶ Twenty-one-year-old adventurer and sea captain Nathaniel Palmer became the first American to see the continent of Antarctica on **NOV. 18, WHAT YEAR?** The southern part of the Antarctic mainland is still known as Palmer Land in his honor.

(1821, 1921, 1521, 1821)

where do you feel the world is most in need of healing?

parish poll

▶▶ We asked seventh and eighth grade students from Annunciation School in Havelock, **Where do you feel the world is most in need of healing?**



Kate Merrell, Grade 8
"In the Middle East people have been hurt by their governments. We have begun to help and heal them, but it's only the beginning of something that will take years."



Knute Bysheim, Grade 8
"I think it is in need of healing in all the states that got hit by Hurricane Katrina, especially for the people who lost their homes and loved ones."



Brooke Ramos, Grade 7
"The people in Louisiana need help, but everyday people too. We all barely make it by with our bills, and we're not on TV. But we can help others. Care!"

went back, and he agreed to see me. We celebrated the sacrament of anointing and reception of viaticum with the whole family present. Even though he was only in his early 50s, he died later that same morning. I felt blessed to have been able to administer the sacrament, but I wished that I had had an opportunity to pray with him sooner.

Remember, the faithful should **ask** for the sacrament of anointing. At one time, hospitals had lists of patients by denomination, so that it was possible for the priest to know who was being treated in the hospital. With the new privacy regulations, hospitals no longer allow access to this information. It is vitally important that someone notify the priest that a person wishes to receive Communion or the sacrament of anointing. Last year a letter to the editor in our local newspaper took the priest to task for not visiting someone in the hospital. The priest (guess who?) had never been told that this inactive Catholic was in the hospital.

The sacrament of anointing is a repeatable sacrament. When the person recovers from one illness or surgery and has another, the person may receive the sacrament again. The sacrament may also be administered again during the same illness if the person's condition becomes more serious.

Another misunderstanding that results because this sacrament is so closely connected with death is that some people want to anoint the body, even if the person has died. The priest, however, is instructed, "When a priest has been called to attend those who are already dead, he should not administer the sacrament of anointing. Instead, he should pray for them, asking that God forgive their sins and graciously receive them into the kingdom."

Celebrating the sacrament of anointing of the sick is one of the great privileges of priesthood. It is usually a time of great vulnerability and openness to God's grace. I pray that all the faithful will have an opportunity to celebrate this great sacrament of healing.

– Father John Forbes is Pastor of St. Stephen, the First Martyr Parish in Sanford.

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ung-Lac, Priest and his companions, Martyrs Nov. 24 | Thanksgiving Day (US) Nov. 24 | St. Catherine of Alexandria, Virgin and Martyr Nov. 25 | St. Andrew, Apostle Nov. 30

Marriage – our vocation

theology 101



Cara and Justin McDonough.

When my fiancé, Justin, and I got engaged we didn't call up our family and friends, and exclaim joyfully, "We are going to fulfill our personal vocation to get married!"

Instead there were the standard interchanges over the phone. We said we were "so happy." And our loved ones replied that we were "meant to be."

People don't normally talk about a vocation, or calling, to get married. They ask questions like, "When's he going to put a ring on your finger?" or "Do you think this one might be the one?" But the reason I wanted to marry Justin was really quite simple.

Just like most people can't fathom the incredible sacrifices made by priests, others can't fathom the incredible sacrifices made by those who get married.

I knew that marrying him would make me a better person, ready to take on life's other, innumerable challenges.

I know. It sounds too easy.

Justin and I understand fully that there will be hard times on this lifetime adventure. When we were engaged, people asked if I was nervous. Some even argued against the institution of marriage altogether. I wasn't nervous at all, but that was difficult to put into words without sounding trite.

"I just know," lacked substance. "I want to spend the rest of my life with this person," was obvious.

Surprisingly, exploring the nature of marriage through the Catholic Church made a lot more practical sense than I thought it would.

I was expecting strict rules and prayers when we attended a marriage preparation seminar at the Newman Center in Chapel Hill, one of many nervous couples sitting side by side, unsure what weighty issues would be discussed during the three-hour session. But instead the priest pointed out a rather simple comparison between his life and ours.

Becoming a priest, he said, was his vocation in life. Marriage, he explained, was certainly not. He said he wasn't meant for the fights, the children or the reality of sharing his life so completely with another person.

How does God call us?

In the prayer after Communion in the Mass for Priestly Vocations, we pray, "Lord, bring to maturity the seeds you have planted in your church." Yes, it is the Lord himself who plants the seeds of church vocations into the hearts of many, whether it be a call to priesthood; diaconate; lay ecclesial ministry; or consecrated life, as a sister, brother/priest or consecrated virgin. But it is a seed that is always an invitation to dialogue.

Pope John Paul has given the church a profound understanding of personalism. God relates to us as persons, and we relate to God in the same way. And what happens between persons is dialogue. This is also true when God calls us.

Pope John Paul II wrote, "Nobody can use a person as a means toward an end, no human being, nor yet God the Creator. On the part of God, indeed, it is totally out of the question, since, by giving men an intelligent and free nature, he has thereby ordained that each man alone will decide for himself the ends of his activity, and not be a blind tool of someone else's ends." (Pope John Paul II, *Love and Responsibility*, p. 27)

"Drawn or driven" is a phrase that may capture this notion of dialogue, as opposed to "coercion." It is not unlike what men and women feel when they genuinely fall in love. They feel drawn to be with the other person more and more.

"Driven" connotes a compulsion, a lack of freedom. Again, Pope John Paul has given us the teaching called "the freedom of the gift." A gift is not a gift unless it is given in total freedom. Between persons, there must be this "freedom of the gift."

The church from its beginning has held before us the call of Mary. Through Gabriel, God called her, "Behold you shall conceive in your womb, and he who is to be born of you will be called Son of God."

In dialogue with her Lord, Mary responded, "How can this be since I have had no relations with a man?"

" The Holy Spirit will come upon you, and the power of the Most High will overshadow you."

And Mary responded, "Behold the handmaid of the Lord. Be it done unto me according to your word." – Fr. Matt Fedewa

bible quiz
women in the New Testament

bible quiz

1) Lydia
2) Phoebe
3) Johanna
4) Lois



a) An official teacher and missionary commended by Paul.

b) A Gentile who was baptized after hearing Paul speak. The church at Philippi was established and maintained through her influence, support and leadership.

c) The grandmother of Timothy who lived at Lystra.

d) The wife of Chuza, Herod's steward.

answers: 1-b, 2-a, 3-d, 4-c

a closer look at
lay ecclesial ministry

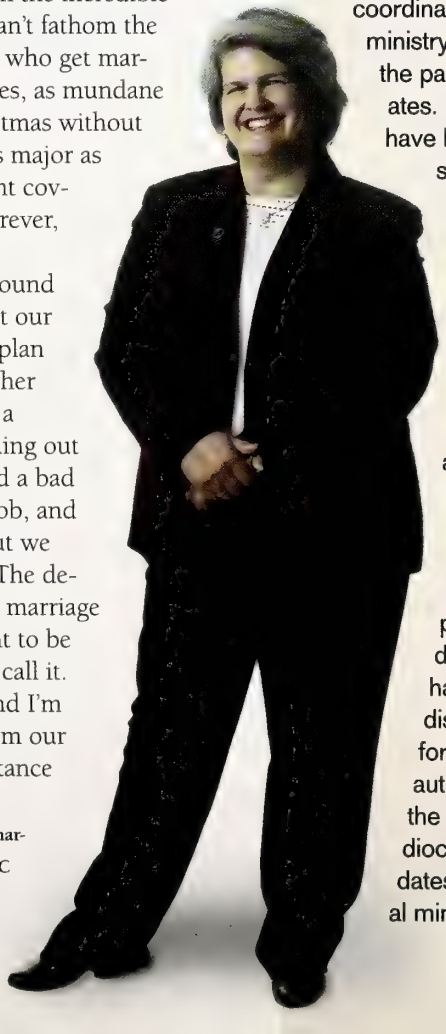
Through our baptism, we enter into the priesthood of all believers. We are called to serve the entire people of God. For some of us, that service is expressed through sacramental ministry as a priest or deacon, through vowed community life as a religious, or through service to our family as a married couple. But for some people, single or married, there is an additional call – a call to serve the church in a specific, commissioned ministry.

Most of you have encountered these people in your parish. They are the directors of religious education, the coordinators of youth ministry, the liturgists, the pastoral associates. Many of them have been commissioned by the bishop in a ceremony at the cathedral, sent forth to serve their parishes in a variety of roles.

These people are more than volunteers who have become church employees; they are people whose desire to serve has resulted in discernment, formation and then authorization by the church. In many dioceses, candidates for lay ecclesial ministry engage in an adapted version of the four pillars of priestly formation – human, spiritual, intellectual and pastoral. Many of our lay ecclesial ministers have obtained master's degrees in their fields, have discerned with spiritual directors and have answered the church's call for more workers in the field of the Lord.

These people are more than volunteers who have become church employees; they are people whose desire to serve has resulted in discernment, formation and then authorization by the church.

In November, the United States Conference of Catholic Bishops will address the topic of lay ecclesial ministry in their document, *Co-workers in the Vineyard: a Resource for Guiding Development of Lay Ecclesial Ministers.* With the bishops, the priests, the religious and the deacons of the church, lay ecclesial ministers have stood before God and said, "Here I am, Lord. Send me." – Elizabeth Solsburg



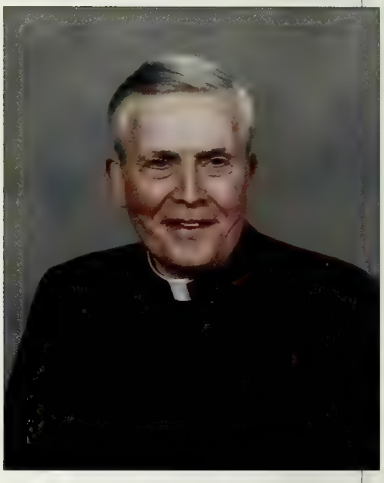
Just like most people can't fathom the incredible sacrifices made by priests, others can't fathom the incredible sacrifices made by those who get married. For me, making those sacrifices, as mundane as realizing I'd have to spend Christmas without my family from time to time and as major as realizing I was entering a permanent covenant that would change my life forever, was an easy choice.

Justin and I don't generally sit around and speak in grandiose terms about our life together. We make dinner. We plan a night out, only to realize we'd rather stay in and watch a movie, or plan a quiet night in, only to end up heading out to meet friends. Sometimes he's had a bad day, or I'm stressed out about my job, and sometimes we get in arguments, but we also make one another feel better. The details are all part of the larger view - marriage as our vocation, or our being meant to be together, or whatever you'd like to call it.

We've chosen this route in life and I'm certain the strength we'll derive from our relationship will confirm its importance more than any words ever could.

– Cara McDonough. Cara and Justin were married in October. They attend church at the UNC Newman Center, Chapel Hill.

The greatest healer



"Lord, the one you love is sick" (Jn 11:4)

It is believed that the oldest icon we have of Jesus depicts him as the Divine Physician. This would seem to be appropriate, for if we examine the Gospels from both a historical and literary point of view, we see there a man of care. His care makes him hyper-attentive to what people say and do. It fuels a relentless passion to heal and to share compassionately the blessings of creation. This overflow of care into the desire to heal suffuses the portrait of Jesus. He seeks out the sick, the hungry, those left without a shepherd, the grieving, the possessed, the outcast. Once the people hear of him, they seek him. We are left, however, with the feeling that he was waiting for them all along, seeking them even as they were looking for him. I would suggest that the virtue which comes closest to the love of Jesus, that enriches us as people and as well as those to whom we reach out, is compassion.

Not pity. Pity looks down from a superior position. We must learn the compassion of Jesus, that which made him uncommonly unhappy when he was looking into the eyes of a suffering man, woman or child. Not a weak, embarrassed sympathy, but a "fellowship of feeling." We must literally learn to suffer with another even as he did. Compassion is to share in another's brokenness and confusion, their fear and anguish. It also challenges us to cry out against systems that make others invisible, that condemn them to be wheeled into hospitals and emergency wards because they have been rejected by society, those whose bones and blood, hearts and hopes seem beyond repairing.

To be an apostle is to be one who is sent on a mission. The church is a corporate apostle. It is of the church's essence to be God's living outreach to the world, foreshadowed when Jesus sent his disciples out two by two to begin to heal a broken world.

To be an apostle is to be one who is sent on a mission. The church is a corporate apostle. It is of the church's essence to be God's living outreach to the world, foreshadowed when Jesus sent his disciples out two by two to begin to heal a broken world. I suspect by our compassionate health care, peace and justice and social service apostolate we reveal, more than anywhere else, to a world skeptical of religion the unconditional love of the Father of Jesus. For what the church is about is the human person, a person of incredible oneness, made in the image and likeness of God, a person in process – in process of redemption. In the Catholic vision, when Christian hope is threatened by fear; when the one suffering can feel as forsaken as Jesus did on his cross; when life or death stands at a bedside or a child is begging to be treated as a person, not a name tag, we, the apostles of Jesus Christ, are privileged to touch, to comfort, to sustain, to aid that human person at a critical moment when they are working out their salvation.

In 1971, the late Philip Scharper wrote these words about this vision. "You affirm the value of human life in a century which has seen more people die of hunger than have perished on battlefields or in its blasted burned-out cities. You proclaim the value of human life in a developing world culture which threatens man with dehumanization. Because of what you are and what you do, you are concerned not merely with 'spiritual values,' but you are concerned with the quest to discover, preserve, and expand authentic human values. Because you share the ancient Christian tradition rooted in the faith of the Church and its founder Jesus Christ, that man is indeed a sacred being." In the wake of Katrina, his words bear repeating.

–Most Reverend F. Joseph Gossman is bishop of Raleigh

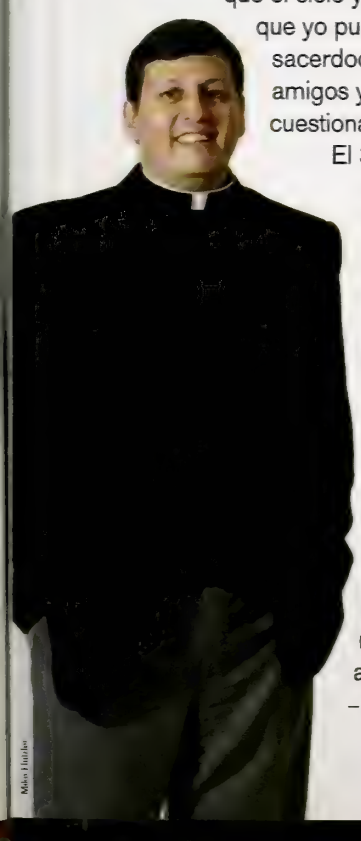
Veinte años de sacerdocio

Celebrar un aniversario le permite a uno ver el pasado con gratitud, contemplar en los recuerdos a muchas personas que han tocado nuestra vida y descubrir con ojos de fe, cómo Dios ha guiado nuestra vida en medio de tan diversas situaciones.

El ministerio sacerdotal no sólo es un privilegio, el cual considero que debo cuidar y vivir con gran responsabilidad, también es un don que exige una gran espiritualidad para reconocerlo cada dia en este regalo que llamamos vocación, es una práctica constante que exige siempre del amor y que lo llamamos pastoral y es la obra de Dios que siempre cuenta con mi pobre humanidad y mi esfuerzo intelectual para responder de la mejor manera posible, construyendo su Iglesia, proclamando su Reino y viviendo su presencia en cada Eucaristia.

Por esto, me uno a las celebraciones de nuestro Obispo, que celebra en este año cincuenta años de sacerdocio, a los Sacerdotes que celebran veinticinco años de ordenados, a los que celebran menos o más años. Lo importante es valorar que no importa cuántos años se cumplen, sino cómo se ha vivido el sacerdocio.

Celebrar el aniversario, no es por lo bueno que he sido, por lo que he soportado para cumplir estos años, o porque simplemente ha pasado el tiempo. Yo creo que el cielo y la tierra han trabajado para que yo pueda cumplir veinte años de sacerdocio; la Iglesia, la familia, los amigos y hasta aquellos que siempre cuestionan con sus criticas.



El 3 de diciembre a las 11:00 AM, presidiré en la Catedral una Eucaristia en acción de gracias por todas las personas con las que Dios me ha permitido compartir, celebrar y servir. Por la Iglesia a la que sirvo y por la presencia de Dios que como pastor, Señor y Salvador ha fortalecido mi ministerio sacerdotal. Por otros muchos que nunca se han acercado pero han sido causa de mi oración. Encomiendo esta vida sacerdotal a la Virgen Santisima.

– Padre Fernando Torres

Schools that evangelized

As I get older, I reflect often on the course of my life. One of the great events that influenced my life was my conversion to the Catholic faith when I was an eighth-grader and 13 years of age.

The Hadden family lived across the street from St. Monica School in Raleigh. I was enrolled there in the first grade. Sister Emily of the Scranton Immaculate Heart of Mary Sisters was the teacher. She was a beautiful, gentle person, and an excellent teacher who taught the whole person. The school provided a warm, loving and caring community.

In the sixth grade, Father Carl, O.P., came to St. Monica. He was a complete extrovert. He visited the people in the neighborhood constantly. He organized a band, built ball diamonds and tennis courts on the property for the school and the neighborhood. He reached out to the youth.

I also came under the influence of Sister Marinus in the seventh and eighth grades. She was also a master teacher and former of character. Under the influence of Father Carl and Sister Marinus, I asked my mother if I could become Catholic. I was also influenced by my sister, Mary Alyce, who had already converted.

I started weekly instructions in the seventh grade with Father Clancy, O.P., and was received into the church on Holy Saturday, 1942 . I received my First Communion on May 8, 1942, and was confirmed by Bishop McGuiness on June 13, 1943.

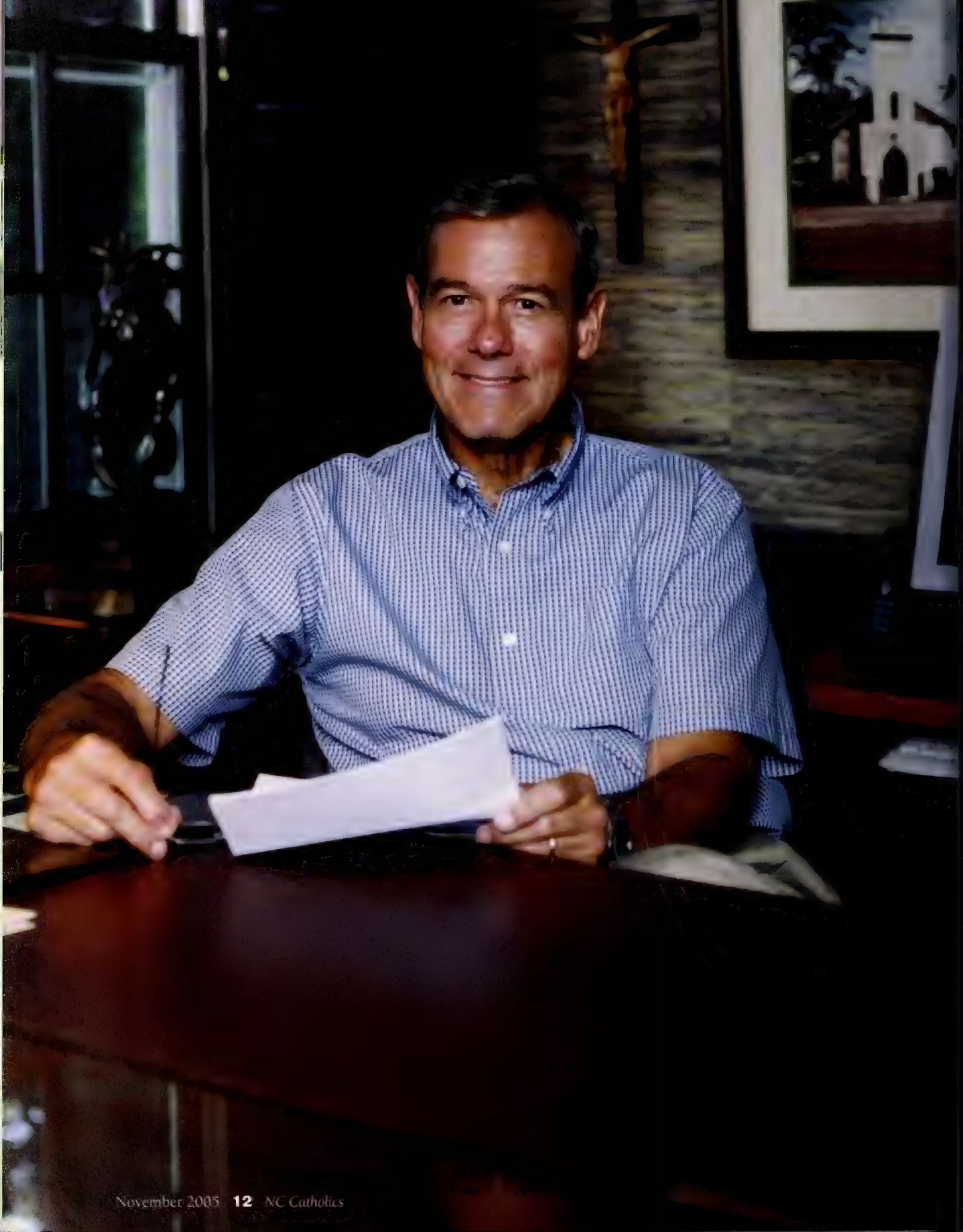
My story typifies the way many African ancestry people joined the Catholic faith. It was through the Catholic schools with their priests and sisters. These converts often were instrumental in their parents' becoming Catholic. They also had their children baptized and reared in the Catholic faith.

This evangelization slowly ground to a halt with the merger of the schools. And with the influx of Catholics from elsewhere into the diocese and its schools, there was no longer room for non-Catholic African ancestry children because Catholics had priority for enrollment. As yet we have found no substitute for this type of evangelization. The church is poorer for this.

The schools built in the black community had as their purpose conversions, while the other Catholic schools had nurturing as their purpose. With the merger of the of schools, nurturing became the focus. The schools now have tuition assistance and other programs to welcome non-Catholics and are to be commended.

African Ancestry Ministry and Evangelization has been focusing on the nurturing and reconciliation of black Catholics who became alienated from the church with the closure of their churches and schools. We are now trying to uncover ways and to motivate people to reach out and present the Catholic Church as a welcoming church home to the African ancestry community. Pray for the success of this endeavor. – Msgr. Thomas P. Hadden





cover story

In God's Hands

A Catholic surgeon reflects on faith and healing

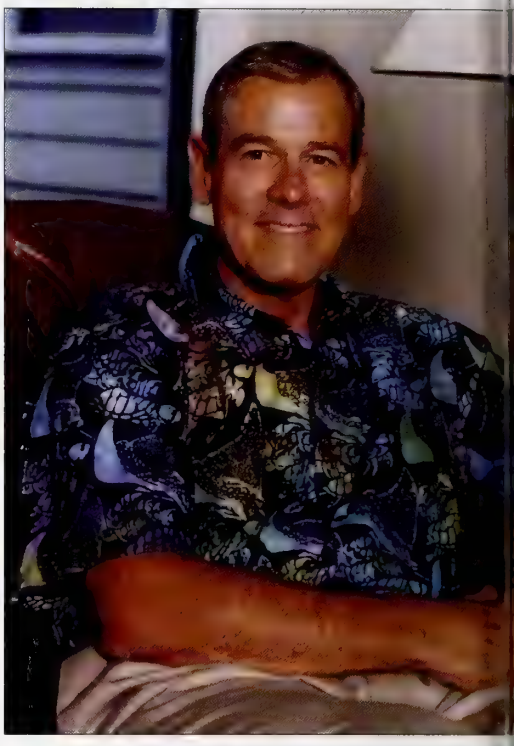
An interview with Jacques Mistrot, M.D., by Dana Lorelle
Pictures by Denmark Photography

Dr. Jacques Mistrot is a retired cardiac surgeon, father of six, and a parishioner at Our Lady of Lourdes in Raleigh. Since retiring, he volunteers with Helping Hands Medical Missions and has been to Haiti, El Salvador, St. Lucia, Guatemala and Nicaragua on medical missions. A pilot, he also volunteers with Angel Flight, which flies needy patients for free to hospitals for treatment. Recently he has spoken at various venues on the ethical issues in stem cell research. In the years he spent as a cardiac surgeon – 25 of those at Wake Medical Center in Raleigh – Dr. Mistrot saw firsthand the effects of faith on healing. ▶

As a doctor, how did your faith factor into your practice?

I think that when people come to a juncture in their lives and face something life-threatening like open-heart surgery, it suddenly makes them feel very vulnerable and dependent. I feel at that point they're very open to discussing their faith, so it became a pretty important part of my pre-operative visit with patients to discuss both the medical part of the situation – the risks involved – and to ask them if they had a faith.

I wanted them to know, if they did have a faith, that I felt very strongly that God was there with me in the operating room and that I depended on Him. Then I asked them if they would like to pray before the operation. I tried to pray with as many patients as I could before surgery.



Why was showing your own faith important in this situation?

It helped the patient realize that their care was not only in my hands but in God's hands. It helped them maybe reassess where they were in their life, in their spiritual life, with God.

I also think it gave them a certain sense of confidence in me that they might not have otherwise had because they knew I had enough faith to offer prayer with them. I appreciated my training and my ability to do the surgery, but I still felt it was always in God's hands no matter how good I was.

How did you approach the patients who didn't have a faith in God?

I always asked patients in the pre-op interview if they practiced a faith or had a belief in a particular God, and I took my key from their response. I never had a patient come out and say, 'Doctor, I don't believe in God and I don't want to discuss this.' I think it's a very vulnerable place in your life and you almost have to be really arrogant and really hardened to not sit there and reflect on who you are, why you are here and where you are going.

Even if they didn't practice a faith they were never antagonistic about it. They would maybe say, 'I don't practice a faith but I'd be happy to have you pray with me.' I can't recall a patient who didn't want to pray.

How did you use your faith when dealing with your patients' families?

A very important part of my practice was dealing with families, particularly with those who had a loved one who was dying or in critical condition. That's another area where faith is so important – being able to be compassionate and talk with families in a loving way about their loved one, to feel their pain, to be able to pray with them.

(At Wake Med), we had a chapel right next to the Intensive Care Unit, and many times I took families there to pray. I can recall many instances where I prayed with families while their loved one was dying and also after they died. That fulfilled me as much as them.

For those patients who approached their surgery with faith, could you see a difference in their physical healing?

I think I could. Sometimes you would go into a room with a patient to talk about the surgery and the patient would say 'Doctor, I'm not going to make it and I know that.' And I would try to encourage them and say 'Now, we don't know that. We're going to do our very best. We're going to put it in God's hands.' And they'd say, 'Yes, I know, doctor, but I don't think I'm going to make it.'

When patients said that to me, I always felt that was a very significant thing because a lot of times those patients didn't make it. And I think it was because something had either revealed to them that this was it, or that they just didn't have a will to live.

I felt like if a person was confident and they had faith and they wanted to get well, that was a very positive thing. I always felt like that was a significant indicator of whether or not they were going to get well.

So faith influences attitude, and attitude in turn influences your body's ability to heal.

Absolutely. The psychological approach to your illness plays an extremely important role in whether you get well or not in a serious situation, and of course the psychological approach is so much influenced by your faith. I think those who didn't have a faith that felt they weren't going to get well almost certainly were going to have problems.

But those who had a strong faith, even though they might not have gotten well, they went into it with a cheerful attitude, fully confident that God was going to do what God was going to do.

Are there any specific stories that really stand out to you where you feel like faith played a major role?

I can tell you about a story that didn't turn out well where faith played a major role. This was a man who came in after a very large heart attack and we ended up operating on him. He was so sick he was on a breathing machine when I first



met him in the Intensive Care Unit. He seemed to get better for a few days and then he started deteriorating.

At that point, I really spent a lot of time with the family talking about it and praying about it. I remember the son – he had grown up and he had a family of his own and had moved away, but he was so close to his father. The patient's family was so loving, it was like I became a part of their family.

They came to my office two or three times after he had died, and we sat and we talked about his life. They presented me with a plaque, a poem he had written. It was about healing and being able to come into a room and offer healing and how sometimes we can't ultimately heal, but that God loves us and that He's there.

It was a family that was always there loving and supporting him, totally faithful to God every step of the way, knowing that God was going to do what was right; that whatever God's plan was, was the right thing. And though this son was so close to his dad and hated so much to lose him, he was just such an example to me of love and trust and support and faith in God.

What else did your years as a doctor teach you about faith and healing?

I don't think we can ever be completely healed physically no matter what our illness is. We always have shortcomings in our abilities to offer complete healing, and that's a shortcoming of humanity, of our understanding of medicine and disease.

So we can't always offer complete physical healing, but we can help psychologically and reaffirm the fact that God is in control, that we're going to offer you everything we can and that you have to put your faith in God. We can try to restore that sense of 'We are the creation and He is the creator.'

Health is a gift from God and is something that we should cherish, but suffering is a gift from God too. We should understand that suffering is there to make us realize the human condition and our dependence on God as well as to help us in our strength and our ability to deal with things in life.

In your experience, are there many doctors who minister to the spiritual side like you did?

I can't speak for all doctors, but I can say that in my own experience I have seen firsthand how much faith means to the confidence that a patient has going into surgery, and how much healing effect it has on a family when they're suffering. I've had families write me letters and thank me because of that, and that to me was probably the most fulfilling part of my practice.

Are medical schools starting to focus more on this aspect of healing?

I sure hope so. As I approach medicine from the consumer side now, I find the ability of the younger physicians to relate to patients in a caring and compassionate way to be something really on the decline. I think that's being recognized now by medical educators, but there's so much scientific material that you have to cram in your head that it's a hard thing to spend much time on. It's something that's terribly lacking – it needs to be addressed.

I think that we really have lost a lot when we lose compassion. Compassion was not part of the Greek approach to medicine, the Hippocratic Oath. Ethics was, and competency was, but compassion wasn't. I think that's something that came from Christ, and that's been part of what the Christian contribution to medicine over the years has been, and I see it waning.

There's been a real trend toward holistic medicine over the last 10 or 20 years and I think one of the reasons is that it offers a sense of compassion that modern medicine really doesn't. You get to know the patient, spend time talking to the patient about the whole approach to healing, not just physical but mental. The doctor or the healer spends more time with the patient and they feel that love, that compassion that is so much a part of healing.

▶▶ Stem Cell Questions...

Dr. Mistrot, regarding stem cell research, what are the main ethical issues that Catholics should be aware of?

Life begins at conception, and all of the scientific information that we have from embryology points to that fact – that you have an egg, and you have a sperm, and that they're two separate entities and when they join together they're no longer a sperm or an egg. They're something entirely different.

At that point it's an organism and it's going to become a human being. At no other point in that whole life is there any basic change. The genetic code is the same scientifically; it's no different when you're a 90-year-old man than it is when you're a fertilized zygote.

This is a human being from the time of fertilization, and science has denied that for so long now that it's becoming a common frame of reference that the embryo is not a human being and that it's OK to experiment with it, particularly if it's going to help somebody that's suffering. But, we as human beings, as creatures and not as the Creator, have no right to make a decision of which human being is better than the other.

Do adult stem cells hold any promise?

Adult stem cells are the only forms of stem cell therapy that have shown benefit. So far there are more than 81 diseases that have been treated successfully with adult stem cells, but there is not one documented case of therapy in a human being with embryonic stem cells that has been successful.

But the fact that embryonic stem cell research may in the future produce benefit trumps the fact that the embryo is a human being, and that's wrong. We need to be spending money on adult stem cell research and we need to be doing the embryonic stem cell research in animals because we have no idea what the benefit will be, or if there even will be one.

Historia de un joven que quiere ser líder
trabajando con los ojos del alma

Hoy conocí un hombre joven (a quien llamaremos Esteban) cuyos ojos perdieron la luz hace tres años. Aun así reconoce su destino con una claridad asombrosa. A la temprana edad de 19 años se prepara para demostrar al mundo como andar el camino y triunfar usando los ojos del alma. Esta es su historia, contada de sus propios labios.



Nací en Oxaka, México y estoy en los EU desde los 8 años. Al llegar aquí me fascinó la idea de que la colegiatura fuera gratis, sin uniformes que en mi país costaban tanto y con útiles baratos. Como trabajador de la agricultura mi padre no podía darme eso en México. Así se vino para EU buscando dinero para que yo siguiera estudiando. Por ser el más chico de cinco hermanos, yo pude estudiar a diferencia de ellos. A los 11 años era el único niño hispano en la escuela. Nunca antes hablé o escribí inglés pero un amigo anglo me ayudó. Al llegar al sexto grado hablaba y escribía inglés y seguía aprendiendo.

El noveno año de High School fue intenso. Acudí a organizaciones y clubes de niños, saqué muy buenas notas, participé en el club de francés, gozaba con las gramáticas de diferentes idiomas, descubrí que me gustaban las lenguas.

Durante el décimo año empecé a tener dolores de cabeza, vómito y otros síntomas. Los doctores pensaron que eran migrañas. Las jaquecas duraron meses. En el verano mis padres me llevaron a la sala de emergencias porque me veían muy mal. Los doctores descubrieron un tumor en mi cerebro. El tumor causó que yo perdiera la vista hasta ser diagnosticado legalmente ciego.

Yo estaba aterrado de que jamás podría regresar a la escuela y estudiar con mis amigos. Retorné a las clases superando la noticia de que el daño en mis ojos era irreversible. Cada tres meses regresaba al hospital para supervisar que no tuviera daño neurológico. Pocos meses después, los médicos hicieron otra cirugía para dar espacio al tumor sin que mi cerebro se dañara más.

Lejos de casa

Mis maestras me apoyaron grabando las clases y yo las escuchaba en casa. Con una máquina que aumentaba el tamaño de las letras yo leía el material que ellos me daban. Había estudiantes que tomaban notas por mí. Todos los exámenes durante el décimo año fueron orales e igual durante el año siguiente.

Decidí cambiarme de escuela para aprender formas de adaptarme a mi nueva vida y pase a una escuela especial para personas con limitaciones de la vista, el Governor Morehead School en Raleigh . Comencé a usar el bastón blanco al cruzar las calles, leer con el sistema braille, usar las computadoras con un programa magnificador que también me permite acceder al Internet. Participé en deportes y en programas de liderazgo llegando a ser el vicepresidente del grupo de líderes del High School. Aprendí cómo hacer discursos, a organizar planes para que los estudiantes de la comunidad donaran dinero a causas buenas.

Esta escuela me encantaba porque me alejaba de mis padres evitándoles la tristeza de presenciar diariamente mi limitación con la vista. Ellos nunca antes habían conocido la experiencia de vivir con una persona de baja visión. Eso hacia que para los tres fuera muy duro estar juntos. Vivía en la escuela durante la semana y solo visitaba a la familia los fines de semana.

Me gradué de la escuela secundaria con el premio que se llama Valedictorian, por obtener las mejores notas. Mis padres estuvieron muy orgullosos y yo me sentí muy contento pues necesitaba ese éxito para aplicar y ser admitido en la universidad. Pase en dos universidades, la Universidad de Charlotte y el Colegio Católico en Belmont. Pero no

podré aprovechar esta oportunidad si no tengo los recursos para pagar la colegiatura. Además necesitaré tecnología especial en las computadoras y que la escuela ofrezca el sistema braille.

No tengo rencor con Dios

Mientras consigo los recursos para financiar mis cuatro años de pre-grado, estudio en el colegio comunitario de Durham para sacar mi certificado de español e inglés para trabajar como interprete.

Mi vida se mueve entre la escuela y el voluntariado. Miércoles y lunes voy como interprete a Urban Ministries, una clínica de Raleigh para gente sin recursos. Allá todo es gratuitit o incluyendo las medicinas. Ayudo a establecer la comunicación entre los pacientes y los doctores.

No tengo rencor ni estoy molesto con Dios después de estos 3 años con baja visión.

Crecí bajo los principios de la religión católica. Los modelos que me inspiran son mis padres. Mi madre es analfabeta y mi padre solo hizo el primer año de escuela. Desde niño los vi trabajar duro por sus hijos y ahora siguen haciéndolo por sus nietos. Quieren darles lo que ellos nunca tuvieron, como una educación y comida. Ellos no querían que yo desempeñara trabajos físicos y por eso me enseñaron a amar la escuela. Estoy muy orgulloso de ellos y se que pase lo que pase siempre estarán ahí para mi.

Durante estos tres años sin buena visión mi vida cambió, pero también descubrí muchas personas con valores poderosos que me infunden ánimo. Me preparo ahora para servir a los incapacitados, las minorías y las personas con bajos recursos. Tengo dos sueños: el servicio social y crear mi propia empresa de traducción simultanea. Necesito hacer lo uno para cumplir lo otro. El trabajo social no da mucho dinero, pero si fundo mi propia empresa de traducción, el dinero no me hará falta. No solo me interesan el español y el inglés. Quiero aprender también francés e italiano. Y me encantaría ser profesor de español o inglés e incluso quisiera trabajar la literatura.

La carrera en la universidad me tomará 4 años. Pero más que la carrera será mucho lo que voy a luchar para encontrar el dinero con que pagarla. Algún día yo quisiera que toda mi experiencia sirviera para lograr que las leyes cambien en favor de los más necesitados.

Todos somos únicos

No estoy de acuerdo con la gente que califica a las personas como yo, como inhabilitados

Esa idea refleja falta de educación. Todos en la vida tenemos una oportunidad. Todos. Es duro y difícil ser diferente pero triunfar no es imposible, así me lo enseñaron mis padres. Ellos nunca tuvieron mucho pero trataron muy duro de darnos lo esencial y enseñarnos los valores. No he conocido otras personas que me hagan sentir como ellos.

A quienes como yo son diferentes, quiero decirles que todos somos únicos y eso es maravilloso, es lo que hace la vida interesante y mucho más divertida. No tenemos que ser todos la misma persona.

Las cosas que me hacen feliz son los planes para el futuro, estudiar, viajar, sentirme económicamente cómodo y compartir con la familia.

El mayor reto de mi vida en este momento es encontrar ayuda financiera. Yo como estudiante latino debo pagar precios muy altos para la colegiatura. Tengo unas becas pequeñas que me ayudaran para el semestre en el Durham Tech. La organización Diamante y la Asociación de Hispanos Profesionales de Carolina del Norte me apoyan. Para llegar a la universidad necesitaré un capital muy grande: $25 mil dólares por año, $100 mil dólares por toda la carrera.

Comparto mis planes con amigos que me ayudan a investigar por Internet y con organizaciones. Buscar este dinero es mi mayor reto. Trato de construir mi propia manera de ganar dinero estudiando. Para mi, estudiar no es solo ir a la escuela, es superar cada dificultad del día a día.

Me levanto a las 7 y 30 para ir a las clases del sistema braille y recibo clases de computadores para personas como yo. Cuando no hay la oportunidad que alguien me transporte, tomo el autobús. Es una aventura y gasto bastante tiempo, pero durante el viaje puedo practicar leyendo el braille o escuchando libros grabados en discos o casetes. Así estoy ocupado todo el trayecto.

Los miércoles y lunes voy como voluntario y traduzco para los pacientes y doctores. Usualmente me duermo como a las 12 y media. Así, después de la cena tengo tiempo para usar el Internet, mandar correos electrónicos, buscar becas o reunirme con los amigos y a hablar en inglés o en español. Compartimos información sobre lugares para aplicar buscando ayuda financiera.

En el futuro espero vivir más cerca de mis padres y de mis cinco sobrinos. Ellos me hacen sentir mejor y me motivan para tener metas. Más adelante en mi vida los ayudaré a escoger la universidad y las clases y podré colaborarles en la oportunidad de tener una educación.

No hay un punto final en esta historia. Este es sólo el comienzo de una gran vida. Tengamos presente su relato porque en el futuro recibiremos nuevas noticias sobre Esteban cuando sea el líder que desde ahora podemos adivinar en sus planes. – Por Gilma Jiménez

El Sacramento de la Unción de los Enfermos ha cambiado;

cuanado estaba joven se llamaba extremaunción. ¿En qué es diferente?



Sí, ha habido un cambio en el énfasis. Las imágenes que se tienen del Sacramento de la Unción de los Enfermos, antes llamada "extremaunción", son de vigilia al lado de la persona agonizante o del sacerdote llegando apresuradamente a la escena de un accidente de auto a ungir al herido que está de muerte. Algunas veces pienso que más bien asustamos a la gente cuando se dan cuenta que han llamado a un sacerdote para ungir a la persona. Esta imagen de extremaunción se volvió muy común. Cuando estaba recién ordenado recibí una llamada para que fuera a la sala de emergencia porque había una persona en estado crítico. Cuando llegué a la habitación pregunté si el paciente era católico y la respuesta fue negativa. Entonces pregunté si algún familiar o alguno de los que estaban allí reunidos alrededor del enfermo eran católicos. Nuevamente se me dijo que no. Perplejo, les dije que con gusto oraría con ellos y pregunté por qué habían llamado a un sacerdote católico. La respuesta fue que en la televisión, cada vez que alguien estaba muriendo se llamaba a un sacerdote. ¡Ah, qué poder tiene la televisión!"

Realmente, el sacramento para los que van a dejar este mundo es el viático, la *Eucaristía que se administra a los enfermos* de muerte. El prólogo general del libro *El cuidado pastoral de los enfermos* nos dice que "todos los cristianos bautizados que están en condiciones de recibir la comunión están ligados al viático por el precepto que toda persona en peligro de muerte debe recibir la Eucaristía". La medicina moderna muchas veces no permite que la persona agonizante reciba la comunión. En este caso debe administrarse el sacramento de la Unción de los Enfermos.

Existe gran interés porque la Unción de los Enfermos esté disponible y no se demore su administración. Los fieles cuya salud está seriamente afectada por la enfermedad o la edad avanzada deberían recibir este sacramento. Los fieles deben pedir este sacramento tan pronto se necesita y no esperar a que la muerte esté cerca. El sacramento de la unción sirve para fortalecer y sanar en vez de preparar a las personas para que "entren al cielo suavecito".

Algunas veces es difícil que el enfermo acepte recibir el sacramento. Una vez, cuando era capellán católico del Centro Médico de Duke, recibí una llamada a las 2:30 a.m. para un paciente que necesitaba de la Unción. Mientras caminaba por uno de esos corredores inmensamente largos de Duke, vi a una mujer con dos jóvenes que la acompañaban. Asumí que era su familia. Cuando nos acercábamos la señora me dijo: "El no quiere verlo realmente. El no cree que se esté muriendo, pero los doctores dicen que las cosas no se ven bien." (Eran las 3:00 a.m. y ¿él no me quería ver?). Entonces les expliqué que yo no estaba allí para prepararlo a morir, sino para orar por su sanación. Los niños fueron a hablar con él y aceptó verme. En presencia de toda la familia, celebramos el Sacramento de la Unción y la recepción del viático. Aunque sólo tenía un poco más de cincuenta años, murió más tarde ésa mañana. Me sentí dichoso por haber podido administrar el sacramento y deseé haber tenido la oportunidad de orar por él antes.

Recuerde, los fieles deben PEDIR el Sacramento de la Unción. Antes, los hospitales tenían las listas de los pacientes por denominación y era posible para los sacerdotes saber quién estaba en el hospital. Con las nuevas reglas de privacidad, los hospitales ya no tienen acceso a ésta información. Es de vital importancia que alguien notifique al sacerdote que una persona desea recibir la Comunión o el Sacramento de la Unción. El año pasado el editor de nuestro periódico recibió una carta de queja por que el sacerdote no visitó a alguien en el hospital. Ese sacerdote (adivinen quién), nunca supo que éste católico inactivo estaba en el hospital.

El Sacramento de la Unción es un sacramento que se puede repetir. Cuando la persona se recobra de una enfermedad o de una cirugía y vuelve a recaer, puede a recibir el sacramento de nuevo. El sacramento puede administrarse nuevamente durante la misma enfermedad si la condición de la persona se agrava.

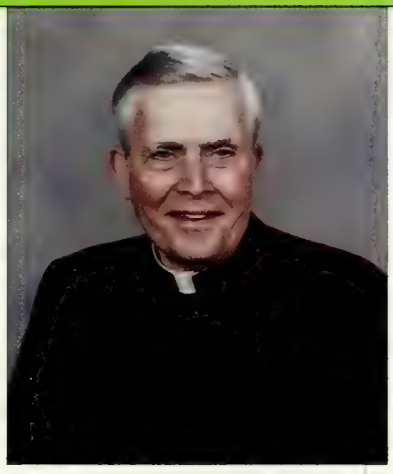
Como este sacramento está tan estrechamente relacionado con la muerte da pie para que se mal interprete. Algunas personas desean ungir el cuerpo, así la persona haya muerto.

Sin embargo, los sacerdotes tenemos la siguiente instrucción: "Cuando un sacerdote recibe una llamada para que asista a alguien que ya ha muerto, no debe administrar el Sacramento de la Unción. En lugar, debe orar por la persona muerta pidiéndole a Dios que perdone sus pecados y le dé la gracia de recibirle en su Reino."

La celebración del Sacramento de la Unción de los Enfermos es uno de los grandes privilegios del sacerdocio. Es por lo general un momento en el que la persona es vulnerable y está abierta a la gracia de Dios. Oro por que todos los fieles tengan la oportunidad de celebrar este gran sacramento de sanación. – **El Padre John Forbes es el párroco de St. Stephen the First Martyr, en Sanford.**

El Sanador más poderoso

Bishop Gossman



"Señor, el que tú amas está enfermo." (Juan 11:4) Uno de los iconos más antiguos que se ha encontrado de Jesús, lo muestra como el Sanador Divino. Parece apropiado, ya que si exploramos los Evangelios desde el punto de vista histórico y literario, vemos en Él a alguien a quien le importamos. Su permanente disposición lo hace estar sobre atento a lo que la gente dice y hace, alimentando su enorme pasión por sanar y compartir compasivamente las bendiciones de la creación. Esta enorme disposición, junto al deseo de sanar, se mezclan en la imagen de Jesús. Él busca a los enfermos, a los que tienen hambre, a aquellos que no tienen pastor, a los afligidos, a los poseidos, y a los desterrados; después de que ellos lo oyen, siempre recurrirán a Él. Sin embargo nos quedamos con el sentimiento de que Él los estaba esperando todo el tiempo mientras ellos lo buscaban. Me atrevería a sugerir que la virtud que más se acerca al amor de Jesús es la compasión. Es la que nos enriquece a nosotros como personas al igual que a aquellas a quienes tratamos de llegar.

No debemos mostrar lástima, pues ésta mira hacia abajo desde una posición superior. Debemos aprender de la compasión de Jesús, aquella que lo hacía infeliz cuando miraba los ojos de un hombre en sufrimiento, de una mujer o de un niño. No era compasión ligera sino compenetración de sentimiento. Debemos aprender a sufrir con el otro, así como Él lo hizo. La compasión es compartir cuando el otro sufre o está confundido, o cuando compartimos su temor y su angustia. También nos desafía a gritar en contra de los sistemas que hacen que otros sean invisibles, siendo condenados a entrar a las salas de emergencia y hospitales por que han sido rechazados por la sociedad y gritar a favor de aquellos cuyos huesos y sangre, y cuyos corazones y esperanzas están más allá de la sanación.

Ser apóstol es ser alguien que ha sido enviado en una misión. La Iglesia es una agrupación de apóstoles. La Iglesia es en esencia, la manera como Dios vivo se acerca al mundo, de la misma manera como Jesús envió a sus discípulos de dos en dos para comenzar la sanación de un mundo quebrantado. Supongo que en los compasivos sistemas de salud, en la paz y la justicia y en el apostolado del servicio social revelamos el amor incondicional del Padre, en un mundo que es escéptico a la religión. Porque la razón de ser de la Iglesia es el ser humano, una persona increíblemente única, hecha a imagen y semejanza de Dios, una persona en proceso de redención. En la visión católica, cuando la esperanza cristiana es amenazada por el miedo, cuando el que sufre se siente tan abandonado como se sintió Jesús en la cruz, cuando la vida o la muerte están junto al lecho o un niño ruega que se le trate como a una persona y no como un nombre, nosotros los apóstoles de Jesucristo tenemos el privilegio de tocar, de consolar, de sostener, de ayudar a ésa persona en el momento critico cuando ellos están buscando su salvación.

En 1971, el difunto Philip Scharper escribió las siguientes palabras haciendo referencia a esta visión: "Se afirma el valor de la vida humana en un siglo que ha visto más muertes causadas por el hambre que en los campos de batalla o en las ciudades incendiadas por explosiones. Se proclama el valor de la vida humana en la cultura de un mundo desarrollado que amenaza al hombre con la deshumanización. Por lo que ustedes son y por lo que hacen, no se interesan simplemente por los "valores espirituales" sino también por buscar cómo descubrir, preservar y expandir los valores humanos auténticos. Porque ustedes comparten el concepto de la antigua Tradición Cristiana originada en la fe de la Iglesia y de su fundador Jesucristo, de que el hombre es ciertamente un ser sagrado." Vale la pena repetir sus palabras después de los hechos del huracán Katrina. – por Bishop Gossman

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your marriage matters

a continuing series to help you strengthen your marriage

he spends, she saves

how to deal with your joint debt

money tip



▶▶ **A key factor for a couple to control debt rests in whether spending habits are similar.** Some of us have a higher tolerance to carrying debt loads than others. However, woe to thee who comes home with surprise purchases and debt, or consistently blows the monthly budget with frivolous spending. Take a time out, regroup and revisit your goals as a couple – or else married life can get grim! To dig out of "our" debt that "you" put us into makes the sacramental "we" cringe.

As in everything else in a strong marital partnership, acquisition of debt must be deliberate and agreed upon in advance. It should follow your family's plans and goals, which must work within your sacramental covenant for the good of your family.

A spender and a saver can live peacefully in a marriage with some planning, constraint, and some occasional well-placed grace.

take time for a family meeting

to plan some fun!

time matters



▶▶ To make time to discuss what's important to you, conduct a 30-minute family meeting.

- **Set aside one meal during the next 30 days** when all family members living in your household come together .
- **Break bread together.** The meeting should have a single agenda item given out and posted on the refrigerator door five to seven days in advance. Title: *Family Fun Day.* Attendance and participation are not optional – they are required!
- **Prior to the meeting, all electronic household equipment must be turned off** and visitors must leave. The meeting, conducted during the meal, must answer the what, when, where, and how of a Family Fun Day.
- **Follow through!** Whatever you've planned, make sure you do it – and do it as a family.



3 tips

for inter-church marriages

connecting



▶▶ Inter-church couples face some unique challenges in their faith lives, but they are also models of Christian unity – members of divided Christian churches joined together in the sacrament of marriage.

As with any marriage, communication is key, particularly in the arena of religious practices.

Consider these tips:

1. **Talk early.** The time to talk about your differences is before you are in the midst of a major decision. For example, what are you going to do about Sunday mornings – attend church together? Separately?
2. **Focus on the essentials.** Talk with your spouse honestly. How important is your faith to you? How important is it that your children are members of your church? Make sure you're on the same page regarding family planning – it can tear a marriage apart if one spouse wants to use contraception and the other is morally opposed, or if one advocates abortion in the case of an unplanned pregnancy.
3. **Pray together as a family.** Concentrate on those things that you hold in common – Scripture, the Lord's Prayer. Make it a daily ritual to read the Bible or pray together. It will strengthen your marriage and your faith!

– Elizabeth Solsburg

Marriage Resources:
▶▶ To stregnthen your marriage consider participating in a **Marriage Encounter** Weekend. Log onto **www.wwme.org** for more information.

prayer moment

Bereaved Spouse's Prayer

The memory of my beloved
is fading.
Pictures of us together from
years ago seem unreal.

I still expect my love to walk
through the door,
home from some errand.

Be my fullness, O God,
in this time of emptiness.
My loneliness is a sacrifice
for my beloved's soul.

When you offered your Son
as a sacrifice for us,
you opened the way
to come to you in eternity.

Bring my life-friend and companion into your presence.
I look forward to the day
when I will come to you,
my God, when the work you
have given me here is done.

Then I'll join my beloved
before you
and praise your name forever.
Amen.

Make a D-A-T-E for romance

how to keep the spark on fire

romance



▶▶ In our previous issues, we talked about the first **D-A-T-E** principles, concepts for a long-lasting romantic relationship in your marriage. This month, we present more principles, and some questions for you to consider about your own marriage:

"T" means **time together** is a priority. This won't happen by accident. With today's busy lifestyles, you must have some determination. Allow the challenge of planning and making arrangements for a date to become part of the fun and anticipation. But don't miss those opportunities to be spontaneous that also may come along. Finally, set aside some time to pray as a couple and attend retreats like Marriage Encounter.



Questions for discussion:

- How do we make time for each other now? How could we find more time together?
- How comfortable am I praying with my spouse? Could I pray some prayers like the rosary or *Our Father* with him or her?

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mom loves me better!

how to deal with sibling rivalry

the journey



When Billy Carter was just 6, his brother Jimmy joined the Navy. Billy and his father were close, and many people assumed Billy would take over his dad's business when he grew up. But when Billy was 16, Earl Carter died and Jimmy came home to keep the business on its feet. A PBS show on Jimmy Carter's life reported that Billy was "mad as hell." As he entered adult life, Billy's life choices were shaped by sibling rivalry. Seventeen-year-old Billy married his girlfriend and joined the Marines. Little did he know that Jimmy was destined for the White House. Most siblings don't have to endure public scrutiny of the heart of their relationships. But many enter adulthood in need of healing and forgiveness.

Childhood patterns continue into adulthood.

In *Brothers and Sisters*, Jane Mersky Leder notes that reality is "filtered through yesterday's memories." One-third of the adults she interviewed reported a sibling relationship characterized by rivalry or emotional distance. This unhealthy style of interaction emerges over time, with parental behavior influencing the filters that children create. Siblings observe how parents treat each child and, if parents make comparisons, the tendency toward rivalry is enhanced. Some statements encourage communication: "This is a lower grade than you got last term, what do you think was different in math class this time?" Other comments set the stage for sibling rivalry: "Your sister never got a score this low, why can't you study like she does?"

Facilitate positive interactions.

When our children were young, we started "Special Time" so that each child had time alone with a parent. As teens, Ryan and Shannon created "Sibling Bonding" time. I suspect the initial intent was to have me pick up the tab when they ate at a favorite restaurant. But they approach me with twinkling eyes to make the request and return from the meal in good spirits. Overall, it seems like a good investment to make now and then! Family rituals focusing on siblings are atypical in our culture, but they can nurture mutual affection.

Unexpected events change relationships.

Life *isn't* fair. Billy Carter might have run the family business if Earl had lived for another decade. Many families deal with "If only..." situations like this. Regrets can paralyze us because we cannot change the past. One sibling may encounter serious difficulties and be jealous that life is smooth for the others. Parents can't make life fair for each child, but they can model trust in God.

Sibling relationships are dynamic, with different challenges at each stage of the life cycle. Within families, "each and every one should be generous and tireless in forgiving one another for offenses, quarrels, injustices, and neglect." (CCC #2227) – Cathleen McGreal

being peeled
to be healed



I walked into the kitchen and there was my mother, sniffling and crying her eyes out. Had I done something to cause this? Through reddened eyes she replied, "You forgot to peel the onions, so I had to do it."

I do not know about you, but peeling onions is not my favorite thing to do. The more you cut into the onion, the more you cry. This is also true in life. But peeling onions is necessary if you want them to give up their gift to the sauce. The same is true of us – we must be peeled in order to offer a more sincere gift of ourselves to God and others. "Peeling" of the soul leads to healing of the soul.

Peeling of the soul is a process of turning oneself over to the care of Jesus Christ. The Lord is the one who strips away the dead layers in us, and uncovers areas of hurt and pain to get at the deeper levels where his grace can make us new. We all can accumulate layers around our souls that are a result of repeated choices about how we cope with life. Painful experiences can leave memories that continue to enclose and bind us. Scars and wounds from our own sins, or the sins of others, can run deep. They never seem to heal. We end up doing "the evil I do not want." (Rom 7: 19) We relate to others in ways that can repeat the sinful patterns we have learned, or in ways that protect us from being hurt again. Love is stifled within us. The husk surrounding us must be shed for us to grow. By God's love and forgiveness, these layers are peeled away. We grow and experience healing, and find new love for God and neighbor. It is an ongoing process of being more and more reconciled to God and others. Personal prayer and the sacrament of reconciliation are two grace-filled parts of this process. Both help us to recognize the many layers of our soul, to turn to God and to entrust ourselves to Christ's loving care.

Spiritual Exercise: Obstacles to being "peeled"

What do you do if you run into an obstacle with personal prayer or with the sacrament of reconciliation? For example, some have said, "I have gone to the sacrament, but I still feel guilty." That is frustrating – to say the least! A person can then feel even more guilty because she knows she should not be feeling guilty! And then he gives up personal prayer because he begins to think, "What's the use?" Persistent guilt can hamper healing. A layer needs to be peeled. Here is an exercise that can help you work through guilt or any feeling that presents itself as an obstacle to prayer or reconciliation. Rather than being a block to God, feelings can open us up to deeper healing.

ness

1 **Find a quiet place to pray.** Start by considering Jesus. He loves you and died to save you. He wants your eternal happiness. Trust him. Read Matthew 11:28-30 a few times.

2 **Ask Jesus to help you understand why you feel guilty.** You can also substitute any feeling that poses an obstacle. The feeling is the symptom. If you are feeling guilty, here are some questions to help you explore those feelings:

- ***Am I still feeling guilty because I am not truly sorry for what I have done?*** Or because I am only partially sorry? Do I feel guilty because I know I will probably do the same old sin again? One remedy for this is to pray for greater contrition and hatred for sin. While Jesus' offer of forgiveness is not conditioned on our sorrow, to receive deep healing we need to have a good awareness of the evil of sin. Think deeply about the sacrifice of Jesus and his love for sinners. Guilt can be a gift from God to help move us to greater contrition. It can help us be honest with ourselves and not absolve ourselves of responsibility for the sin. When we dismiss sin and do not consider its true effects – within us or what it's done to others – we will not find healing.

Think deeply about the sacrifice of Jesus and his love for sinners. Guilt can be a gift from God to help move us to greater contrition.

- ***Guilt can be rooted in a false image of God. When I consider God, what is going on within me?*** How do I relate to God? Do I believe God forgives my sin? Do I believe in a merciful God who is "slow to anger, full of loving kindness?" (cf Exod. 33:12- 34:9 ; Luke 23:33-47) Or does God have a club and is looking for an opportunity to strike me? Reconciliation was at the heart of Jesus' ministry. (cf Acts 10:42-43) When he healed people, Jesus often said, "Your sins are forgiven." Those healed would dance and praise God for joy! Their relationship with God was restored. Jesus offered a number of stories about forgiveness – the father who offered forgiveness to a wayward son, the master who wrote off a gigantic debt belonging to his servant, the woman charged with adultery whom Jesus forgave. Consider them for a while. Let the truth of God's mercy sink in. God's mercy was not just for them – it is for you!
- ***Guilt can also be a result of holding on to a grudge or failing to forgive. Have I forgiven others for perceived slights, poor treatment, put-downs, or more serious offenses?*** Sometimes we bury our own hurts within us, and they become a source of further guilt or anger. Have I forgiven myself for what I have done in my life? We may be holding on to guilt as a sign that we still feel the need to be punished. We have not properly paid our debt and feel we do not deserve to be forgiven. How true! But that is the great mystery of God's grace and forgiveness. Jesus died for us while we were still sinners. No one deserves mercy – otherwise it would not be mercy.
- ***Guilt can also be due to a past abusive situation in which we were constantly told we were unlovable, or that something was wrong with us, or that nothing we do is right.*** In order to compensate, we are driven to perfection and yet, of course, we never measure up. Guilt is always there. This can occur in the sacrament of reconciliation. Check out whether you catch yourself second-guessing how well you made your last confession. "Did I do it right? Was it perfect enough? Did I have enough sorrow?" This is often why people feel guilty even after going to reconciliation.

3 **Have a conversation with Jesus about the guilt you are carrying as you consider the reasons for it.** He is with you. Talk to Jesus.

4 **Give up the guilt. Surrender it to Jesus Christ.** Pray: "Lord, I believe in your love for me. I surrender my guilt and shame to you. Hide me in your wounds and set me free." Listen to what Jesus says to you.



5 **Spend a good deal of time in thanksgiving.** Thank Jesus for loving you. Thank Jesus for dying for you. Thank Jesus for removing your guilt and shame. Read Psalm 32.

6 **Resolve to do whatever Jesus tells you.** Inner healing is a process. We must be resolved and determined to follow Jesus by obeying what he tells us during our personal prayer. Maybe the Lord will have you prepare for your next reconciliation in a new way. Do not be afraid to bring to the sacrament the roots of sin and not just the scars. For example, I could confess that I get angry often with my husband or wife. The deeper question is "why?" Do not blame others for making you angry. Look within and find the root of the anger and bring it to the sacrament.

– Fr. Bill Ashbaugh

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Healing after combat

Post-Traumatic Stress Disorder is an important health-care concern among those who have served in Operation Iraqi Freedom or Operation Enduring Freedom in Afghanistan.

Estimates of the number of soldiers struggling with PTSD after returning home range from six to 30 percent, according to a report by the Army Surgeon General and a study in the *New England Journal of Medicine*. This problem affects patients exposed to a traumatic event that involved intense fear, helplessness, or horror. Stressors could have included being shot at, handling dead bodies, knowing someone who was injured or killed, killing an enemy combatant, etc.

Symptoms may include depression, emotional numbness, panic attacks, nightmares, flashbacks, substance abuse, alienation and isolation, feelings of mistrust and betrayal, extreme outbursts of anger and irritability with little or no provocation, guilt, battered self-esteem, a feeling of brokenness, questioning religious beliefs, excessive fatigue, and poor concentration. The majority of people in whom PTSD develops meet the criteria for diagnosis within the first three months after a traumatic event. After they are back home three to six months, rates of PTSD tend to go up. Coming back from an extremely stressful situation and having to jump right back into work and families, reconnecting with people important to them, can trigger the disorder. These symptoms should be treated before they escalate.

As a psychological toll of war, PTSD doesn't leave a visible battle scar. Combat experiences can continue in a soldier's mind, even long after returning home, and concern about the stigma of utilizing a behavioral health specialist is greatest among those most needing help. Recognition that one has a problem is the first step toward finding a solution.

All therapy comes down to the same idea: confront what happened. Often soldiers can only talk to others who have been there and know what they have experienced.

The hospital chaplain is part of a multidisciplinary team approach to treatment. He confers with clinical team members and has personal experience with the issues involved and years in ministry to combat veterans, in both individual and group settings. His goal is to walk with the veteran from "the valley of the shadow of death" to a spot on the way to peace and wholeness.

Sts. Peter and Paul offer thoughts I have found helpful in working with PTSD patients:

St. Peter wrote that God "will himself restore, confirm, strengthen, and establish you after you have suffered a little," (1 Peter 5:10) and St. Paul wrote, "No trial has come to you but what is human. God is faithful and will not let you be tried beyond your strength; but with the trial he will also provide a way out, so that you may be able to bear it." (1 Cor. 10:13)

I'll never forget a wonderful young soldier who returned from Afghanistan with PTSD. In our hospital he listed himself as Catholic and was always friendly to me, but never wanted to receive Holy Communion. Finally I asked Jeff if he needed to go to confession first, and learned that he had never made first confession or first Communion, but was interested in taking instructions. When it became evident that his road to healing was a long journey, and that Jeff needed consistent and long-term support, I agreed to give him the instructions so that he could receive both sacraments while in the hospital. His first reaction was to call his mother in Texas and give her the good news. Then he asked me to speak with her. I'll always remember how tearfully happy she was that Jeff wanted to take these steps.

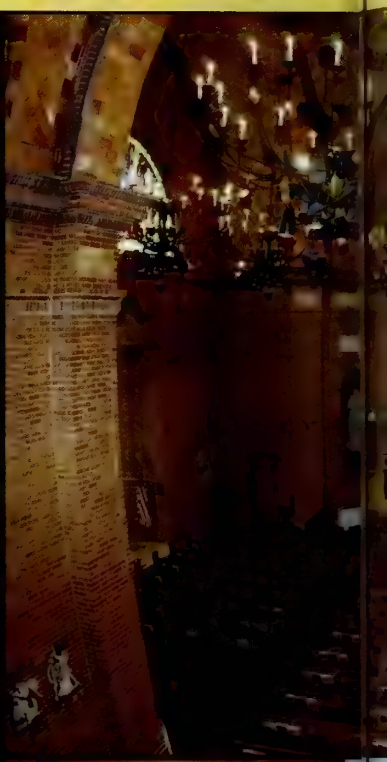
After completing his instructions, Jeff made his first confession; then, accompanied by some of his fellow patients and a Catholic staff member, he came to Mass in our chapel and received his First Holy Communion, as the photo above shows. His example led another inactive Catholic patient with PTSD to resume practicing his faith.

There is a tragic twist to this story. A few months after Jeff was discharged from the hospital and the Army, he was murdered. I believe that, with his faith activated while on the road to recovery from PTSD, he could have repeated the final words in Thomas Merton's *Prayer of Trust:* "I will not fear, for you are ever with me, and you will never leave me to face my troubles alone."

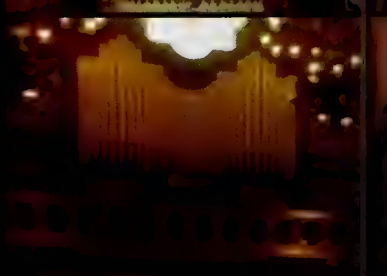
– Fr. Micheas Langston, O.S.B., Womack Army Medical Center Priest, assisted by Chaplain John Kiser.

Wilmington church to become Raleigh's first shrine









On Dec. 8, Bishop Gossman will consecrate St. Mary Church in Wilmington as the first official shrine in the Raleigh Diocese. The magnificent pro-cathedral, begun in 1909 and finished in 1912 in the city once called "the mother of the North Carolina diocese," symbolizes the beginning of Catholicism in North Carolina, and is an architectural marvel in its own right.

Pastor Father John Gillespie likes to call St. Mary the Ellis Island of North Carolina Catholicism. "A lot of immigrants to the U.S. never actually passed through Ellis Island," Gillespie explains, "but it is still a symbol that helps them connect with the American story. St. Mary does that for Catholics in this state."

It was New Year's Day, 1845, when Bishop Ignatius Aloysius Reynolds formed the first Catholic parish, St. Thomas, in Wilmington. In 1868, when Wilmington was North Carolina's largest city, it became the home of the first bishop to reside in North Carolina, James Gibbons. It was Gibbons, at the encouragement of St. Thomas pastor Christopher Dennen, who purchased the property for St. Mary. The expectation was that Wilmington would someday be the seat of a new diocese, and St. Mary was built to be its cathedral. In 1924, however, Bishop William J. Hafey chose to live in Raleigh to be near the legislature, so Sacred Heart, a neighborhood church, became the cathedral instead.

Why create a shrine in Wilmington? "There are other places important to the early history of the faith in North Carolina," Father Gillespie says. "Little Washington, New Bern, Fayetteville, Newton Grove... But Wilmington is the symbolic source of Catholicism here, a place where North Carolina Catholics can connect with their religious roots. It's the first place where a Catholic bishop, John England, stepped on North Carolina soil, in May of 1821. It was in Wilmington, preaching in the courthouse, that England defended the Catholic faith, and established The Book Society, the first adult faith formation classes in the state."

Gillespie says that a shrine fulfills three roles for pilgrims: 1. It reminds us of God's powerful activity in history; 2. It points to his constant presence and invitation to share his love; 3. It helps us discern the goal of our life-long pilgrimage.

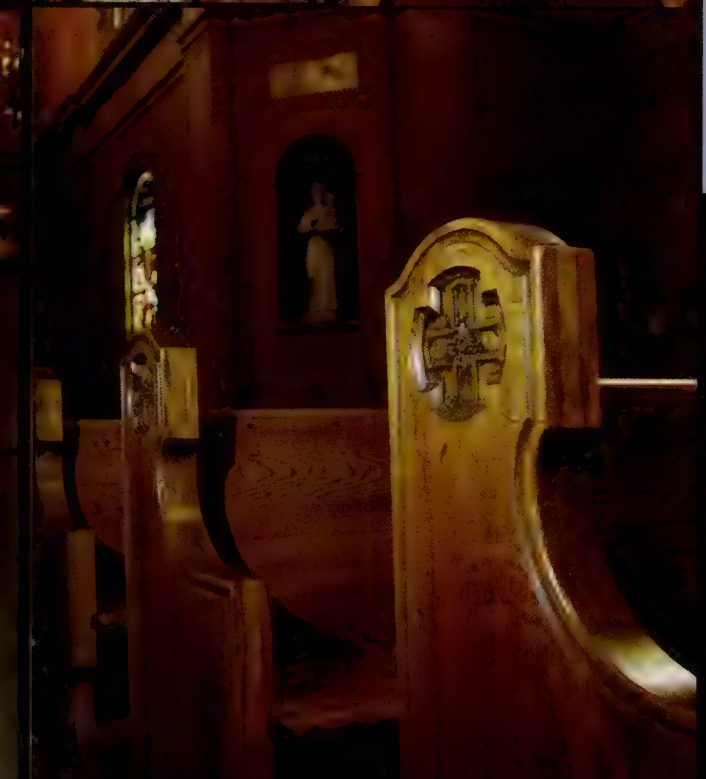
Visitors to St. Mary will reap an additional reward: the church building is a true work of art. Designed and built by famed architect Raphael Guastavino, St. Mary strikingly displays his patented vaulting technique, a feature seen in hundreds of buildings Guastavino worked on, including the U.S. Supreme Court, the Biltmore Estate, and Manhattan's Carnegie Hall and Grand Central Terminal. In 1900, of the 10 buildings considered the most beautiful in the U.S., Guastavino had been involved with more than half. The architect also designed St. Lawrence Church in Asheville. At the turn of the century, Vicar Apostolic of North Carolina Leo Haid envisioned cathedrals at each end of the state. "It is a joyous thought," Haid wrote, "that from the mountains to the sea, the cross triumphant, symbol of Christianity, greets and strengthens our Christian people."

After its consecration, plans for the shrine include additional opportunities for prayer, meditation and reconciliation.There will also be a welcome center, tours of the church and an expanded bookstore.

photography by Erin Whittle/EW Photography

















Ophelia takes a piece of diocesan history

One of the casualties of Hurricane Ophelia was a historic stained glass window in St. Egbert Church, destroyed when the storm hit Morehead City Sep. 14. Originally built around 1920 for the chapel at Nazareth Orphanage, the window went into storage decades later when the orphanage was closed. Msgr. Lewis Morton brought it to St. Egbert in the '80s, where it was restored and refitted by stained glass artist Bob Wysocki of Wendell. The plaques commemorating the original donors of the window to the orphanage are still at St. Egbert.

Two deacons incardinated

Bishop Gossman incardinated two deacons for the diocese in a ceremony at the Catholic Center on Sept.16. Steven Levandowski, who was ordained for Buffalo, NY, and has lived and served in the diocese for eight years, is deacon of St. Joseph in Raleigh. Bob Whitfield, ordained for Trenton, NJ, and a resident of the diocese for three years, is deacon and pastoral administrator of St. Peter the Fisherman in Oriental. The ceremony was attended by the deacons' wives, Karen Lewandoski and Kay Whitfield, Msgr. Gerald Lewis, diocesan director of vocations Fr. Michael Clay, and Deacon Leo Tapler of St. Mary in Garner.

New Bern Catholic Daughters mark 50th anniversary



State chaplain Msgr. Mauricio West installs Belinda Swager as Catholic Daughters' state secretary.

On Sept. 10, court Monsignor Michael A. Irwin #1704 in New Bern celebrated 50 years of service with Mass and dinner. CDA member Belinda Swager was installed as state secretary by state chaplain Msgr. Mauricio West. Court chaplain Father Ernest Ruede joined Msgr.West in presenting various members with awards for five to 50 years of service. New Bern is the largest CDA Court in North Carolina, with 142 members.

Due to an editorial oversight, NCC neglected to report earlier that court Monsignor Michael A. Irwin # 1704 hosted the North Carolina Catholic Daughters State Convention on April 8-10 at New Bern's Sheraton Hotel. This was the largest State CDA Convention ever held in North Carolina. Local court member Joyce Rachid, praised for 38 years of service, ended her term as state regent.

UNC sophomore recalls World Youth Day



Joanne McVerry and Danny Kumar, UNC-CH student and a member of St. Andrew, Apex.

Joanne McVerry, a sophomore at UNC Chapel Hill and a longtime parishioner at St. Francis of Assisi, was one of many young people in the diocese who traveled to Germany in August for World Youth Day. "I signed up to go with Juventutem, a French based group uniting young people who celebrate the Tridentine Mass," McVerry recalled. "The first several days we stayed at Dusseldorf; we slept on the floors of a local elementary school. Some of the highlights of the program were praying the Rosary with Cardinal George of Chicago and singing Vespers with Cardinal Pell of Australia."

The group went to Marienfeld, the site of the Papal Mass near Cologne. "Some of us got separated from Juventutem during the insanity of changing train stations," McVerry said, "so we visited the Cologne Cathedral. It was spared during World War II and it's the world's largest Gothic Cathedral. By the time we got to Marienfeld and rejoined our group, everyone was going crazy as the pope was arriving. On Sunday morning Pope Benedict spoke about the need to stay connected to the Church for guidance and support, as well as being witnesses for Jesus Christ to the whole world."



Chicago's Cardinal Francis George at World Youth Day with U.S. members of the Juventutem group. Joanne McVerry is on the cardinal's left.

McVerry says she won't forget the experience. "I met a bunch of great Catholic youth on fire with their faith," she says. "I think the future of the Church is in very good hands."

things to do

Youth Ministry Support Gatherings Nov. 3, Immaculate Conception, Durham. This program provides a number of opportunities for adults who work with youth to gather for support, networking and development. Cost will be travel and food.

The **Polish Festival** at St. Stanislaus in Castle Hayne will be held Nov. 5, 11a.m. - 5 p.m. Delicious Polish food, music, crafts and entertainment for children, and live and silent auctions will be offered.

Encounter with Christ Young Adult Retreat. Join people in their 20s and 30s from around the Diocese of Raleigh the weekend of Nov. 4-6 for spiritual growth, friendship, and personal renewal. Held at the Short Journey Retreat Center in Smithfield. Contact Salina Kohut, 919.672.4862 or salinakohut@myway.com.

Men Matter: The Quest for the True Self. Franciscan Father Richard Rohr will discuss male spirituality (for men and women) Nov. 5, 9 a.m. - 5 p.m. at Griffith Theater, Bryan Center, Duke University. For more information, contact Ted Purcell, 919.684.5994 or tedlpurcell@aol.com.

On Nov. 7, 9:30 a.m. in Pugh Auditorium at the Benson Student Center, Wake-Forest University in Winston Salem, Fr. Vincent Cushing, former president of Washington Theological Union in Washington, D.C., will speak on **Pope John Paul II – An Ecumenical Legacy.** For more information, contact the North Carolina Council of Churches at 919.828.6501 or register online at www.nccouncilofchurches.org.

Search. Nov. 11-13 at the Short Journey Center, Smithfield. Activities encourage self-discovery and reflections on relationships with others and with God. Retreat team is made up of past searchers who model leadership, faith sharing, and ministry with their peers. Adults in youth ministry also attend and participate. Cost: $90 youth/adults. Contact Mike Hagarty at 919.821.9770 or hagarty@raldioc.org.

An African Ancestry Day of Reflection, **"Strengthening the Roots of the Black Family"** will be held Nov. 12, 9 a.m. -4 p.m. at the St. Alphonsus Center, Wilson. The day will begin with family discussion. Parents and grandparents are encouraged to bring youth. Mass at 4 p.m. Contact Martha Bailey at 919.821.9762 or martha.bailey@raldioc.org.

The fifth annual **Hispanic Congreso Carismático** will be held Nov.12 in the Kenasville auditorium from 9 a.m. - 6 p.m.. For more information contact the Office for Hispanic Ministry, 919.821.9738.

"Culture and Challenge: Our Call and Response", a special workshop on using the psalms in worship, will be held at Our Lady of Lourdes Church, Raleigh, on Nov. 14, 7:30 – 9 p.m. Dr. Jennifer Pascual, Director of Music at the Cathedral of St. Patrick in New York City, will be our lead presenter. Registration is $10 for music directors, organists, pianists, cantors, music teachers, and other parish music ministers. For more information, contact John Herrmann 919.861.4611.

Running on Empty: Contemplative Spirituality for Overachievers, Nov. 15, 9:30 a.m. - 2 p.m. at Avila Retreat Center in Durham. This retreat is presented by Fil Anderson. A nationally known young life director and author, Anderson will discuss reclaiming your soul and finding home in the center of God's relentless love. Learn to live with God instead of for God. $25 donation includes lunch.

The **Connections** youth retreat focuses on community building, spiritual growth, self-esteem, and relationships with family, friends, and God. This retreat involves low ropes courses and other physical challenge type activities Nov. 18-20 at Trinity Center, Salter Path. Cost: $90 youth/adults. Contact Mike Hagarty at 919.821.9770 or Hagarty@raldioc.org.

An African Ancestry Men's Retreat, **"Looking for a Few Good Men"** will be held at Avila Retreat Center, Durham, Nov. 18-20. This retreat is for males 19 years and older; it will address male spirituality, males and relationships, encourage males to take leadership roles, and educate and motivate them in their lives and ministry. Cost: $100 (covers housing and meals). Opens at 7 p.m. Contact Wilena McPhatter at 252.243.7592 or mcphatterw@raldioc.org.

Single/Single Again Mass Nov. 20, 5:30 p.m. at Cardinal Gibbons High School.

The **Young Adult Christmas Dinner Dance** will be held Dec. 3 at St. Michael the Archangel in Cary. Join young adults from around the diocese for an evening of dancing with a DJ, heavy hors d'oeuvres, beer and wine, and meeting new people. Contact Michele Castle at 919.821.9772 or castle@raldioc.org.

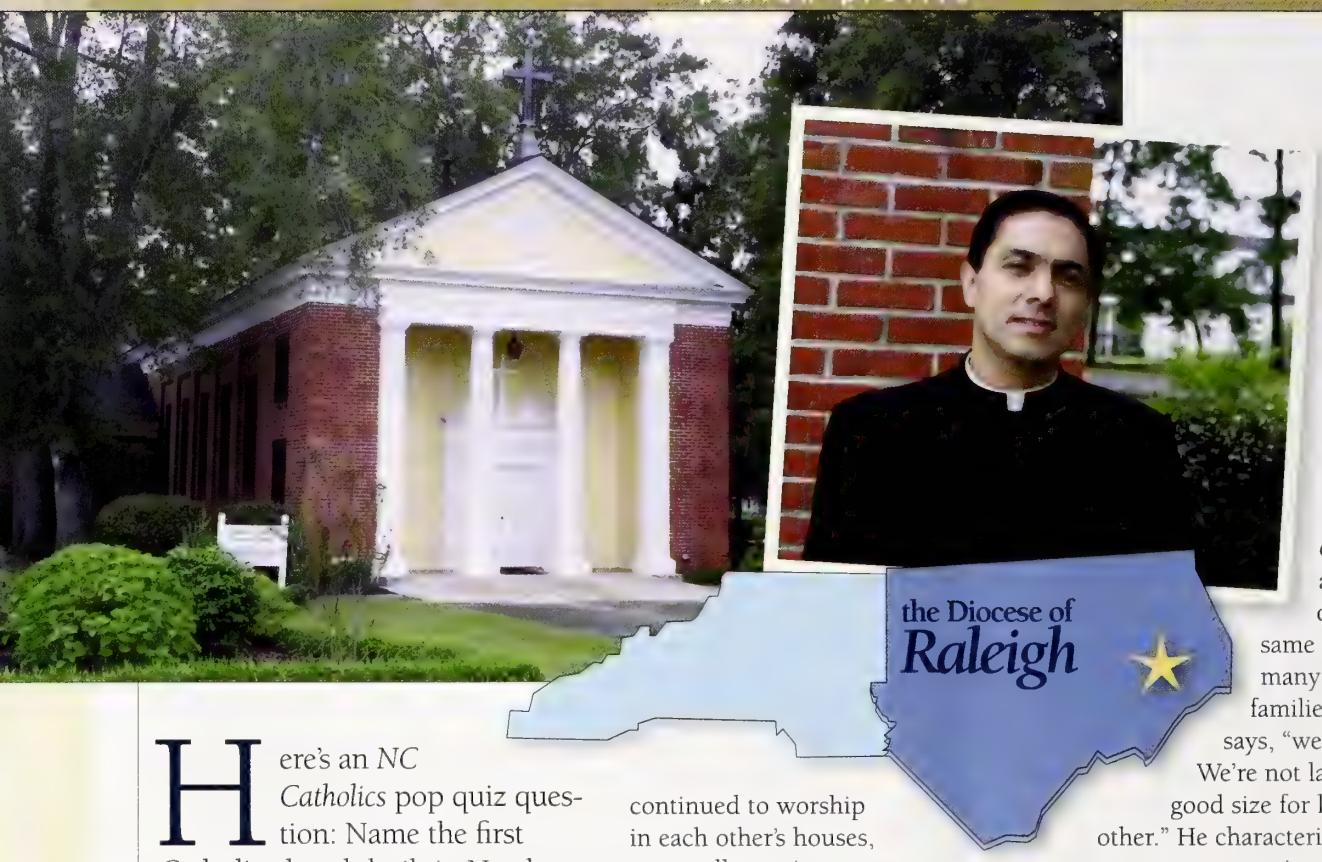
The Office of Liturgy and Office for Lay Ministry together with St. Patrick Parish invite RCIA team members to **"Mystagogy: Keeping the Fire Alive"** with Dr. Jerry Galipeau. The workshop will be held at St. Patrick, Fayetteville, on Dec. 3, from 9:30 a.m. - 3 p.m. Registration deadline is Monday, Nov. 21. For registration information, contact Bea Callery (bea.callery@raldioc.org or 919.821.9715).

An Advent Guided Day on **The Secret of Mary's Holiness (Her Gifts to Us)** will be held on Dec. 6, 9:30 a.m. -2 p.m. at Avila Retreat Center in Durham. To know the spirituality of another is to know that person in an intimate way. What can we learn from Mary? The presenter is Sr. Damian Marie Jackson, OSF, Director of Avila Retreat Center. $25 donation includes lunch.

Small in number, big in heart

Mother of Mercy, Washington

parish profile



Here's an *NC Catholics* pop quiz question: Name the first Catholic church built in North Carolina. Answer: St. John the Evangelist, Washington. It was begun in 1823, and in 1828 Bishop John England of Charleston celebrated Mass there, the first Mass celebrated in a Catholic church building in North Carolina. (St. John was ***dedicated*** in 1829, just a few weeks after the dedication of St. Patrick in Fayetteville.)

In the mid-19th century, Washington was an important business center, important enough that people sometimes called it "Little Washington" to distinguish it from Washington, D.C. Important enough, also, that federal troops occupied it at the end of the Civil War to stop traffic on the Pamlico River. In 1864, as those troops evacuated Washington, they burned St. John to the ground.

Afterwards, the town's Catholics continued to worship in each other's houses, eventually renting a room for worship over a downtown store. In an era when state law mandated segregation at public gatherings, only whites could attend.

North Carolina became a diocese in 1924. Right after Christmas the following year, Mother of Mercy, a black mission, was established. Construction of a school and rectory began in 1927. At the same time, the whites in Washington started St. Agnes parish using the chapel of the Sisters of the Immaculate Heart of Mary, who staffed Mother of Mercy School. Father Mark Moeslein, a "retired" Passionist priest, pastored both churches.

The two parishes would grow side by side until 1963, when Bishop Waters, a champion of integration, ordered them to merge. The parish and school would be called Mother of Mercy. The school was closed in 1973, and many of the properties of the combined parishes were sold. The old St. Agnes church building, now a private home, still stands.

Today the 400 or so families of Mother of Mercy make up what pastor Father Arturo Cabra calls "the most diverse parish in the county." Many older parishioners are retirees from out of state; at the same time there are many young Hispanic families. "Here," Cabra says, "we come together. We're not large, but we're a good size for knowing each other." He characterizes his parishioners as generous in every way, recalling one man, a convert from Judaism, who found a second family at Mother of Mercy. "His own family had not been pleased when he converted, but he connected here. Then he got cancer. It was inspiring to see the response from people here. They were with him right up to the end."

The current church was built in 1948. Land has been purchased for a new building, but financing will be a challenge for the future. Meanwhile, the parish is active in outreach to the community. Cabra points out that although the school closed 30 years ago, it had an impact on the community that transcended denomination. "Many non-Catholics attended the school, and so have roots here. Many of them still look to Mother of Mercy as a place for help." And not in vain. Someone, Father Arturo says, accurately characterized Mother of Mercy as "small in number, big in heart."

– Rich Reece

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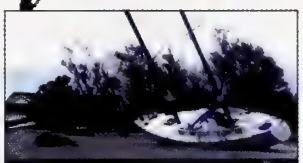


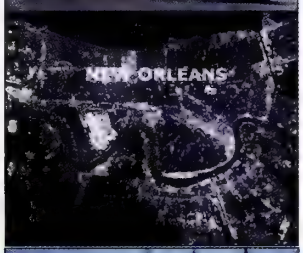
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Hurricane Katrina Relief Tax Package









Good News! Good News!
As part of the Katrina Hurricane Relief Tax Package (H.R. 3768), Sec. 301 permits charitable gifts up to 100% of income. This provision effectively permits unlimited IRA withdrawals and gifts to charity. Many donors may make IRA withdrawal-gifts during the rest of 2005.

What is the new 2005 IRA Gift concept? Congress wanted to help charities assisting in the Hurricane Katrina relief. So they decided to allow unlimited gifts to charity up to a donor's total income.

How does this affect IRA gifts? When a person over 59 1/2 withdraws funds from his or her IRA, the withdrawal will be included in the IRA owner's taxable income. Under the new 100% of income charitable gifts option, the withdrawn funds may be given in full to charity. The full gift will then be deductible.

When is this 100% gift deduction rule applicable? Qualifying cash gifts must be made between August 28, 2005 and December 31, 2005.

How should a donor make this gift? The IRA owner should withdraw the desired amount this year and make the gift by December 31, 2005. Warning - some IRA custodians take two to three weeks to process withdrawal requests! Please make the withdrawal request by early December to allow time for processing. You must have the cash available by December 31 to qualify.

With a large IRA withdrawal and then gift, will the donor receive a full deduction? Yes, the withdrawal increases taxable income, and the gift reduces taxable income.

Which charities or gifts will not qualify? With the new 100% gifts rule, there are several exceptions — no private foundation gifts, no supporting organization gifts, no donor advised fund gifts and no gifts of property such as stock or land.

Could you share a gift example? Mary IRA Owner has income this year of $100,000. She has an IRA of $4,000,000 and wants to help her favorite charity with a large gift. Mary withdraws $1,000,000 from her IRA, and her income is now $1,100,000. She gives the $1,000,000 to charity by Dec. 31, 2005 and deducts the $1,000,000. Her income for tax purposes is reduced to the original $100,000.

For more information contact: Debbie Rossi,
Office of Stewardship and Development 919-821-9721, rossi@raldioc.org

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Navidad tiempo para volver a Dios.
A seminarian's spiritual journey.

THEOLOGY 101

Becoming Catholic
in the countryside.

PARISH PROFILE

Living water –
Our Lady of the Seas, Buxton.

EL HISPANO CATOLICO

Los Hispanos Católicos de la
diocesis asisten a celebración.

I feel uplifted

Church, family and education have been lifelong passions for this new North Carolina Catholic

a change for the better

from the editor

The year was 1956. I had been summoned from my third-grade classroom to the principal's office. As Sister Mary Roberta regarded me sternly, my mind raced, trying to remember something I might have done to get into trouble. "I want you to know, Richard," she said, "that all the sisters are praying for your mother. And I hope you are, too."

You might think these words came as a relief. Not really. I knew why the sisters were praying: My mother wasn't Catholic. If she should die suddenly (Sudden death figured largely in my early religious education.), that meant she was going to hell.

Everyone's prayers paid off. Not long afterwards, my Presbyterian mom took instructions and became a Catholic. Externally, nothing much changed: Our family had always gone to Mass together. But now Mom could receive Communion and the sisters (and I guess I) were happier.

While many of you raised in the Catholic Church before Vatican II will find my experience unsurprising, I'm not sure that it represented, even then, the church's true understanding of the nature of conversion. While I was interviewing Fr. Michael Clay for this issue (page 8), I asked him to define "conversion," and initially he said nothing about religious denomination. "Broadly," he said, "conversion is a change for the better, and that 'better' in a religious context is an abiding conviction that Jesus Christ makes all the difference in one's life." He went on to say that being received into the church is a "foundational event. Figuring out the way we live that conviction, day to day, appropriating that conviction ever more deeply, is the work of the rest of one's life."

Talking with those who became Catholic later in life and whose stories you'll read in this issue, I found Fr. Michael's words borne out. Conversion, to start with, is the realization that, in a profound way, we need a relationship with the Lord. Some of us find that we can best live that realization as members of the Catholic Church. Of course, stories of conversion compel a "cradle Catholic" like me to question the strength of my own religious conviction. How much does my faith matter to me?

For many years, I was an editor for a national Catholic magazine with a monthly article featuring the story of someone who became Catholic later in life, or who had returned to the church after being away for some time. This feature might have been the most popular part of the magazine. I think there were a couple of reasons for its appeal. First, these were love stories; not surprisingly, many people compare a relationship with Christ to a marriage, with its highs and lows, its lifelong commitment, its increasing intimacy. Second, the writers very often had fallen in love with the faith because of the example of other Catholics. So readers were reminded of the reasons they believed to begin with, and encouraged to be beacons of that belief for others – and who doesn't need encouragement in the faith from time to time?

As we observe the Advent season, I hope you'll find encouragement – to a deeper faith and a deeper practice of your faith – in this issue of NC Catholics. And I hope you'll continue to let me know how you feel about what you read. I'm at 715 Nazareth St., Raleigh, NC 27606 or reece@raldioc.org.

– Richard Reece is the editor of NC Catholics

As we observe the Advent season, I hope you'll find encouragement – to a deeper faith and a deeper practice of your faith.



Mike Hubler

inside





what you'll get out of this issue

• Dear NCC: My Bible-quoting neighbor says Catholics can't be saved unless they are "born again." How would you respond?

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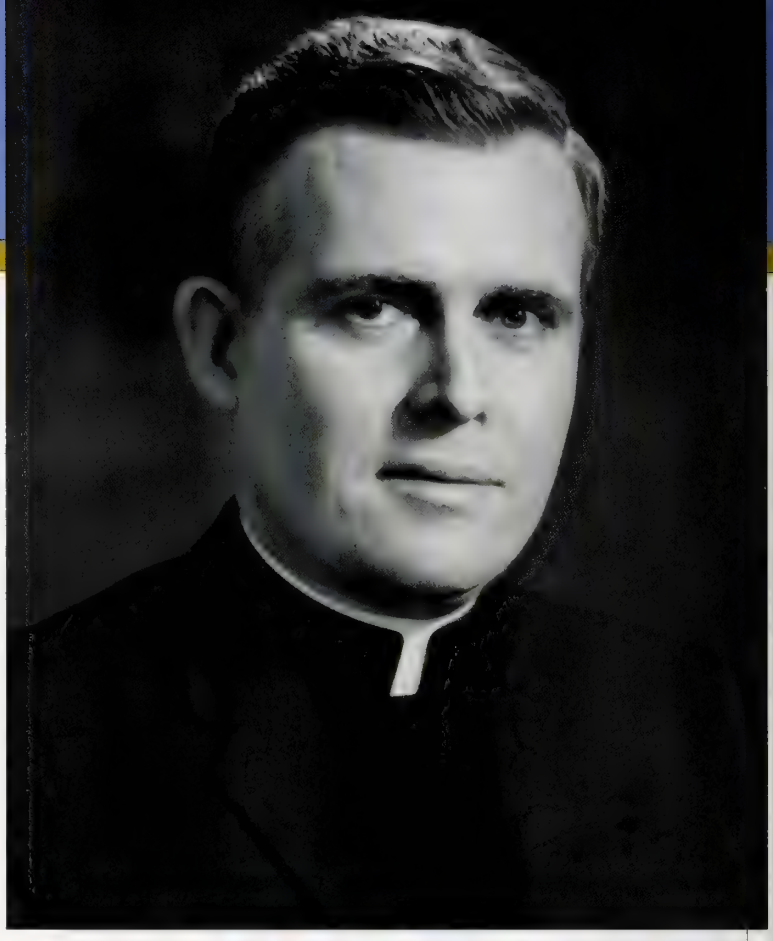
InnerWorkings
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Bishop Gossman: 50 years a priest



Dec. 17 is the golden jubilee of Bishop F. Joseph Gossman's ordination. Ordained for the Archdiocese of Baltimore in 1955, he was named bishop of Raleigh in 1975. He will mark his jubilee by concelebrating Mass at Sacred Heart Cathedral with the priests of the diocese.

Pilgrim recalls Poland trip

When Father Roch Drozdzik announced last year that he would lead a tour through Poland, I knew that it was for me. What a wonderful trip it was. After a nine-hour flight from Chicago, we were greeted in Krakow by Fr. Roch's parents and our tour guide. We immediately set out for the mountain resort of Zakopane. For three days we enjoyed the local culture, folklore and expressions of faith. We rode horse-drawn wagons into the national park and took a cable car to the peak of Kasprowy Wierch, some 7,000 feet above sea level.

On the way back to Krakow, we made part of the trip on rafts floating down the Dunajec River. We were happy to travel to the small town of Wadowice, the birthplace of Pope John Paul II, and visit the house where he was born and the church where he was baptized. We made a trip to Auschwitz, a place of such a sadness you can feel it in the air.

On our last day in Krakow, we visited the salt mine of Wieliczka, a city of salt built some 350 feet underground more than 1,000 years ago. Imagine an underground cathedral with beautiful chandeliers made of salt, where Sunday Mass is still celebrated. From there we continued to Czestochowa, the shrine of the Black Madonna and the spiritual capital of Poland. Father Roch and Msgr. Jerry Lewis concelebrated Mass for us in the Chapel of Sacred Heart, one of the many chapels in the shrine. Finally we went to Warsaw, a modern city completely rebuilt after World War II. Still, there is much history there, especially in the Old Town and in the Jewish Ghetto.



Fr. Roch Drozdzik and Msgr. Jerry Lewis celebrate Mass at the Shrine of the Black Madonna.

The trip was an amazing cultural and a spiritual experience for all of us.

– Dot Carroll

santo del mes

St. Peter Canisius
wrote a catechism

saint of the



San Pedro Canisio
Nació el 8 de mayo de 1521
Murió el 21 de noviembre de 1597
Su fiesta se celebra el 21 de diciembre

▶▶ **Lo que lo hizo famoso:** Fue conocido como el "Martillo del Protestantismo" y como el "Segundo Apóstol de Alemania." Pedro Canisio nacido en Holanda, es un doctor de la iglesia reconocido por el catecismo que escribió en respuesta a los ataques y distorsiones perpetrados contra la creencia Católica por los seguidores de la Reforma Protestante. Pedro le ofreció ayuda a su amigo el Padre Lejay para escribir el catecismo, pero no quiso ser su autor principal. Sin embargo, cuando Lejay murió a Pedro no le quedó más remedio que hacerse cargo del trabajo. El catecismo, publicado en 1555, tuvo un éxito inmediato. Durante su vida se publicaron 200 ediciones y fue traducido a 12 idiomas. Debido a que habia tanta necesidad, Pedro además escribió dos ediciones especiales del catecismo dedicadas a Católicos jóvenes -una para los estudiantes centrada en una virtud diferente para cada día de la semana, y una para los niños pequeños que incluye oraciones básicas para la mañana, la tarde y para la hora de las comidas.

▶▶ **Hecho poco conocido:** En el año 1565, San Pedro trabajó como "agente secreto" para el Vaticano contrabandeando a través de los territorios Protestantes hostiles, copias de los decretos del Concilio de Trento para que llegaran a manos de todos los obispos de Europa. Este Jesuita de 43 años de edad era bien conocido como el fundador de varios colegios muy respetados, de manera que podia viajar de Roma a Alemania supuestamente como "visitante" de las fundaciones Jesuitas, aunque en realidad estaba haciendo llegar a manos seguras los valiosos documentos de la Iglesia.

▶▶ **Lo que lo hizo santo:** Pedro Canisio deseaba traerle a la gente las verdades de la fe Católica y lo hizo de tal manera que los conquistó con su buen ejemplo en vez de amenazas y ataques. Siguió la tradición Jesuita de no usar ni acciones ni palabras duras. Por ejemplo, luego de reformar las universidades alemanas de sus herejias, fue llamado a Viena para que hiciera lo mismo. Pero a la gente no le gustaba el acento alemán que tenia y no escuchaban sus predicaciones. Asi que él se granjeó el cariño de ellos trabajando con los enfermos y moribundos durante la peste que afectó la ciudad. Luego de esto, todos querian que el Papa lo nombrara obispo de ellos. Pedro no aceptó, pero se quedó y trabajó en esa diócesis por un año. Sus escritos sobre la historia de la Iglesia y teología, su catecismo, y su trabajo estableciendo colegios Católicos en toda Europa, ayudaron a que muchos adquirieran un entendimiento más claro de la fe.

▶▶ **Su mejor cita:** "Si tienes mucho que hacer, con la ayuda de Dios, encontrarás tiempo para llevarlo todo a cabo."

▶▶ **Forma en la que murió:** Pedro Canisio murió de vejez el 21 de diciembre de 1597, en Suiza.

▶▶ **Oración:** *Señor, tú le diste a San Pedro Canisio sabiduria y coraje para defender la fe Católica. Con la ayuda de sus oraciones te rogamos que todos aquéllos que buscan la verdad, se regocijen en encontrarte y que todos los que creen en ti sean leales en la profesión de su fe. Danos esto por medio de nuestro Señor Jesucristo. Amén.*

St. Peter Canisius
born: May 8, 1521
died: Nov. 21, 1597
Feast Day: Dec. 21

▶▶ **Claim to fame:** Known as the "Second Apostle of Germany," Dutch-born Peter Canisius is a doctor of the church, recognized for the catechism he wrote in response to the attacks and distortions of Catholic belief by followers of the Protestant Reformation. Peter offered to help his friend, Father Lejay, write the catechism, but didn't want to be the main author. However, when Lejay died, Peter had no choice but to tackle the job. The catechism, published in 1555, was an immediate hit. During his lifetime, the catechism went through 200 editions and was translated into 12 languages. Because there was such a great need, Peter also wrote two special editions of the catechism for younger Catholics – one for students that focused on a different virtue for each day of the week, and one for very young children that included basic prayers for morning, evening and mealtimes.

▶▶ **Little-known fact:** In 1565, St. Peter was a "secret agent" for the Vatican, smuggling copies of the decrees from the Council of Trent into the hands of all the bishops in Europe. The 43-year-old Jesuit was well-known as the founder of several well-respected colleges, so he was able to travel from Rome to Germany, supposedly as a "visitor" of Jesuit foundations, but really delivering the valuable Church documents into safe hands.

▶▶ **What made him a saint:** Peter Canisius desired to bring an accurate perception of Catholic belief to people. He did it in a way that won them over by good example rather than threats or attacks. He followed the Jesuit tradition that harsh words or actions should not be used. For example, after reforming German universities from heresy, he was called to Vienna to do likewise. The people there didn't like his German accent and wouldn't listen to his preaching. So he endeared himself to them by working with the sick and dying during a plague that afflicted the city. After that, the people wanted the pope to make Peter their bishop. He declined, but he did stay and work in the diocese for a year. His writings on church history and theology, his catechism, and his work establishing Catholic colleges throughout northern Europe helped to bring many people to a clearer understanding of their faith.

▶▶ **Best quote:** "If you have too much to do, with God's help you will find time to do it all."

▶▶ **How did he die:** Peter Canisius died of old age on Dec. 21, 1597, in Switzerland.

▶▶ **Prayer:** *Lord, you gave Saint Peter Canisius wisdom and courage to defend the Catholic faith. By the help of his prayers, may all who seek the truth rejoice in finding you, and may all who believe in you be loyal in professing their faith. Grant this through our Lord Jesus Christ. Amen.* – Elizabeth Johnson

since you asked...

This month with Fr. Michael Langelle


Mike Hutler

My Bible-quoting neighbor says Catholics can't be saved unless they are "born again." As a missionary, how do you respond?

What a great question!

I suspect the proper people to ask why they don't believe in something would be those people themselves. So in researching this article I asked some Catholic friends if they believed in being "born again." Most everyone believed firmly that "except a man be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3:5) I would certainly concur.

When we speak about being "born again," we Catholics mean we are born again in baptism. Baptism is God's work, not ours. It does something. It is not an empty symbol.

To be baptized is to speak of undergoing such a radical change that it is like a new birth; it is to have something happen to the soul which can only be described as being born all over again; and the whole process is not a human achievement, because it comes from the grace and power of God.

This idea of rebirth runs all through the New Testament. In Matthew's Gospel, we have this great truth put simply and vividly: "Unless you turn and become like children, you will never enter the kingdom of heaven." (Matthew 18:3)

Peter speaks of being born anew by God's great mercy. (1 Peter 1:30) James speaks of God bringing us forth by the word of truth. (James 1:18) Paul speaks of the Christian as dying with Christ and then rising to life anew. (Romans 6: 1-11) All over the New Testament this idea of rebirth and re-creation occurs.

▶▶ The Catholic Church has always believed and taught the necessity of baptism, and has understood this passage as the scriptural basis for the sacrament of baptism. By God's wonderful grace and work (not ours) we believe that in baptism we are reborn. We die to sin and its effects in our life, and we rise to new life in Jesus.

Nor was this idea strange in the least to either the Jew or the Greek of Jesus' day. In fact, the ancient world knew all about rebirth and regeneration. When Christianity came to the world with a message of rebirth, it came with precisely that for which all the world was seeking.

We Catholics believe that the result of baptism is "being born again." Baptism is how we enter into the New Covenant, in the same way the Hebrews and Israelites entered the Old Covenant through circumcision.

Many times when my Protestant friends use the phrase "born again" they seem to be referring to an "emotional experience." Often they expect instant transformation (which can certainly happen), speaking in tongues, or miracles as some sort of "proof" of having been "born again."

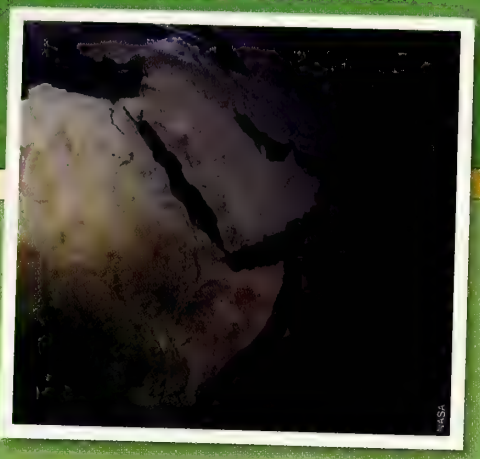
So what does this idea of rebirth mean for us? We Catholics most certainly agree that repentance is necessary and that inner transformation is the goal, but we are also very conscious of not confusing "feelings" with "faith."

We Catholics look upon this experience as an ongoing conversion of our whole lives. There are Catholics, many of them now saints, who have had a pivotal conversion moment. Everyone from Thérèse de Lisieux to St. Francis of Assisi were all "born again" in the Protestant sense of "having a deep relationship with Christ" but also remained believers in Catholic doctrine. Maximilian Kolbe and Nikolaus Gross, murdered by Nazis because of the virtue compelled by their Catholic faith; Joan of Arc, martyred for her refusal to deny the divine origins of the voices that led her to defeat the English; St. Teresa of Avila and John of the Cross are but a few who had a "born again" encounter

this month in history

December of what year?

history quiz



▶▶ "The world's a big blue marble." A camera mounted on the nose of a missile took the first color picture of Earth from space on **Dec. 1, WHAT YEAR?**

▶▶ The classic holiday short story, *The Gift of the Magi*, by William Sydney Porter (a.k.a. O. Henry) was published on **Dec. 10, WHAT YEAR?** The story, about two newlyweds who sacrifice their most prized possessions in order to buy Christmas gifts for each other, has been dramatized and retold in many ways, including versions with Sesame Street's Ernie and Bert and Disney's Mickey and Minnie Mouse.

▶▶ Composer Ludwig von Beethoven, whose spectacular *Ode to Joy* is heard in churches throughout the world, was born to a Catholic family in Bonn, Germany, on **Dec. 16, WHAT YEAR?** His Ninth Symphony, which features the *Ode to Joy*, was dedicated by Beethoven to "my God, who never abandoned me."

▶▶ Thomas Edison created the first string of Christmas lights on **Dec. 22, WHAT YEAR?**

with Jesus.

In John's Gospel, Jesus says: "I tell you in truth, no one can see the kingdom of God unless he is born again from above." (John 3:5) Then in verse five Jesus tells how this "rebirth" is to happen: "I tell you the truth: No one can enter the kingdom of God unless he is born of water and the Spirit." (John 3:5) Water has always been the symbol of cleansing. The Spirit is the symbol of power. Water and the Spirit stand for the cleansing and the strengthening power of Christ, which wipes out the past and gives victory in the future.

The Catholic Church has always believed and taught the necessity of baptism, and has understood this passage as the scriptural basis for the sacrament of baptism. By God's wonderful grace and work (not ours) we believe that in baptism we are reborn. We die to sin and its effects in our life, and we rise to new life in Jesus. Paul writing to the Romans reminds us: "We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of God the Father, we too, may live a new life." (Romans 6:4)

So, yes indeed, we Catholics ARE "born again" when we receive the sacrament of baptism. This indeed is God's wonderful work!

And this Baptism is more than a religious ritual or symbol. It is an ongoing, living reality of our lives. While baptism can be received only once, we are to live out this "dying and rising" and accept the salvation Jesus offers. In fact, we Catholics are called to live our baptism each day.

– Father Michael Langelle is a Glenmary priest serving the Catholic community of Bertie County.

Send your questions to:
"Since you asked..."
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Raleigh, NC 27606
Or: reece@raldioc.org

If you could change one thing

what would it be?

parish poll

▶▶We asked second-and third-graders at Immaculata School, Durham: **If you could change one thing about the world, what would it be?**



Natanael Antonio Colón-Emeric, Grade 3

It would be that all churches would unite, like Jesus wanted.



Mary Kate Klein, Grade 3

All of the kids could have ice cream, as much as they want. Chocolate, vanilla, strawberry, and lots more!



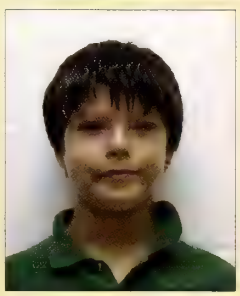
Julia Krzywy, Grade 2

I'd make no war, because no one would get killed or hurt. War destroys families.



Philip Sporn, Grade 2

There would be no gravity. We would float off. I could jump high, and I would like to go to space.



Ricky Paladin-Fernandez, Grade 3

I would make more museums, so people could learn about the Age of the Dinosaurs.

becoming Catholic in the countryside

Fr. Michael Clay wrote the book on it

vocation



Fr. Michael Clay

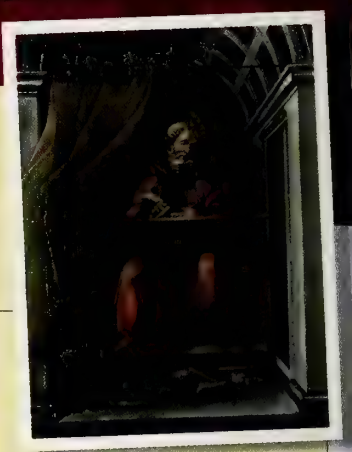
A *Harvest for God: Christian initiation in the Rural and Small-Town Parish* (Liturgy Training Publications, 2003) begins: "In a culture where 'bigger is better' is a way of life, the notion of 'small is beautiful' may appear quaint... [but] if the choice is between a world where someone asks how you feel and actually takes the time to listen to what you say because he or she cares, and one that generally does not, there's no doubt what a rural person would choose."

The book's author, Fr. Michael Clay (who is also director of vocations and the permanent diaconate for the Diocese of Raleigh), calls *A Harvest for God* a "cookbook" to help initiation ministers implement the RCIA in rural and small-town settings. One of the most important things to understand about rural culture, Clay explains, is that it tends to be oral and relational: "By 'oral' I mean that the preferred method of communication is the spoken rather than the written word. 'Relational' means that being together and sharing life – its hardships and its highlights – is a core value."

For the catechumenal minister in the countryside, that means that stories and personal example will be very important as a way to lead others on their journey of faith. "A catechesis that is practical and experiential – showing rather than telling – is more helpful than one that is full of fancy words and theology," Clay writes. "Singing *Amazing Grace* will probably be more helpful in an understanding of grace than a long lecture on it."

And the catechist needs to understand that before formation in the faith can even begin, he or she needs to become a part of the community. "You need to breakfast with people at the local diner, be a part of local events and outreach efforts. You try to attend all the funerals, for example, not just the Catholic ones, because a funeral is when the community comes together." Em-

discerning through spiritual highs and lows



The Confessions of St. Augustine is considered a classic in Western literature. It's a "before and after" story. Augustine writes beautifully of his call: "Late have I loved you, O Beauty ever ancient, ever new, late have I loved you! You were within me, but I was outside, and it was there that I searched for you. In my unloveliness I plunged into the lovely things which you created. You were with me, but I was not with you ... you called, you shouted, and you broke through my deafness."

In discerning a vocation, it may help to ask, "Am I truly going toward someone or something, or am I running away?" For Augustine, it seemed to be both.

Sometimes, people who experience the beauty and richness of the Catholic faith enter into the process known as the Rite of Christian Initiation of Adults (RCIA). They are elated with their newfound faith, having found in Christ and in the church a meaning for life. Some Catholics, on the other hand, find themselves quitting the church for a time, considering it "freedom" from what seems oppressive. Then they return.

In either case, whether you have found the faith for the first time, or through some conversion experience, you have begun to see what Augustine saw – the emptiness of a life without God.

In the "spiritual high," that can come with conversion, some have come to think that God was calling them to the priesthood or religious life, when what was really happening was a first-time awareness of an owned faith or owned spirituality. Wisely, the canon law of the church requires neophytes (those new to the faith) to wait two years before entering into formal formation.

Some have suggested this two-year delay might also be a good thing for any young Augustines of our time. The question is, are you truly running toward, or are you running away? It is wise at this point to seek out a spiritual director and discernment.

After all, Augustine's famous line, "Our hearts are restless, O Lord, until they rest in you" applies to all human hearts whatever our call in life. – Fr. Matt Fedewa

bible quiz
God's people pray

bible quiz



What did Jonah pray for?

1 Prayed for wisdom to rule Israel (1 Kings 3: 6, 9)

2 Prayed inside a fish

3 Prayed for a son

4 Prayed for fire on Mt. Carmel

A Zechariah
B Solomon
C Elijah
D Jonah

Answers: b, 2-d, 3-a, 4-c

phasizing the importance of relationships in small towns, Clay talks about the phenomenon of the non-Catholic "honorary parishioner." "He'll be at Mass every Sunday, he may even be an usher. He'll help with the pancake breakfast, even join in the Knights of Columbus activities... But he won't formally become Catholic, because that would be seen by his kin as disloyal to his birth family and his baptismal denomination."

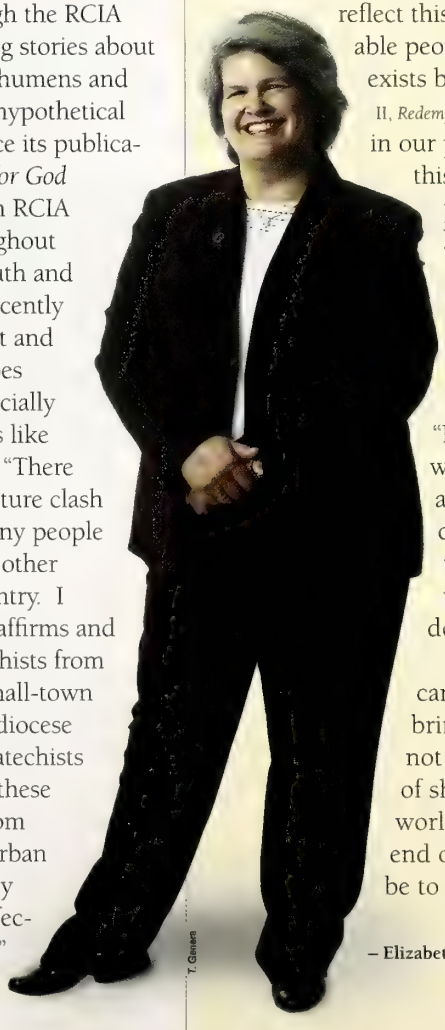
To the extent that conversion can demand change, Clay sees it as particularly difficult in rural areas because change tends to be resisted: "If things have worked in the past, even imperfectly, change can seem threatening or at least unnecessary. The attitude tends to be, 'Prove that your way will lead to a better outcome.' Sexist or racist attitudes, for example, can be hard to change unless you can show in a concrete way that a different approach is better and have a lot of patience to work at it slowly over a long time."

Clay's book follows the principles of rural culture. It takes ministers through the RCIA process by telling stories about catechists, catechumens and candidates in a hypothetical small town. Since its publication, *A Harvest for God* has been used in RCIA programs throughout much of the South and Midwest, and recently in the Southwest and Canada. He hopes the book is especially helpful in places like North Carolina: "There can be a real culture clash here with so many people moving in from other parts of the country. I hope this book affirms and empowers catechists from the rural and small-town parishes of our diocese and sensitizes catechists who move into these communities from urban and suburban areas so that they may be more effective evangelists."

missionaries
Christ's hands and heart in the world

When we read stories about missionaries who travel to far-away places to spread the Good News of Jesus, are we nudged by a twinge of guilt? We may wonder if we're doing enough – being disciples enough. Are we supposed to become missionaries, too?

The church, by its very nature, has a missionary spirit. We are all called to continue Christ's own mission in the world. The word, *mission*, comes from the Latin for "to send," and like the apostles, we are sent into the world at the end of every Mass – to be Christ's hands, heart and voice in the world. The U.S. Catholic bishops, in *Teaching the Spirit of Mission Ad Gentes: Continuing Pentecost Today,* remind us that Jesus is the first of all missionaries, since he was sent to all of us by the Father. God sent Jesus as an outpouring of love and we are to reflect this love by encouraging everyone to "enable people to share in the communion which exists between the Father and the Son." (John Paul II, *Redemptoris Missio*) Our ability to do this is rooted in our personal relationship with Christ – in this sense, every Catholic who has had a personal encounter with the Risen Lord has the heart of a missionary.



T. Gianera

So how do we do this? Some of us are called to travel the world preaching and teaching. Some of us are called to catechize within our own parishes. Some of us help by, as St. Francis said, "Preaching the Gospel always. Use words when necessary." We preach the Gospel and act as missionaries when we gather clothing to give to the poor, when we tithe, when we send a check to the victims of Hurricane Katrina, when we donate blood.

In living our Christian vocations, we can be missionaries in our own spheres, bringing Christ's light to those who have not experienced it. We are given the gift of sharing in Christ's own purpose in this world. This is why, when sent forth at the end of Mass, we proclaim joyfully, "Thanks be to God!"

– Elizabeth Solsburg

Navidad tiempo para volver a Dios

La Navidad es una oportunidad para volver a Dios, reconciliarnos con Él, con nuestros hermanos y con el mundo entero. Para ver la historia de la Salvación hecha realidad por el amor de Dios.

En la Navidad contemplamos que Dios se encarnó en nuestra humanidad; que se hizo el más pequeño de los seres humanos y desde su imagen tierna, en medio de la pobreza y sencillez de un pesebre reveló a los pastores la Buena Nueva.

De la misma manera descubrimos que en el corazón y en la fe de cada uno de nosotros hay un pesebre que se renueva en cada temporada navideña, para hacernos sentir la necesidad de volver a la armonia con el mundo en el que vivimos, con las personas que amamos y con nuestros familiares que extrañamos. Porque se vive en otro país y sobretodo porque hay necesidad de volver a Dios para sentir como aquel lugar, como aquella hermosa noche que "Dios está con nosotros".

La Navidad es el tiempo de encender las luces de la caridad, de recordar a los que hemos olvidado, de pensar en los que sufren; a causa de tantos desastres que han ocurrido a lo largo del año, de los que no tienen casa, empleo, familia ni país a causa de las injusticias de todos nosotros.

La Navidad nos permite contemplar en la Sagrada familia de Jesús, María y José el modelo para nuestros hogares, el llamado para vivir unidos y la enseñanza del mismo Dios para que vivamos la unidad, el amor, la justicia y la paz.



Mike Hutzler

Contempla en este tiempo la grandeza de la Encarnación, siente que Dios te llama para que pueda volver a nacer en ti y así se pueda reavivar la fe, la caridad y la gran Esperanza que el mismo Jesús un día volverá.

Que este tiempo nos ayude a elevar una plegaria al cielo pidiendo al Niño Jesús que renazca en nuestro mundo para que bendiga nuestra vida y nuestra Iglesia con los dones de la paz y la prosperidad.

¡Feliz Navidad a todos y un Prospero Año Nuevo!

– Padre Fernando Torres

The opportunity of Advent

When I was pastor of the Kinston Catholic Community in 1983, there were two churches, Our Lady of Atonement and Holy Trinity. At Mass on the First Sunday of Advent in my first year I looked over the congregation at Atonement and I beheld the Ladies of the DePorres Guild all dressed in violet outfits. They did this for each of the four Sundays of Advent.

They had captured an important part of Catholicism – our use of signs to proclaim our faith. Advent is a period for devout and joyful expectation to celebrate the birth of Christ and to await his second coming. This is what these ladies were proclaiming to the community. In this garb, they were showing their devotion to Christ, whose coming as man we were celebrating in the liturgy. They were likewise showing their joy in the love of the Savior who lived among us and who promised to come again.

Advent is a bit different this year. This year humanity has been devastated by war, terrorism, flood, hurricane and earthquake. This Advent is an opportunity to think about those affected by these devastations.

If we look at those affected by the disasters we see that many of those devastated are those who have been left behind in the progress and wealth that has come to a large portion of humanity. Many are the "working poor"; others are the destitute. They are people who could not improve their condition.

As a sign of our devotion to Christ, we should help those in need as often and as long as there is a need. How will I respond to these human tragedies? That is for each of us to decide. Think of the One whose birth we celebrate and whose second coming we await. Think of Mary and Joseph sent to another town to register in order to be taxed by a foreign occupier; they could not find a place to sleep, but had to be content with a barn, and their first visitors were shepherds, the poorest of the poor. Think further of how Mary and Joseph had to flee into Egypt to save Jesus' life. Then respond in faith and love.



Mike Hutzler

– Msgr. Thomas P. Hadden



A seminarian's spiritual journey

In June 1993, I was miserable. I knew it. There was no doubt about it. I needed to make a change – to quit my job at the country club and (the words came tumbling out of my mouth with a will of their own), "I need to get back to church." I gave my two-week notice and started looking for a healthier job and for a church to attend. But which one? Methodist? Baptist? Non-denominational?

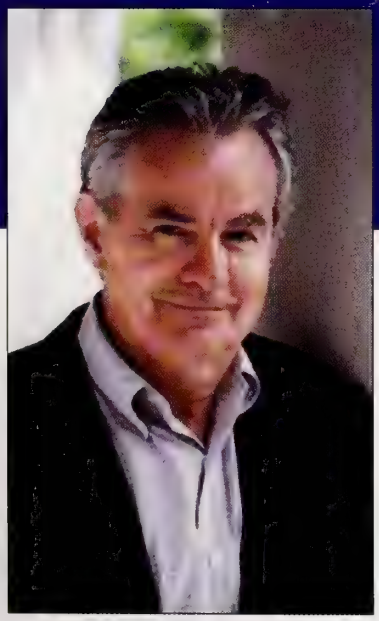
I remember two years earlier at a Campus Crusade Bible study/prayer meeting they came (quite unexpectedly) – big, fat tears confessing sorrow and gratitude that Jesus loved me. Shaking like a 1975 Ford pick-up truck running on bad gasoline, I stammered out, "Lord, thank you for my friend Preston who brought me here tonight. Jesus...thank you for dying on a tree for me." How long had it been since I prayed like that? Too long.

I quit my job, wondering, "What is the purpose of my life? I think the answers are going to be found in church – but which one?" One week later I met Tim Hahn – a fireball with a knack for explaining the beauty of Catholicism. Over a few Dr. Peppers at Miami Subs on Western Boulevard, he reminded my heart of a desire for something – Truth. Not the subjective kind – the eternal kind – the Way, the Truth and the Life. (John 14:6)

In August 1993, I joined an RCIA program at St. Michael's in Cary and the next nine months were like the end of the movie *Babette's Feast*. I prayed before and after devouring history and theology. I drank from the cup of liturgy, wiped my mouth with new tools of discernment and relished the dessert of fellowship with other pilgrims on the journey to becoming whole and holy Catholics.

Eleven years later, I find myself in my fourth year at St. Mary's Seminary preparing for my diaconate ordination next fall. I am still growing, still seeking conversion, still desiring to be a docile instrument in the hands of the Lord.

– Anthony DeCandia is a seminarian for the diocese. He is pictured with Catherine Lorelle (born Aug. 3), daughter of friends Dana and Roger.



ICSC Regional Stewardship Day

Conference

Join the Diocese of Raleigh, Archdiocese of Atlanta, Diocese of Charlotte, Diocese of Savannah, and Diocese of Charleston

Featuring our Keynote Speaker

Paul Wilkes

Creator of the New Beginnings curriculums, Author of Excellent Catholic Parishes: The Guide to Best Places and Practices



Mark Your Calendar!

Saturday, April 29, 2006

9:00 a.m. – 4:30 p.m. • Embassy Suites, Cary, NC



To chat with Margaret Lindsey is to be struck by the delight she seems to take in living. It feels like more than just positive thinking. Recalling a life which must surely have had its share of hardships, she talks only of blessings – her family, her long career as a teacher and, soon, her entry into the Catholic Church.

I feel uplifted

Church, family and education have been lifelong passions for this new North Carolina Catholic

By Rich Reece | Pictures by Denmark Photography



We're in the cozy den of her home in South Raleigh. The walls and tabletops are full of family photos – her parents and siblings, her son and grandson, her late husband. She shows me a photo in *Ebony* magazine of her nephew, Lonnie Bunch, who was tapped this year by the Smithsonian Institution to be founding director of the National Museum of African American History and Culture. A throw on the sofa bears the name of her alma mater, Shaw University. It's only days till homecoming at Shaw, and you can tell Margaret's excited. She's planning on skipping her daily trip to the gym to attend the festivities at Shaw.

"Ours was the first Baptist church in the area to have an organ, and my sister was the organist. When I was old enough I taught Sunday School."

Education, Margaret says, was important in her family. "My father was very big on education. He owned a farm in Woodland, in Northhampton County – the family had owned the farm for three generations – and he was a deacon of Jerusalem Baptist Church. He always encouraged us in school." The church was the center of social life in Woodland. "There wasn't a lot else to do there," Margaret recalls, "so we were all real involved. My mother was in the choir. Ours was the first Baptist church in the area to have an organ, and my sister was the organist. When I was old enough I taught Sunday School."

Teaching turned out to be Margaret's calling. She would teach high school mathematics in the Wake County public school system for decades. Immediately after graduating from Shaw, she taught at a school for returning veterans of the Second World War. That's where she met her husband, and the couple attended the First Congregational Church in Raleigh, where missionaries had started the Washington School for black children in 1867. In 1957, most Congregationalists in the U.S. merged with the Evangelical and Reformed Church to form the United Church of Christ.

She talks nostalgically about church activities in those days: vacation Bible school, camping and cookouts in Reedy Creek Park.

It's clear that one of the things Margaret had always enjoyed about church life was the way it could sometimes seem like a harmonious extended family. So it was painful when, years later, she and her husband found themselves in a congregation that was divided over the policies of its pastor. "Things weren't going to change," she says. "He had the votes to stay." After a while, the Lindseys stopped attending.

Meanwhile, Margaret was not unfamiliar with the Catholic Church. Her sister had become a member of Immaculate Conception Parish in Rocky Mount, and the two women had traveled together on pilgrimages to Catholic shrines. Margaret's son, Lawrence, had also become Catholic. "Lawrence liked the universality of the Catholic Church," Margaret says. "He liked that the faith wouldn't change every time a new pastor arrived."

One Sunday, Margaret attended Mass at Sacred Heart Cathedral. "The music was especially inspiring. In the church where I grew up I was used to good music," she said. "And I felt a lot of love at Sacred Heart." She began returning each Sunday and eventually decided, with her son as a sponsor, to take instruc-



tions to be received into the church. "I had a lot of questions," she says, "and I liked that the priest didn't claim to have all the answers. It's inspiring to hear preaching each week about God's love. I feel uplifted on Sundays; the homilies teach love and respect. It's never, 'You're all going to hell.'"

Margaret says "the knowing people" in her new church is not the same as it was in previous, smaller churches she belonged to. "But I'm meeting people, getting involved more. And I'm learning a lot." Margaret will be recieved into the Catholic Church this month.

We're winding up the interview, but a photographer has arrived and is giving Margaret directions – sit here, turn this way. Margaret grins: "This is fun!"

"I liked that the priest didn't claim to have all the answers. It's inspiring to hear preaching each week about God's love. I feel uplifted on Sundays; the homilies teach love and respect."



How a Preacher's Kid Became Catholic

Our Lady of Lourdes parishioner Lottie Locke was a "preacher's kid": Her father was a Baptist minister. But Lottie remembers being interested in the Catholic Church from the age of 10. "My older sister was in the military," Lottie recalls, "and she became Catholic because she could count on the worship being the same wherever she traveled."

Lottie tells about a visit from her sister, and a deal they made. Lottie would attend Mass if her sister would come to the Baptist church with the family. "As it turned out," she says, "I went to the midnight Christmas Mass."

As a teenager, Lottie rebelled against her father. "I was in love," she recalled, "and my boyfriend and I were determined to run away to South Carolina and get married. My father was dead set against it, so we kept it from him, but when he found out our plan at the last minute he drove us down there." The marriage was a mistake; two children and seven years later it ended in divorce, and Lottie lost interest in religion. "But when my father died in '79," she remembers, "on his deathbed he said, 'Lottie, you will come back.'"

George, Lottie's second husband, was Catholic, but their marriage wasn't recognized by the church. In any case, religion remained a low priority. "Then in '98 my mom died, and my uncle the same week. I went to two funerals in three days, and I suddenly realized I needed to have a relationship with God again." The natural place to go was the Baptist church, but the church she joined threatened to split over financial issues. Lottie began to wonder about trying the Catholic Church.

"I asked George about it and he said, 'Well, then I guess I'd have to go back.'" The couple went to Our Lady of Lourdes, and Lottie began RCIA. "I felt I learned more about the Bible than I'd ever known before," Lottie says. "The reverence at Mass, the closeness I felt to Jesus, was wonderful. And I think that year of anticipating the Eucharist was the best thing I ever did. It really helped me to realize the significance of the sacrament."



Lottie had begun the process to annul her first marriage, but before that was completed, her first husband died. "We were still in touch,' she says. "The children and I were with him when he died. George was really understanding."

When Lottie was confirmed , her Catholic sister was there.

Today Lottie is active at Lourdes. She sings in the choir, and she went to Guatemala with a group from the parish to visit the school they sponsor there. In October she joined a pilgrimage to Rome led by Msgr. Tim O'Connor, formerly her pastor. And she was a participant and presenter last year in the Adult Faith Formation program at Lourdes. "I gave a presentation on the apparitions of Mary," she recalls. "I was so nervous. But I love studying the Catholic Church. There's so much history."

During the day, Lottie is director of the pre-school and the summer camp at Temple Baptist Church in Raleigh. "When I was being considered for the job after being a teacher here," she says, "I told the search committee I was joining the Catholic Church. I thought they might have a problem with that, but they just said, 'Well, Lottie, maybe you're coming back to your roots.'" Those roots are important, Lottie says. "My parents, growing up in that church – it was a great grounding for me, and for my faith."

los Hispanos Católicos de la diócesis asisten a celebración

el hispano Católico



Una ofrenda especial

Los portadores de la ofrenda presentan las siguientes ofrendas simbólicas durante la Misa.

Nuestra Señora de Guadalupe: Contando con el auxilio de María, construimos unidos la Diócesis de Raleigh. María nos acompaña en este impulso de conversión, comunión y solidaridad. Ella nos visita y comparte nuestro caminar. María, nos guía a Jesús Eucaristía.

Sandalias: Las sandalias son símbolo del cristiano, que como peregrino y emigrante, camina hacia Jesús, Camino, Verdad y Vida.

Planta de algodón: El algodón es signo de la bendición de Dios para con esta tierra también es signo del trabajo y esfuerzo de nuestros hermanos hispanos en este estado de Carolina del Norte.

Vela: Presentamos al Señor la Luz, Símbolo de la FE del cristiano, para que con el testimonio de vida de los hispanos ilumine y enriquezca nuestra Diócesis de Raleigh.

Semillas: Presentamos al Señor estas semillas, como signo de que en nuestras familias se siembren los valores del Reino de Dios, y sean un semillero de vocaciones para nuestra Diócesis de Raleigh.

Pan y vino: Presentemos a Dios el Pan y el Vino; ellos se convertirán en Cristo, nuestro verdadero Alimento; y junto con ellos presentemos nuestras comunidades parroquiales, para que sean lugares donde vivimos la caridad.





Las torrenciales lluvias no desalentaron el espíritu de los hispanos católicos de la diócesis que asistieron a la Celebración de la Hispanidad el 8 de octubre pasado, en New Bern. Las delegaciones de cada decanato llenaron el templo de St. Paul para celebrar con el Obispo, Msgr Gossman una liturgia especial. Después de la Misa, hubo comida y entretenimiento en el salón parroquial, donde los bailarines de las diferentes parroquias competían por la complacencia de los presentes. Fue un día de orgullo, de reflexión y de diversión.

Apartes de la homilía del Obispo, Msgr. Gossman

Muy queridos hermanos y hermanas:

Venimos peregrinando hacia esta celebración eucarística, acompañados por la Santísima Virgen María, Estrella de la Evangelización, quien nos invita hoy a reunirnos para elevar nuestros corazones a Dios.

Ella nos ha acompañado cada día en nuestra oración y como "Mujer Eucarística" (como la llamó Juan Pablo II en la última Enciclica Ecclesia de Eucaristia # 53) camina con nosotros en todos los misterios de la vida para llevarnos a visitar a su prima Isabel, llevando en su seno Virginal y joven a Jesucristo, nuestro Señor, para saludar y rebosar de gracia y alegría, para animar a la anciana prima Isabel que trae al profeta en su seno y que juntas hacen la mejor alabanza a Dios y a los designios de Dios para con su pueblo.

Hoy le pedimos a la Santísima Virgen que visite nuestra Diócesis, trayendo a su Hijo quien nos comunica la gracia y la alegría para que lo acojamos con nuestra vida, nuestra fe y nuestras









obras; para que hagamos historia en Carolina del Norte con nuestras familias alimentadas con la riqueza de la sencillez y de los valores de nuestra fe. Con nuestros niños, con nuestros jóvenes y cada bautizado que comparte en nuestra Iglesia.

La Visitación no es solo un hermoso recuerdo histórico sino también es la experiencia de los que están llenos de Dios, que con entusiasmo, alegría y generosidad van a compartir la Buena Nueva de Dios.

Es el momento del encuentro de los que forman parte de un mismo pueblo, de una misma familia, de una misma alianza y de una misma fe. Es Dios quien nos ha movido a nosotros a estar aquí, como movió con su espíritu a María a visitar a su prima Isabel...

Hoy se nos pide "saltar de Gozo" por la presencia de Cristo en medio de nuestra celebración, pero también se nos pide que ese gozo se alimente y se extienda en la vida de los niños que ayudamos a criar cada día para que aprendan a reconocer a Jesucristo, su presencia viva en la Eucaristía y en la vida de cada ser humano.

Se les pide vivir el gozo a los jóvenes y de manera muy especial a todos aquellos jóvenes que en las comunidades parroquiales están trabajando este año para el encuentro juvenil hispano. Recuerden queridos jóvenes que su vida tendrá gracia y alegría en la medida que conocen y viven a Jesucristo con sus familias, sus amigos y sobretodo en sus comunidades parroquiales.

También se les pide "saltar de Gozo" a los matrimonios que reciben en sus vidas y en sus hogares a Jesucristo para que los ilumine todos los días de su matrimonio y los guíe en su vocación de amor y les de la alegría y el gozo de ser Iglesia doméstica.

A los enfermos, a todos los que sufren, a los que se sienten solos y muchas veces abandonados: La visita de la Virgen María nos recuerda que no estamos solos y que el Espíritu de Dios transforma todo en gozo y alabanza al Señor.

También se nos pide a nosotros los sacerdotes, que seamos sensibles a esta presencia que trae la Santísima Virgen María desde tantos países y culturas, para que con la fuerza de su Espíritu fortalezca nuestro ministerio y nos de la alegría y el gozo de servir a nuestras comunidades, contemplando en ese "pan partido," el gozo y la entrega de Cristo para amar a su pueblo, servirlo y guiarlo hasta la casa del Padre.

Gracias a todos por venir, por participar y compartir este don de la fe.

Mi vecino, a quién le gusta citar la Biblia, dice que los católicos no pueden salvarse a menos que "vuelvan a nacer". Como misionero, ¿cómo respondería usted?


Mike Hutzler

¡Que pregunta tan extraordinaria! Considero que para responder esta pregunta lo mejor será preguntarles a las personas lo que piensan. Haciendo la investigación para éste articulo les pregunté a algunos amigos católicos si creían en "volver a nacer". La mayoría de ellos creía firmemente que "a menos que el hombre renazca del agua y del Espíritu no puede entrar en el Reino de Dios. (Juan 3:5) Yo ciertamente estoy de acuerdo con esto.

Cuando nosotros los católicos hablamos de "volver a nacer", estamos hablando de renacer por medio del bautismo. El bautismo es obra de Dios, no nuestra. Tiene un propósito. No es un símbolo vacío.

Ser bautizado significa pasar por un cambio radical parecido al de un nuevo nacimiento; significa un cambio en el alma que solo puede describirse como "volver a nacer" otra vez; todo este proceso no es un logro humano porque viene de la gracia y del poder de Dios.

Esta idea de renacer está presente en el Nuevo Testamento. Esta gran verdad se nos presenta de manera simple y clara en el Evangelio de San Mateo: ""En verdad les digo: si no cambian y no llegan a ser como niños, nunca entrarán en el Reino de los Cielos". (Mateo 18:3)

▸▸ Cuando nosotros los católicos hablamos de "volver a nacer", estamos hablando de renacer por medio del bautismo. El bautismo es obra de Dios, no nuestra. Tiene un propósito. No es un símbolo vacío.

Pedro habla de nacer nuevamente por la gran misericordia de Dios. (1 Pedro 1:3) Santiago habla de cómo Dios nos dio vida mediante la palabra de la verdad. (Santiago 1:18) Pablo habla de que los cristianos mueren con Cristo y luego vuelven a la vida. (Romanos 6:1-11) La idea de renacer, de la recreación está presente en todo el Nuevo Testamento.

Esta idea tampoco era extraña para los judíos o los griegos en los tiempos de Jesús. De hecho, el mundo antiguo sabía todo sobre el renacimiento y la regeneración. Cuando el cristianismo llegó al mundo con el mensaje de renacimiento, llegó precisamente con lo que el mundo estaba buscando.

Nosotros los católicos creemos que el resultado del bautismo es que "volvemos a nacer". Es por medio del bautismo que entramos en una alianza nueva de la misma manera como los hebreos y los israelitas entraban en la alianza antigua, por medio de la circuncisión.

Muchas veces cuando mis amigos protestantes usan la frase "volver a nacer", pareciera que se refieren a una "experiencia emocional". A menudo

esperan una transformación instantánea (que puede ocurrir), hablar en lenguas o milagros de alguna índole como prueba de que se ha "nacido de nuevo".

Así que, ¿Cuál es el significado del renacimiento para nosotros? Nosotros los católicos estamos de acuerdo en que el arrepentimiento es necesario y que la transformación interior es la meta, pero también somos concientes de no confundir "sentimientos" con "fe".

Nosotros los católicos vemos esta experiencia como una conversión continua en nuestras vidas. Existen muchos católicos, muchos de ellos considerados Santos, quienes han tenido un momento definitivo en su conversión. Todos, desde Teresa de Lisieux hasta San Francisco de Asis volvieron a nacer en el sentido como los protestantes "establecen una relación profunda con Cristo", a la vez que continuaron siendo creyentes en la doctrina católica. Maximiliano Kolbe y Nicolás Gross fueron asesinados por los Nazis por las virtudes impuestas por su fe católica. Juana de Arco se convirtió en mártir al rehusar negar el origen divino de las voces que escuchaba y que la llevaron a derrotar a los Ingleses. St. Teresa de Ávila y Juan de la Cruz entre otros, también tuvieron un encuentro de renacimiento con Jesús.

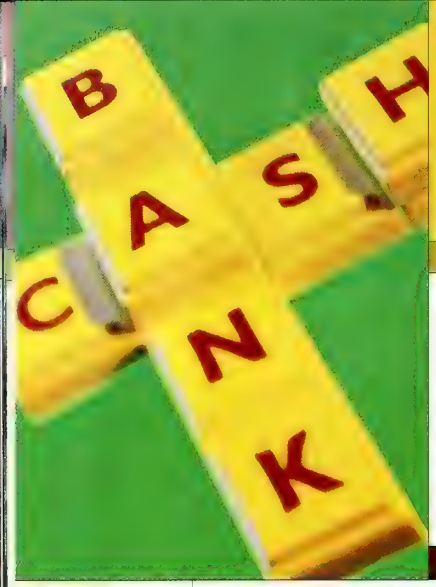
En el Evangelio de San Juan, (Juan 3:3) Jesús dice: "En verdad te digo que nadie puede ver el Reino de Dios si no nace de nuevo desde arriba". Luego en el versículo cinco Jesús nos dice cómo ocurre ése "renacimiento": "En verdad te digo:"El que no renace del agua y del Espíritu no puede entrar en el Reino de Dios". (Juan 3:5) El agua siempre ha sido el símbolo de purificación. El Espíritu es el símbolo del poder. El agua y el espíritu representan la purificación y el poder de Cristo, los cuales borran el pasado y ofrecen la victoria en el futuro.

La Iglesia Católica siempre ha creído y enseñado sobre la necesidad del Bautismo y ha entendido que éste pasaje de las Escrituras sirve de base para el Sacramento del Bautismo. Por medio de la maravillosa gracia de Dios y de su obra (no la nuestra), renacemos en el bautismo. Por el pecado y sus efectos morimos y nos levantamos a una nueva vida en Jesús. En el escrito de Pablo a los Romanos nos recuerda lo siguiente: " Por este bautismo en su muerte fuimos sepultados con Cristo y así como Cristo fue resucitado de entre los muertos por la Gloria del Padre, así también nosotros empezamos una vida nueva". (Romanos 6:4)

Así que por supuesto, nosotros los católicos "nacemos otra vez" cuando recibimos el Sacramento del Bautismo. ¡Esta es realmente la obra maravillosa de Dios!

Además, el bautismo es más que un ritual religioso o un símbolo. Es una realidad viva que continua en nuestras vidas. Mientras el Bautismo se recibe solamente una vez, debemos vivir esta muerte y resurrección y aceptar la salvación que Jesús nos ofrece. De hecho, nosotros los católicos somos llamados a vivir nuestro Bautismo cada día. – El Padre Michael Langelle es un sacerdote de la orden Glenmary y sirve a la comunidad del condado de Bertie.





your marriage matters

a continuing series to help you strengthen your marriage

planned debt
borrowing with purpose

money tip

Should we always avoid debt? Not necessarily. Often, well-conceived **planned debt** will preserve your cash or capital. In other words, paying cash may not be your best option when you can borrow for your purpose, **and** you have the cash flow to service the debt. Spending cash has a cost; it depletes your investments. It stops growing because it is gone. If you can pay for a car, or college or roofing with reasonably priced debt, that you can afford to repay monthly out of cash flow, then your cash assets are preserved. This cash can then be invested to earn interest and go for a different future purpose. You pay extra over time due to interest, but weigh the cost of that interest with the preservation of existing post-tax cash and the fact that you pay your payments with future dollars. Next year's dollar is worth less than today's dollar. Remember, though, that you must be able to afford the payments without compromise of your family's well being and your Christian ethics.

– John Morris

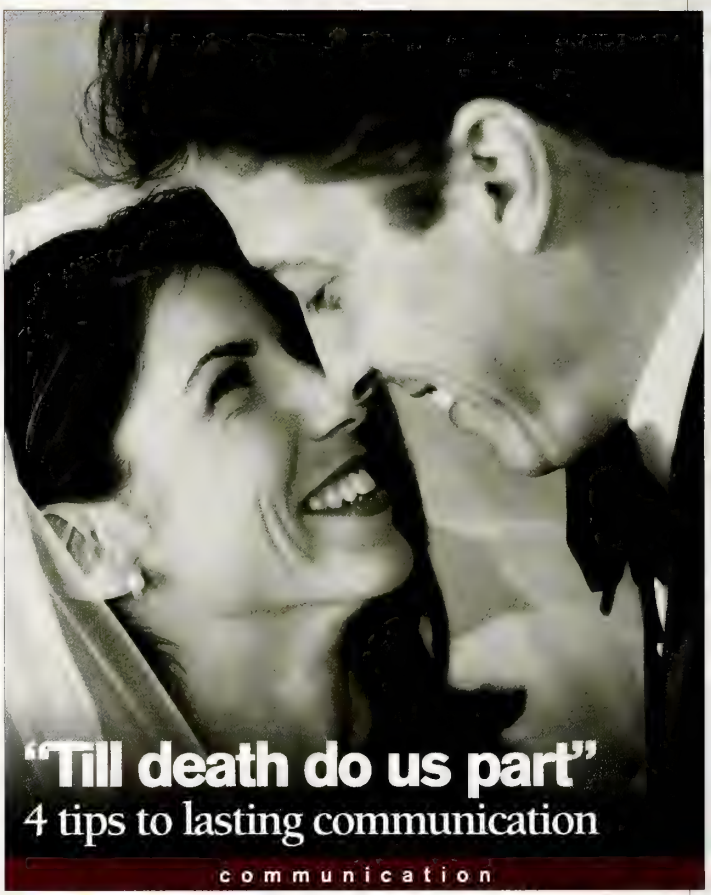
it's about time
share a surprise

time matters

Share a surprise. Most of us enjoy making a pleasant surprise that brings happiness and cheer to others; for it is better to give than receive. Surprise her with an invitation to slow dance to "our" song in the evening just before bedtime. Surprise him with a candlelight supper or evening snack of "our" favorite food on an evening when company is not expected. To make it a big surprise, spend some time thinking about how to make it even better, more relaxing and really special for your spouse. If you succeed, the next surprise will be even greater.

– Tom and JoAnne Fogle

Time Tip: Pray as a family on secular holidays, too. Most Catholics see the importance of praying on holidays such as Christmas and Easter, but other holidays can be a reason to pray. Don't let any holiday go by without finding a reason to thank God. – from *Time Management for Catholics* by Dave Durand



"Till death do us part"
4 tips to lasting communication

communication

What are the ingredients to a lasting commitment?

1. Put your marriage first among all commitments.
2. Make time daily and weekly to communicate.
3. Put fun back into your relationship by "dating" again.
4. Ask God together to bless your marriage.

There are more aspects to commitment. But these four are key. Marriage takes a lifetime to perfect so don't get discouraged. In order to deepen your commitment, dialogue on these questions:

- What does our daily pattern of living tell us about our commitment?
- How is our time being used? Does it reflect our commitment to each other?
- Do we nurture our commitment through regular communication? Is this mutual or always dragged out of the other?
- Do you still date and try to make your spouse feel special? If not, what will you do about it?

Hold hands together tonight and ask God to deepen your commitment. He is the bedrock of all marital commitment!

– Tony Sperendi

the transition to parenting a young adult

the journey



prayer moment

Empty Nesters' Prayer

He: "Go in peace to love and serve the Lord."
In your love you send us forth at the end of each Mass –
a model for us, perhaps, as our children leave home.
She: In your name, O God, we send them forth.
May they do your will on earth.
Because parenting is a hard act to follow, O God,
give our lives new meaning, direction, and fulfillment.
He: Put to good use the gifts and talents you've given us, as your Holy Spirit prompts us.
She: May we not be tempted to rest too soon.
The fields are ripe for harvest, you said,
and there aren't enough workers in your Father's vineyard.
He: Give us a place, a time, and a work to do for you.
Gather each act of love and service into your harvest
that we may enjoy with you the everlasting banquet.
Together: We ask this through Jesus Christ, our Lord. Amen

make a D-A-T-E for romance

the final D-A-T-E principles

romance and intimacy



"T" means **time together** is a priority. This won't happen by accident. With today's busy lifestyles, you must have some determination. Allow the challenge of planning and making arrangements for a date to become part of the fun and anticipation. But don't miss those opportunities to be spontaneous that also may come along. Finally, set aside some time to pray as a couple, and attend retreats like Marriage Encounter.

"E" is for the **energy** saved as a gift for your spouse. Too often, we expend all our energy at work, with our children or with other interests and activities. It is an important responsibility to save some of our God-given energy each day as a gift for our spouse. Our energy allows us to be better lovers, have a positive attitude and keep a sense of humor. Energy gained from the proper amount of rest, eating and exercise will also go a long way to keeping the romantic sparkle in your eye throughout your lives together.

Questions for discussion:

- Are we making time together a priority in our lives?
- Can we plan a date for the near future?
- How can I conserve my energy for my spouse? – Rick and Diane Peiffer



T. Gennara

December 22 was highlighted on my calendar last year. My daughter, Kaiti, would be coming home after studying at the Universidad de Alicante in Spain. But in November, Kaiti called with unexpected news. She was staying for another semester and would be returning to the U.S. in six months. She had arranged new housing and matriculation as a Universidad student instead of a study-abroad student. Her transition to adulthood had been gradual, but suddenly it seemed that our college sophomore had grown up in the space of a phone call.

End of a hierarchical relationship. *The Catechism of the Catholic Church* notes the change that occurs when children become adults, "Obedience toward parents ceases with the emancipation of the children; not so respect, which is always owed to them." (CCC #2217) From a parent's perspective, this role change may be difficult. Adult children may ask for advice but then decide to follow another course of action or make significant modifications to the recommendation. Or parents may learn of major life decisions after the fact. The days of being able to make the final decision in regard to a child's welfare are over. Accept that your children will make different decisions than you and focus on listening as they share their ideas.

Mutual affection and respect guide interactions. Most adolescents report that they have good relationships with their parents. Friends tend to guide choices that have to do with clothing, grooming and entertainment, but parents have a stronger influence on educational decisions and values. Bickering about the cleanliness of a room or a hair style is more characteristic of parent-teen arguments than are serious disagreements. As children become adults, decisions about tattoos and piercings, music choices and DVD collections are no longer under parental control. Relationships often become smoother without this quibbling over personal taste. If you are dismayed by an adult child's choices, think back to your own early adulthood. What seemed natural to you but incomprehensible to your own middle-aged parents?

Boomerang children and the 're-feathered' nest. Many couples find the "empty nest" years to be ones of renewed marital satisfaction. But adult children sometimes return home after falling on hard times. In these cases, living arrangements need to be negotiated. House rules help avoid conflict. How long a stay seems reasonable? How will household chores be divided? Communication is central in keeping the "re-feathered nest" a positive experience for all.

Words from Anne Frank's diary provide perspective, "Parents can only give good advice or put them on the right paths, but the final forming of a person's character lies in their own hands."

– Dr. Cathleen McGreal

as an adult Catholic do I need a conversion?

why we all need a change of heart



As a cradle Catholic, I must admit sadly that I did not have a deep appreciation or understanding of my faith.

I was blessed to be born and raised a Catholic. When someone is born into a Catholic household, they are often referred to as a "cradle Catholic," as opposed to someone who has converted to the Catholic faith from another religion or Christian denomination.

Unfortunately, we cradle Catholics do not always do so well in terms of practicing our faith. Statistics show that there are 64 million cradle Catholics in the United States, representing 23 percent of the U.S. population. Only one of three cradle Catholics go to church every Sunday.

Statistics show that there are 64 million cradle Catholics in the United States representing 23 percent of the U.S. population. Only one out of three cradle Catholics go to church every Sunday.

I remember a time when I was very lax in my practice of the faith. I had a general sense of what Catholicism was about – you know, going to church and "been there, done that."

While I saw and experienced the liturgical seasons, I always thought they were kind of odd. For example, Advent was the time when priests wore purple. I could not understand the choice of the color purple when Christmas was so close. Green would have been much better with the Christmas trees. But then again, what did I know?

As a cradle Catholic, I must admit sadly that I did not have a deep appreciation or understanding of my faith. This was certainly not because of neglect by those responsible for passing on the faith; the fault was all mine.

Fortunately, God has a way of moving us from the cradle to the manger. In the cradle, we get coddled and can really end up living a self-centered existence.

When God moves us to the manger, we are not being coddled but have become food for others. Just think of our Lord Jesus.

Jesus was born in poverty, wrapped in rags, laid lovingly by Mary in a manger – a food box for animals! His birth was "good news for those of good will." For Jesus was born to die for us, "to give his life in ransom for the many." That is what Jesus did in his public ministry. He

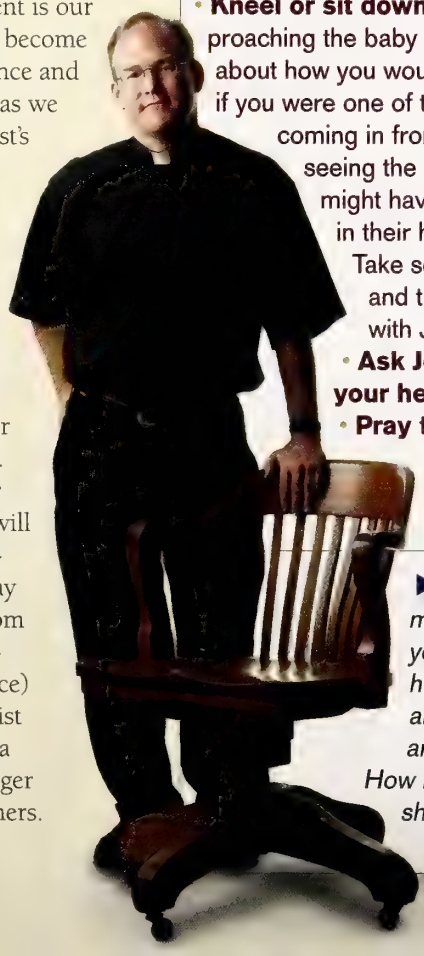
poured himself out for others to the very end. Read Philippians 2:6-8.

In emptying himself, he became our food – our manna during our journey to the promised land of eternal life. Jesus said, "God's bread comes down from heaven and gives life to the world...I am the Bread of Life." (John 6:33,35) Our Bread of Life was born in Bethlehem, a name that means "house of bread." Even at his birth, he was ready to be our food. The angels told the shepherds to "let this be a sign for you: in a manger you will find an infant wrapped in swaddling clothes." The manger foreshadowed the great gift of Jesus in the Eucharist. The sign of the infant wrapped in swaddling clothes reminds us of the bread of the Passover feast, which is wrapped in a white cloth. Already, the angels were pointing out Jesus as our Messiah and his role as "food" for all of us.

So, this season of Advent is our opportunity to grow and become more like Jesus. Repentance and conversion are the focus as we prepare to celebrate Christ's second coming and his birth during the Christmas season. That is why the church's liturgical colors are purple. Purple symbolizes penance and conversion. In a graphic way, it reminds us of death, as well as our dignity as God's children.

During this month, for our spiritual fitness, we will pray for a deeper conversion to Jesus. We will pray for a conversion away from self (selfishness, self-centeredness, self-dependence) to the selflessness of Christ – from being coddled in a cradle, to being in a manger with Jesus as food for others.

– Fr. Bill Ashbaugh



Spiritual Exercise

Conversion is about changing our hearts. It is a grace of God. We ask for a change in attitude, feeling, desire and knowledge. We ask for a new appreciation of our faith, a new awe, new wonder, new sense of mystery, new joy, new gratitude, new love for Jesus and what God has done for us and the whole world in sending us Christ. In our prayer, we want to think about Jesus and his selflessness. Do not worry about thinking of your own selfishness. We all could be more selfless. Just think about Jesus and ask God to give you a heart that would move you to act as he did.

- **Find a quiet place to pray.** If you can find a manger scene, all the better.
- **Kneel or sit down.** You are approaching the baby Jesus. Think about how you would approach him if you were one of the shepherds coming in from the fields after seeing the angels. What might have been going on in their hearts and minds? Take some quiet time and think about being with Jesus.
- **Ask Jesus to change your heart** to be like his.
- **Pray the following** – or something in your own words:

▶▶ *My Christ, my Jesus. Thank you for becoming human. I love you and adore you. You are a humble baby. How is it that God should choose to be so weak and little? Why are you in a manger and not in some fine crib in a palace? I want to hold you in my heart. I offer you my heart, my king and my God. I see your love for me. Like Mary, I ponder your goodness and the great mystery of your birth.*

How glorious you are, O God! Loosen my lips so that I may praise you. Open my heart so that I may truly express my gratitude and thanks. Open my mind so that I may have a new sense of awe and mystery in thinking of your incarnation.

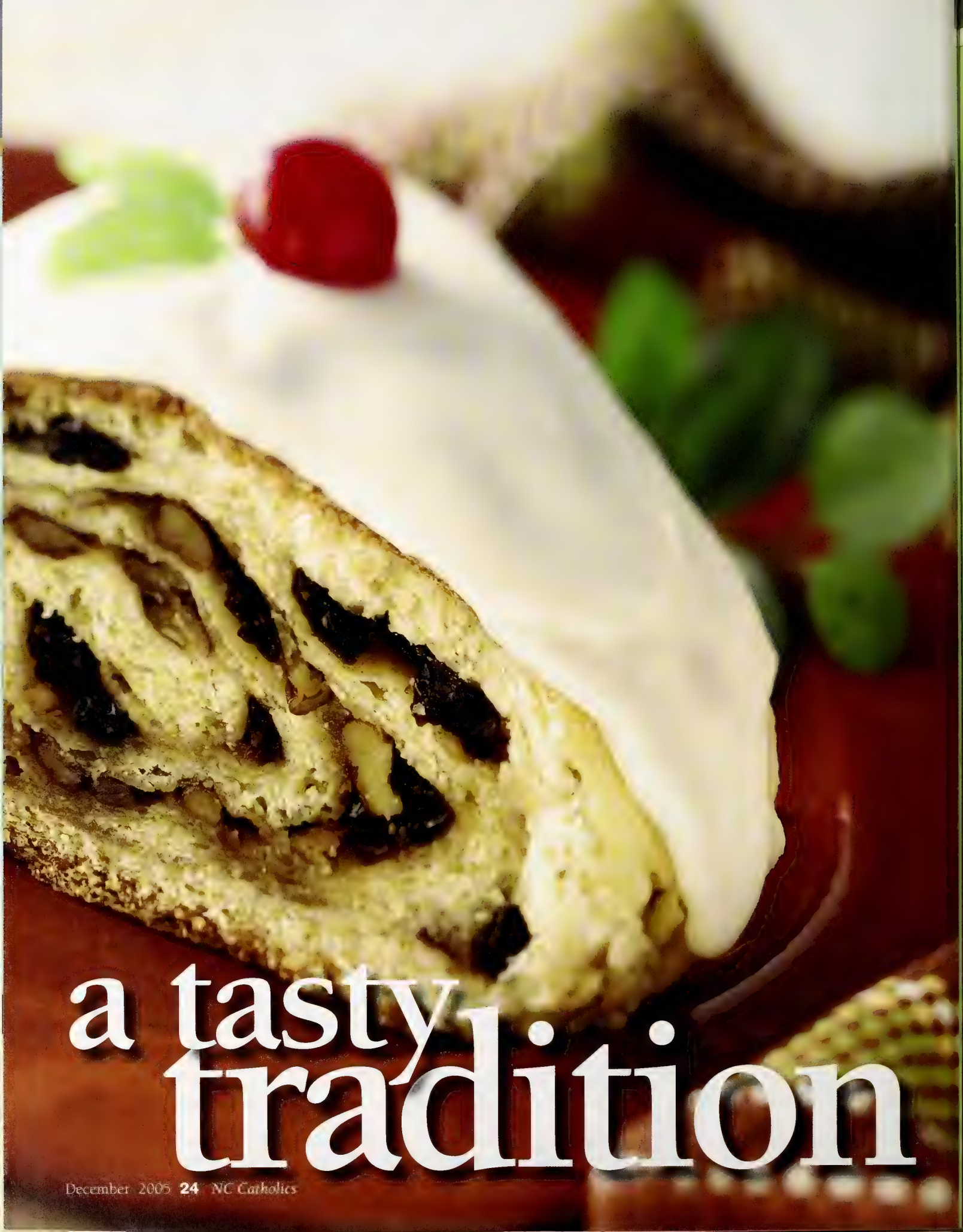
You who made the whole universe and who penetrate its incomprehensible expanse as though it were but a grain of sand, you have come to dwell with us. You have stripped yourself of glory, and yet are glorified beyond all imagining. Humility, goodness, mercy and love are your garments of glory. Lord, may I too choose to be wrapped in these garments. I want to be rid of pride and self-centeredness. May I think of others' needs before my own.

You have emptied yourself in becoming one of us, and have made yourself an offering so that we might have life. May I too live for others. May I choose to empty myself. May I desire to make myself an offering to you and to others as you would direct me.

I see you in this manger, and I know you offer yourself to the whole world. You come to us even now in the Eucharist. You are our Bread of Life. May I love you in the Eucharist and do what I can to be bread for others.

How is it, my God, that we can hear your voice in the cry of a baby? Teach me, my Jesus, to always hear your voice in the cry of my fellow human beings and not harden my heart to anyone in need. Convert me. Have mercy on me.

- **Pray** the *Our Father, Hail Mary,* and *Glory Be* with love.
- **Go and do good for someone,** and resolve to pray again tomorrow.



a tasty tradition

Shortly after my parents got engaged, my father was sent to Vietnam. During his absence, my mother began another relationship. With Jesus. She had begun to attend classes about the Catholic faith, to read Scripture and attend Mass. She longed for the day she could receive the Eucharist. One month before my father returned, she did.

My mother's personal conversion affected our entire family. As part of celebrating our family's faith, my parents began a few unique traditions when my sisters and I were really young. They were designed to make sure we were infused with the faith she had come to love so much.

One in particular was a birthday party for Jesus every Christmas morning. Not one with party hats, balloons and the ubiquitous cake with too much frosting. Rather, we would celebrate with a special coffeecake and an heirloom, porcelain baby Jesus. It was my folks' way of diverting our attention from materialism to what Christmas is really about – Jesus. Mom would swipe a taper candle from the Advent wreath and place it in the center of a coffeecake baked by my grandmother. My sisters and I lined up: one of us holding the cake, another holding the porcelain baby Jesus and the third the crèche. We then paraded toward the dining room singing *Happy Birthday* and placed the baby in the center of the Advent wreath on the dining room table. (I must admit that part was a little awkward and silly during my teen years.) While devouring our once-a-year coffeecake, we would each share what Jesus means to us. It has been interesting how our discussions have evolved over the years!

We're grown now, and this simple, yet meaningful tradition lives on and is shared with the new additions to our family. For my father, sisters and I, it would not be Christmas without it. For my mother, it has also been a way for her to remember and reflect on her joyful conversion. I invite you to try – not just my grandmother's absolutely incredible coffeecake, but also the entire tradition.

Recipe

Happy Birthday Jesus coffeecake



- 1 packet of instant yeast
- 1/2 cup granulated sugar
- 1 teaspoon salt
- 1 teaspoon baking powder
- 4 cups sifted flour
- 1/2 cup of warm mashed potatoes (prepared instant will do)
- 1/2 cup warm water
- 1/2 cup butter (1 stick)
- 2 eggs (beaten)

Brown sugar and cinnamon mixture

- 1/4 cup melted butter
- 3/4 cup brown sugar
- 1 1/2 teaspoons cinnamon
- 1/2 cup raisins
- 1/2 cup chopped walnuts

Icing

- 2 cups confectioners' sugar
- 1 1/2 tablespoons softened butter
- 1/2 teaspoon vanilla
- 3 to 4 tablespoons milk
- pinch of salt

▶▶ Reserve 1 cup of flour from total amount and combine remaining flour with yeast, granulated sugar, salt and baking powder. Set aside. Combine and heat the mashed potatoes, water, and butter to 120 - 130 degrees (too hot will kill the yeast). Stir into the dry flour mixture. Add eggs and continue to stir. Add some of the reserve flour and knead dough until it's no longer sticky. Roll into a ball, cover with a damp cloth and let rest for 10 minutes. In a separate bowl, combine brown sugar, cinnamon, raisins and walnuts. Set aside and spray a pie pan with cooking spray. On a large, floured surface, roll out dough (1/4 inch thick). Spread melted butter all over and sprinkle with brown sugar and cinnamon mixture. Roll the dough into a snake-like shape and pinch all open ends so mixture will not fall out. Lift the roll and gently stretch so it's long enough to fit into pan. Place the roll into pan so it forms a circle. Cover with foil and let the prepared dough rise for about 45 minutes in a warm place. Unseal the foil, but keep coffeecake covered and bake at 325 degrees for 50 minutes to 1 hour depending on oven. Remove from oven and set aside. Mix ingredients for icing and spread all over top and sides while cake is still warm. For extra color, add sliced maraschino cherries on top. Enjoy!

By Michelle DiFranco | Photography by Phillip Shippert

St. Michael brings Thanksgiving to the needy

This year St. Michael the Archangel Parish in Cary prepared more than 450 food baskets for its 22nd Annual Thanksgiving Basket Project. While this project started out as "Thanksgiving Baskets," only the name has remained since the program's inception. Boxes donated by the Stephen Gould Corporation handled the large quantity of food provided to each individual or family for the holiday and beyond. A "grocery list" of needed items was distributed to individuals wishing to donate to ensure each basket was packed equally. Many items had a holiday flavor, but the boxes also included pantry staples like peanut butter, pasta and canned goods.

Over the weekend of Nov. 19 - 20, more than 300 volunteers from groups like the Knights of Columbus, Boy Scouts, the Interfaith Ministry and the Social Action Committee as well as parishioners and their friends gathered for the massive job of assembling and distributing the boxes. But even before the final weekend, many different groups within St. Michael Parish community had played active roles in this effort. In advance, St. Michael Elementary School, the Early Childhood Center, Faith Formation Classes, The



Edge Middle School Program and Life Teen among others individually collected food items and then decorated and assembled boxes.

Approximately half of the demand was met through the efforts of these groups. Generous individuals did the rest. Recipients of the baskets were identified by referrals from ministries at St. Michael, local social service agencies, area school counselors and fellow churches throughout Wake County. Excess food was donated to various community food pantries.



Fr. Richard Sparks, CSP, addressed attendees at the Emmaus Conference Oct. 14-15 at St. Andrew, Apex.



The Aspirancy Class for the Permanent Diaconate Program held its first session at Our Lady of Guadalupe in Newton Grove Oct. 1. The Aspirancy Year is the first of the five-year process of formation.



Leokodija Packauskas of St. Stanislaus, Castle Hayne, celebrated her 100th birthday Oct. 17. She's pictured here with pastor Fr. Ryszard Kolodziej.
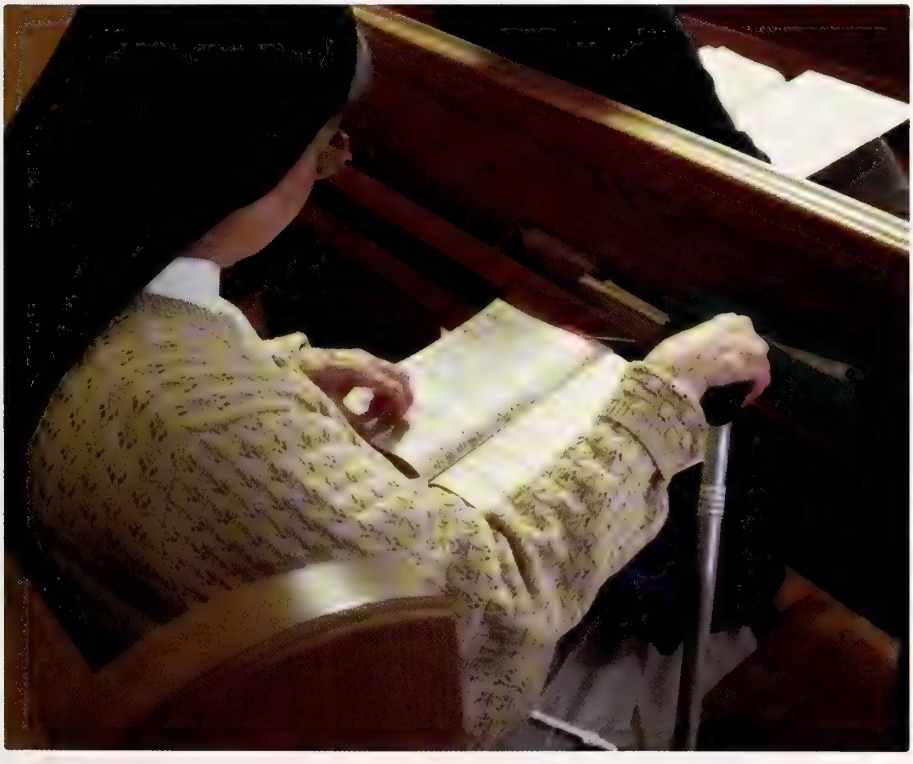


New Bern Mayor Tom Bayliss presents a proclamation designating Oct. 30 thru Nov. 6 Pornography Awareness Week. Beverly Hartung, regent of the local Catholic Daughters Court, Msgr. Michael A. Irwin #1703, along with Taylor Dove and Zack Zaytoun, two of the St. Paul Education Center students who participated in the White Ribbons Against Pornography (WRAP) Campaign received the certificate. The proclamation was sponsored by the Catholic Daughters in cooperation with Morality in Media. The ribbons, worn and distributed by supporters, serve as symbols of community standards of decency.

Please Give Generously

Retirement Fund for Religious

Your generosity to this Fund is unsurpassed in the history of national annual Catholic Church appeals. Since 1988, you have donated more than $460 million to help alleviate unfunded retirement liability at Catholic religious institutes. Regrettably, the costs for assisted living and skilled nursing care for elderly religious exceed this amount *each year.* Please remember our faithful women and men who have dedicated their lives to prayer and service.



- Today, almost 39,000 sisters, brothers and order priests are past age 70.
- In 2004, the Fund awarded grants to 528 religious institutes, including 91 monasteries where prayer is the primary ministry.
- The average social security benefit for religious women and men is about one-third that paid to the average U.S. beneficiary.
- Less than five percent of donations are used for administration, education, and promotion.

Give at your local Catholic parish.

Make your check payable to:
Retirement Fund for Religious.

Or, donate by mail:

National Religious
Retirement Office
Attn: RFR
3211 Fourth Street NE

View our annual report online: **www.usccb.org/nrro**



Peacemaking the theme at CGHS prayer service



"It's not over" was the refrain of the musical introduction to a prayer service at Cardinal Gibbons High School marking the Feast of St. Francis of Assisi, Oct. 4. Songs and readings by GCHS students were followed by Franciscan Fr. Jacek Orzechowski's report on efforts by both Israeli and Palestinian volunteers at reconciliation in the Holy Land. Peace, Fr. Jacek said, would be built on solidarity – the recognition of the humanity of others. "To be a peacemaker," he told students, "learn and be open to God."

Gay Heib wins Carey Award



Gay Heib of Immaculate Conception Parish in Wilmington received Catholic Social Ministries' John J. Carey Award at the Catholic Campaign for Human Development dinner Oct.19 at St. Michael in Cary. The annual award recognizes outstanding contributions to social ministry in the Diocese of Raleigh. National and local CCHD grant winners were also recognized at the dinner.

Priesthood discernment group

Adult Catholic men between the ages of 18-48 discerning a possible call to priesthood are invited to a Discernment Group meeting monthly on a Saturday in Raleigh. There are many steps a man travels as he discerns a call from the Lord. These steps range from minor curiosity about a church vocation to a more serious desire to serve as a priest. The Discernment Group provides a comfortable and safe place to discuss your thoughts and feelings about a possible call to priesthood with other men who are also examining the call. The group discusses issues central to the call within the context of prayer. For more information, call Fr. Alex Gonzalez at 919.833.9668 or e-mail him at jagonza3@ncsu.edu.

Discernment group meetings/dates:

Jan. 8-14	National Vocation Awareness Week
Jan. 21, 2006	9 a.m. -1 p.m., Doggett Center
Feb. 25, 2006	9 a.m. -1 p.m., Doggett Center
March 1, 2006	Ash Wednesday
March 25, 2006	9 a.m. - 1 p.m., Doggett Center
April 9-16, 2006	Holy Week
April 29, 2006	9 a.m. - 1 p.m., Doggett Center
May 7, 2006	World Day of Prayer for Vocations
June	Overnight Discernment Retreat Date/time and location TBA

Direcrtions to Doggett Center (NCSU):

http://www.ccm-raleigh.org/directions.html

Black Catholic Administrators discuss challenges

The National Association of Black Catholic Administrators (NABCA) held its annual meeting at the Plaza Hotel in Fort Worth, Texas, Sept. 28-Oct.1. The meeting opened with a spiritual retreat led by Sister Patricia Haley, SCN (Sisters of Charity of Nazareth, Kentucky). The retreat focus was "The Collaborative Leader: Listening to the Wisdom of God's People." Members also discussed the Catholic Church's response to Hurricanes Katrina and Rita. Represenatives of 37 dioceses attended. The Diocese of Raleigh was represented by Martha Carter Bailey, diocesan director of African-Ancestry Ministry and Evangelization.

things to do

The **Young Adult Christmas Dinner Dance** will be held Dec. 3 at St. Michael the Archangel in Cary. Join young adults from around the diocese for an evening of dancing with a DJ, heavy hors d'oeuvres, beer and wine, and meeting new people. Contact Michele Castle at 919.821.9772 or castle@raldioc.org.

St. Thomas More School, Chapel Hill, will hold its annual **Holiday Shoppe** craft show Saturday, Dec. 3, 9 a.m.-3 p.m. in the school gym. More than 55 vendors will offer handmade gifts and specialty items including candles, gift baskets, gourmet chocolates, holiday ornaments and decorations, jewelry, knitted items, paintings, pottery, purses, quilts, stained glass and more. There will be activities for children, refreshments, Christmas trees and wreaths. Admission and parking are free. Proceeds support St. Thomas More School.

An Advent Guided Day on **The Secret of Mary's Holiness (Her Gifts to Us)** will be held on Dec. 6, 9:30 a.m. -2 p.m. at Avila Retreat Center in Durham. To know the spirituality of another is to know that person in an intimate way. What can we learn from Mary? The presenter is Sr. Damian Marie Jackson, OSF, director of Avila Retreat Center. $25 donation includes lunch.

Ultreya, St. Francis of Assisi, Dec. 7, 7:30 - 9 p.m.

Search, Dec. 9-11 at the Short Journey Center, Smithfield. Activities encourage self-discovery and reflections on relationships with others and with God. Retreat team is made up of past Searchers who model leadership, faith sharing, and ministry with their peers. Adults in youth ministry also attend and participate in Search. Searches usually fill up quickly, so sign up for the earliest date possible to ensure yourself a space. Cost: $90 youth/adults. Contact Mike Hagarty at 919.821.9770 or Hagarty@raldioc.org.

Feast of Our Lady of Guadalupe, Dec. 12. Celebrations will take place throughout the diocese. Please refer to your parish for dates and times.

The diocesan **Kwanzaa Celebration** will take place Dec. 27, 3-5 p.m., at the St. Alphonsus Center in Wilson. This will be a cultural celebration in the context of our Catholic faith. (Bad weather date Dec. 30, 2005) Contact Wilena McPhatter, 252.243.7592 or mcphatterw@raldioc.org.

december readings

Sunday, Dec. 4
Second Sunday of Advent
Isa 40:1-5,9-11
Ps 85:9-14
2 Peter 3:8-14
Mark 1: 1-8

Thursday, Dec. 8
Immaculate Conception
Gen 3:9-15,20
Ps 98:1-4
Ephes 1:3-6,11-12
Luke 1:26-38

Sunday, Dec. 11,
Third Sunday of Advent
Isa 61:1-2a,10-11
(Ps) Luke 1:46-50,53-54
1 Thess 5:16-24
John 1: 6-8,19-28

Sunday, Dec. 18
Fourth Sunday of Advent
2 Sam 7:1-5,8b-12,14a,16
Ps 89:2-5,27,29
Rom 16:25-27
Luke 1:26-38

Sunday, Dec. 25
Nativity of the Lord (Christmas)
Vigil: Isa 62:1-5
Ps 89:4-5,16-17,27,29
Acts 13:16-17,22-25
Matt 1:1-35 or 1:18-25

Midnight: Isa 9:1-6
Ps 96:1-3,11-13
Tim 2:11-14
Luke 2:1-14

Dawn: Isa 62:11-12
Ps 97:1,6,11-12
Tim 3:4-7
Luke 2:15-20

Day: Isa 52:7-10
Ps 98:1-6
Heb 1:1-6
John 1:1-18 or 1:1-5,9-14

STOCK GIFTS

The Catholic Center will be closed noon December 23 through January 2

Our website contains the necessary information to make a stock donation to the Diocese of Raleigh. Our stock donation instruction form (including our account number) is available at:

www.dioceseofraleigh.org

Once on the website homepage, select "Philanthropy." The stock donation form is located in the "Other Ways to Give" section of the "Philanthropy Overview."

Please fully complete the two-page form and provide it directly to your broker to execute your transaction. We can not execute transactions on your behalf. In addition, please send a copy of the completed form to the Diocese at the address listed on the form.

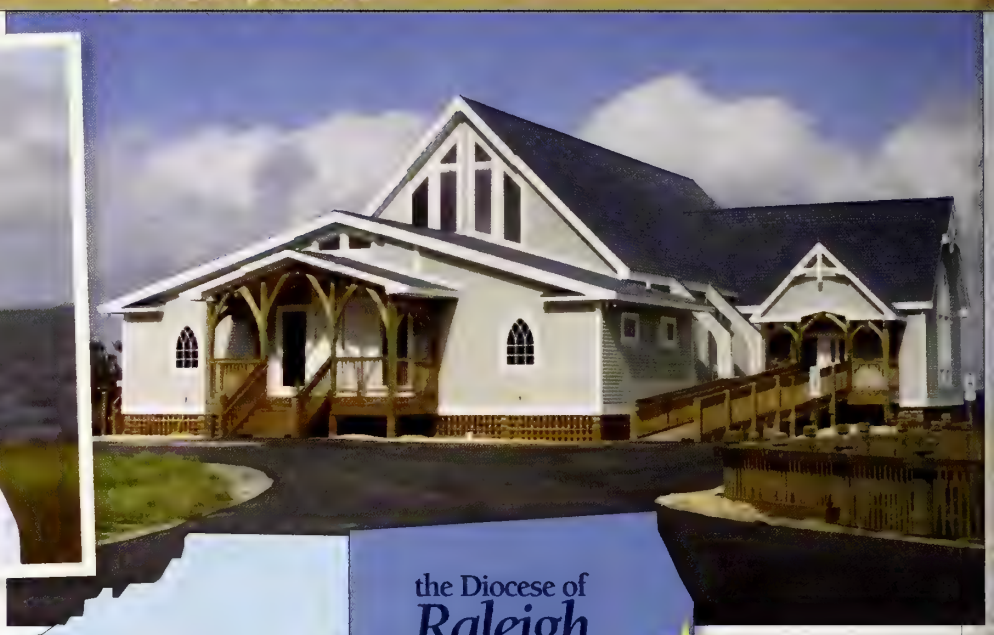
If you have any questions during the time we are closed, please leave a message at:
(919) 821-9722 • lambert@raldioc.org
Messages will be retrieved periodically.

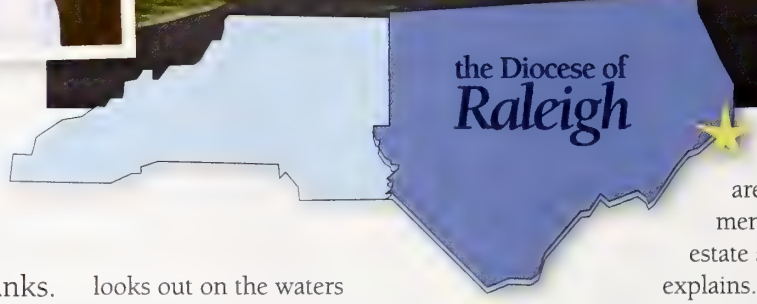
Thank You and Happy Holidays!

living water

Our Lady of the Seas, Buxton







Ebb and flow: It's the rhythm of life on North Carolina's Outer Banks. The ocean gives and takes. In the winter, there are around 6000 residents along this scenic coast; in summer, tourists swell the population to 20,000. That fluctuation is reflected, naturally, in the Catholic community. Fr. Andre Izac is pastor of Our Lady of the Seas in Buxton, one of three Outer Banks churches. "At the three Masses in July we'll have a thousand people," Fr. Andre says. "In January we'll have [he smiles] 120-92. But many of the summer people return every year, and they've been generous with help of all kinds."

Our Lady of the Seas, founded in 1993 as a mission of Holy Redeemer by the Sea in Kitty Hawk, became a parish in the summer of 2002. In July of this year, a beautiful new church was dedicated. The glass wall of the sanctuary looks out on the waters of Pamlico Sound. "Living water" is a motif of the interior, from the large stained glass window above the baptismal font, to the font itself, its bowl scalloped like a seashell, to sculpted ocean waves that form the base of the altar. In the entry is a statue of Our Lady of the Seas, conceived by Fr. Andre and parishioners and hand-carved in Italy. A young mother with wind-tossed hair and seashells at her feet, Mary holds a globe of the earth for her Son, who clasps her hair and reaches out to touch the seas.

Fr. Andre is proud of the new structure, and of the many who helped in its construction. In his homily at the dedication, he talked about places in Scripture where God meets his people: the Garden of Eden, Mt. Sinai. "This is such a place," he said, "but we are the church. This is the place where **we** are the place."

While the coast along Highway 12 is lined with the summer homes of the wealthy, life for year-long residents is difficult. "My resident parishioners are artists, fishermen, shopkeepers, real estate agents," Fr. Andre explains. "In the off season many of them are simply unemployed. And finding affordable housing anywhere nearby is more and more of a challenge." Two years ago, Hurricane Isabel sent the Atlantic crashing through Highway 12 in three places damaging many of the structures on Hatteras Island. Rebuilding is still far from complete.

Fr. Andre shakes his head as he points out the damage. Then his eyes brighten as he talks about the Confirmation class he is preparing, the parish's first. "There aren't a lot of children out here," he says. "Many of our parishioners are retirees. So this class of 12 is relatively large." At the moment they are contemplating a class project to benefit survivors of future disasters. Each youngster will assemble a "survival pack" with essential personal items for a youth of the same age and gender. A way to turn the knowledge gained in one disaster into a gift for a victim of another. Give and take. Ebb and flow.

– Rich Reece

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YEAR END GIVING...



Fall has traditionally been the busiest season of the year for giving as people review their finances and take steps to complete the gifts they intend to make before year's end. The Catholic Church has many giving opportunities for your year end giving. If you would like to make a gift or want information on gift types please check the appropriate box below and Debbie Rossi will follow up with you.

Thank you.

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- ❑ Bequest (please send legal language)
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- ❑ Life Insurance Policy
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¿Soy el guardián de mi hermano?

NC Catholic women

Margaret Gaston



Am I my brother's keeper?

Why foster parents Jane Richardson and Gail Kelley decided to "step up and help"

the starving person next door

from the editor

Are you hungry? I am. It may seem obscene to speak of hunger in a country where the amount spent on dieting would feed some starving nations. Yet Mother Teresa said that the poorest of the poor were in fact the ones she encountered in developed nations; that material poverty was heartbreaking, but the loneliness and isolation she saw among so many people in the West was just as painful, and more difficult to remedy. Here in the U.S., millions are hungry for simple human connection. Our bellies may be full but, in many cases, our hearts are empty.

In our efforts to be the body of Christ in the world, we often think first about those all over the world who are starving for food. But many children, right in our own communities, are starving for something most of us take for granted: a family. Our cover feature this month highlights this hunger, and what people in our diocese are doing to alleviate it.

In so many places, of course, people are hungry for peace. This month's guest columnist, Franciscan Father Jacek Orzechowski, writes about tragedy and hope in Christian Palestine.

We know from Scripture that the Lord is moved by our hunger. He miraculously supplied wine to the wedding guests at Cana, and loaves and fishes to the multitudes who listened to him preach. But he understood our deepest hunger as well: "When Jesus saw the vast crowd, his heart was moved with pity for them, for they were like sheep without a shepherd; and he began to teach them many things." (Mark 6:34) St. Augustine, centuries later, would pinpoint the same need when he prayed, "Our hearts are restless until they rest in you." One way we feed that hunger is through the Eucharist, and in 2006 our Theology 101 feature will be examining the parts of the Mass.

This year the 10 issues of *NC Catholics* will be loosely themed around the spiritual and corporal works of mercy (hence "feeding the hungry" this month). In 2006, we'll also introduce a short feature on women who've played prominent roles in North Carolina's Catholic history. The series is written by William Powers, author of *Tar Heel Catholics* (University Press of America, 2003).

All blessings in the new year, and thanks for your response in the last year to our new diocesan publication. You can reach me with comments and story ideas at 715 Nazareth St., Raleigh, NC 27606 or reece@raldioc.org.

– Richard Reece is the editor of *NC Catholics*

In our efforts to be the body of Christ in the world, we often think first about those all over the world who are starving for food. But many children, right in our own communities, are starving for something most of us take for granted: a family.



Mike Hutzler

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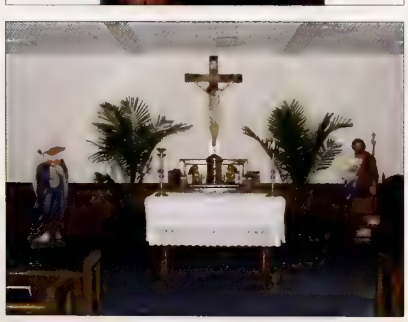
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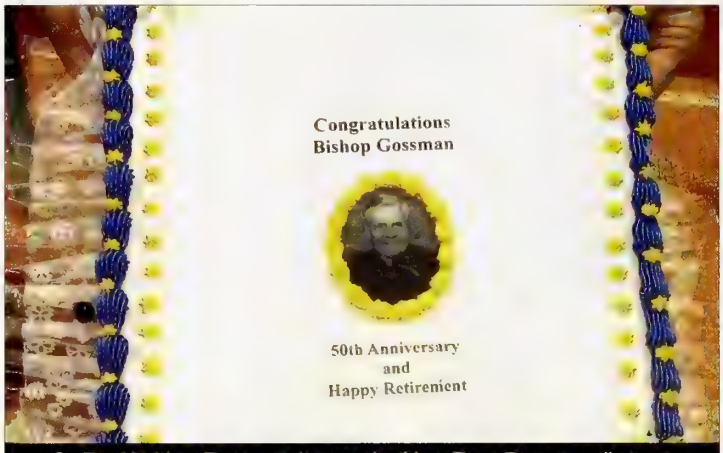
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Catholic Daughters hold state workshop in Durham



Left to Right: Sheila Storey, Second State Vice Regent; MaryAnn Grabasky, State Regent; Joanne Tomassi, National Secretary/Treasurer and the NC State Representative; and Essie Walker, State Treasurer.

▶▶ Nearly 70 representatives from 10 North Carolina Daughters of America Courts gathered Oct. 8 at Immaculate Conception Church in Durham for their annual one-day Fall Workshop. The theme of the gathering was "Faith Working Through Love." Among other activities, delegates watched a video about Victory Junction Gang Camp, presented by camp spokesperson Leona Trumbley. A residential camp in Randleman, NC, for children with chronic or life-threatening illnesses or disabilities, Victory Junction is a statewide charitable focus for the Daughters this year.



St. Paul in New Bern was host to the New Bern Deanery tribute to Bishop Gossman in October. Mass concelebrated with the priests of the deanery was followed by dinner for more than 600 attendees and a special cake made by Bonnie Fox from Infant of Prague in Jacksonville.





A prayer vigil was held at Sacred Heart Cathedral Nov. 17 for death row prisoner Elias Syriani. Syriani's grown children, whose mother he killed, had reconciled with their father and petitioned Gov. Easley for clemency. That clemency was denied, and Syriani was executed Nov. 18.

St. Elizabeth Ann Seton
founded the first free Catholic school for girls in the United States

santo del mes

saint of



Santa Elizabeth Ann Seton
Día de la Santa: 4 de enero

Lo que la destacó: Elizabeth Ann Bayley Seton fue la primera santa canonizada nacida en Norte América. Se convirtió al Catolicismo y fundó la primera comunidad religiosa de mujeres en los Estados Unidos (las Hermanas de la Caridad de San José), la primera escuela católica de niñas de los Estados Unidos, y además el primer hospital y orfanato católicos en los Estados Unidos.

Hecho poco conocido: Cuando Elizabeth, que habia sido criada en Nueva York en el seno de una familia episcopal prominente, se convirtió al Catolicismo, se vio enfrentada con los prejuicios religiosos de no solamente los protestantes de esa comunidad, sino que también con los prejuicios de su propia familia. Ellos temían además que Elizabeth fuera a influir a los otros miembros de su familia para que se volvieran católicos. (¡No se equivocaban! Sus cuñadas Cecilia y Harriet se convirtieron.)

Lo que la hizo Santa: Elizabeth superó muchos obstáculos con una fe inquebrantable. Viuda a los 29 años y con cinco hijos pequeños siempre confió, aunque no siempre sabía con certeza de qué se trataba, en que Dios le mostraría Su plan divino para la vida de ella. Incapaz de lograr el éxito en su Nueva York natal, fundó su misión en Maryland, un estado con relaciones cordiales con los católicos. Allí pudo comenzar una escuela católica y una orden religiosa de mujeres. Durante su corta vida, dirigió a su comunidad por los muchos caminos de servicio religioso que aún existen hoy en día, los que incluían escuelas, hospitales y justicia social para los pobres, caminos que personificaban a Jesús en persona. Elizabeth profesó una firme devoción por la Eucaristía, la que compartió con otras personas a través de su obra escrita y su ejemplo.

Su mejor cita: "La fe levanta al alma tambaleante por un lado y la esperanza la sostiene por el otro, la experiencia nos dice lo que debe de ser y el amor nos dice que dejémoslo ser."

Forma en la que murió: Sta. Elizabeth Ann Seton murió de tuberculosis a los 46 años de edad.

Oración: Dios de amor, le diste gracia a Elizabeth Ann Seton, permitiéndole ser una buena esposa, madre, maestra, y fundadora, para que pudiera dar su vida al servicio de los otros. Permite que su ejemplo nos inspire a ser compasivos y desinteresados en lo que concierne a nuestro amor por ti y por las otras personas. Te pedimos esto a través de nuestro Señor Jesucristo, tu Hijo. Amén.

Saint Elizabeth Ann Seton
Feast Day: Jan. 4

Claim to fame: Elizabeth Ann Bayley Seton was the first native-born North American to be canonized. A convert, she founded the first religious community of women in the United States (the Sisters of Charity of St. Joseph), the first free Catholic school for girls in the United States, and also the first Catholic hospital and orphanage in the United States.

Little-known fact: When Elizabeth, who had been brought up in a prominent Episcopalian family in New York, converted to Catholicism, she faced religious prejudice not only from Protestants in the community, but also from her own family. They were afraid she would influence others in the family to become Catholic.They were right! Her sisters-in-law Cecilia and Harriet converted.

What made her a saint: Elizabeth overcame many obstacles with unwavering faith. Widowed at 29, with five small children, she trusted in God to show her the divine plan for her life, even though she didn't always know what it was. Unable to succeed in her native New York, she founded her mission in Maryland, a state friendly to Catholics. There, she was able to start a Catholic school and a women's religious order. In her short life, she led her community into many paths of religious service that still exist today, including schools, hospitals and social justice to the poor, who were Jesus personified. She had a strong devotion to the Eucharist, which she shared with others through her writings and her example.

Best quote: "Faith lifts the staggering soul on one side, hope supports it on the other, experience says it must be, and love says let it be."

How did she die? St. Elizabeth Ann Seton died of tuberculosis at the age of 46.

Prayer: *Loving God, you graced Elizabeth Ann Seton, enabling her to be a good wife, mother, teacher, and foundress, so that she might give her life in ministry to others. May her example inspire us to be compassionate and selfless in our love for you and for one another. We ask this through our Lord Jesus Christ, your Son. Amen.* – Elizabeth Johnson

since you asked ...

This month with Fr. David McBriar, O.F.M.



I've heard that the church has a "preferential option for the poor." Does that mean that the poor are somehow more important to God than those of us who are more fortunate?

Of course not. God loves everyone with unconditional love. God loves the Blessed Virgin Mary just as much as God loves Satan. God cannot *not* love us, every one of us, regardless of how sinful we are, regardless of how rich or poor we are. The overriding metaphor in the Bible to describe God is agape, unconditional love. God's nature is to love. "God is love." (1 Jn. 4:9) And for us, made in God's image, we are called to love one another as God loves us, to love our neighbor as ourselves (Luke 10:27).

While God does not love the poor more than God loves the rich, nevertheless it is we who fall short of loving God by failing to love and do justice for those who throughout history have received less of this world's love, less of our love, than anyone else. Who are these men, women and children left to die on the side of the road while the rich and powerful pass by? Clearly, it is the poor, the voiceless, those on the margins of society, the immigrant, those crushed by dehumanizing conditions that rob them of their dignity as children of God.

The preferential option for the poor is a consistent theme of Catholic social teaching. In their pastoral letter of 1986, *Economic Justice for All,* the bishops of the United States write: "As individuals and as a nation...we are called to make a fundamental 'option for the poor.' The obligation to evaluate social and economic activity from the viewpoint of the poor and the powerless arises from the radical command to love one's neighbor as one's self. Those who are marginalized and whose rights are denied have privileged claims if society is to provide justice for all. This obligation is deeply rooted in Christian belief." (#87) Again, the bishops say: "The primary purpose of this special commitment to the poor is to enable them to become active participants in the life of society. It is to enable all persons to share in and to contribute to the common good. The 'option for the poor,' therefore, is not an adversarial slogan that pits one group or class against another. Rather it states that the deprivation and powerlessness of the poor wounds the whole community. The extent of their suffering is a measure of how far we are from being a true community of persons. These wounds will be healed only by greater solidarity with the poor and among the poor themselves." (#88)

▶▶Who are these men, women and children left to die on the side of the road while the rich and powerful pass by? Clearly, it is the poor, the voiceless, those on the margins of society, the immigrant, those crushed by dehumanizing conditions that rob them of their dignity as children of God.

Our church's belief in the preferential option for the poor is grounded in the Scriptures. In the Bible we learn that the justice of a society is tested and judged by its treatment of the poor. God's covenant with Israel was dependent on the way the community treated the poor and unprotected – the widow, the orphan and the stranger (Deut. 16.11-12, Ex. 22.21-27, Isa. 1.16-17). Throughout Israel's history and in the New Testament, the poor are agents of God's transforming power. In the gospel of Luke, Jesus proclaims that he has been anointed to bring good news to the poor (4.1-22). "Blessed are you who are poor," Jesus says, "but woe to you who are rich." "How hard it is," he reflects, "for those who have wealth to enter the kingdom of God!" He says that God brings "glad tidings to the poor." And the nameless rich man who ignores Lazarus, the poor man, is condemned. Clearly Luke and the Jesus he describes reflect what our Catholic Church calls a preferential option for the poor. Similarly, we are told that we will be judged, in the Last Judgment, according to how we respond to the hungry, the thirsty, the prisoner and the stranger (Matthew 25.31-46).

The Second Vatican Council's *Pastoral*

happy new year!

what year was the first New Year's Day celebrated on Jan. 1?

history quiz



▶▶ Soon after taking office, Roman Emperor Julius Caesar decided that the traditional Roman calendar was in dire need of reform. He enlisted the aid of Sosigenes, an Alexandrian astronomer, who helped devise the Julian calendar. The first Julian New Year's Day fell on **Jan.1, WHAT YEAR?**

▶▶ Nicolaus Copernicus became known to all as the father of modern astronomy for proposing that the earth revolves around the sun. This founder of heliocentric theory was born in Poland on **Feb.19, WHAT YEAR?**

▶▶ "Always aim at the complete harmony of thought and word and deed." One of the most respected spiritual and political leaders in history, Mahatma Gandhi was assassinated by a Hindu fanatic on **Jan. 30, WHAT YEAR?**

▶▶ The church holds the annual feast of the Chair of St. Peter to commemorate the day when the Apostle Peter held his first service at the Eternal City on **Jan. 18, WHAT YEAR?**

Constitution on the Church in the Modern World, in its opening sentence, is as beautiful as it is challenging: "The joys and hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well." The document affirms that "today, there is an inescapable duty to make ourselves the neighbor of every individual, without exception." And it repeats an ancient teaching that "people are bound to come to the aid of the poor and to do so not merely out of their superfluous goods." Our U.S. bishops affirm that Jesus' parable in Matthew's 25th chapter "instructs us to put the needs of the poor and vulnerable first." "Our parishes should be measured by our help for the hungry, the homeless, the troubled, and the alienated -- in our own community and beyond. We cannot be called truly 'Catholic,' unless we hear and heed the church's call to serve those in need and work for justice and peace."

Powerful words, indeed! And in this we are not giving, not serving, not loving, with what we have left over. The preferential option for the poor is not an option as that word standing alone might suggest. It's not charity that we're talking about in a preferential option for the poor. Charity involves individuals or small groups of people acting to meet the immediate need of others. Justice involves a more communal and even global awareness of problems and their potential long-term solutions. Charity calls to mind a voluntary giving; justice an absolute obligation to share all the benefits of God's creation in the broadest manner possible. That's why we as Catholics do not give of our time, talent and treasure because we're generous. We do it because if we did not we would not be the People of God, we would not be disciples of Jesus Christ.

– David J. McBriar, O.F.M., was, until his retirement last year, pastor of Immaculate Conception Parish, Durham.

Send your questions to:
"Since you asked ..."
715 Nazareth St.,
Raleigh, NC 27606
Or: reece@raldioc.org

this year

I promise ...

parish poll

We asked middle school students at Blessed Sacrament School, Burlington: **What is your New Year's resolution for 2006?**



Brianna Teapole, Grade 8
My resolution is to be nicer to my brother Thomas and take better care of him.



Jacob Libera, Grade 8
My resolution is getting better grades. I'm capable of achieving more. I'm going to dedicate myself to school and do my best.



Catie Rudd, Grade 7
My goal is to read all the books I got for my birthday. That is hard because I got 27 books!



Jimmy Branley, Grade 8
I want to run a mile every day. This will increase my speed and stamina in track and other sports.



Olivia Niemeyer, Grade 8
My resolution is to help out those in need. I want to go to homeless shelters and share my things with people who don't have a lot.



Adrienne Madarasz, Grade 8
I want to spend more time with my grandparents and listen to their stories about when they were younger.

what is the liturgy?
a 9-part exploration of the church's public prayer

theology 101



The central liturgy, or public prayer, of the church is the Liturgy of the Eucharist, or Mass. The Mass derives its name from its former final words of dismissal: *Ite missa est* – "Go, it is the sending."

We are to leave the house of worship and carry the love of Jesus we have experienced out into the world. Today's Mass resembles the liturgy of the early church in many ways. From the earliest days, the liturgy revolved around the Eucharistic meal. The word *eucharist* means "thanksgiving" and that is exactly what the early Christians did – they gave thanks for the presence of Jesus in their midst. From the beginning, the assembled brothers and sisters believed that Jesus was truly present with them – in their midst as they gathered and in the bread and wine they blessed and shared. The early churches were in members' homes or outdoors.

Passover ritual was incorporated into the Eucharist – continuing in many of the prayers we still utter: "Blessed are you, Lord God of all creation ... "

At the end of the era of Christian persecution, after an edict by the Emperor Constantine, communities became much larger due to the freedom to gather openly. They needed larger buildings and began to gather in public buildings like large courthouses or basilicas. Christians added rituals they had encountered there – such as great processions with vesture and incense.

As the large church buildings were peopled with rapidly catechized members, the act of liturgy became more invested in the person of the priest. By the Middle Ages, the priest was perceived as **reciting** the Mass on behalf of the people,



why do we do that?



genuflection:

▶▶ **The gesture of bending one knee to the ground arose during the Middle Ages as a sign of penitence and adoration.** Christians in the early church prayed while standing. The Romans introduced the custom of prostration before Caesar as a god, which was subsequently adopted by Christians. This evolved to a profound bow, which continues in the East. By about 1502, the custom of genuflecting before the Blessed Sacrament had replaced the deep bow. Now, it is customary to genuflect when paying reverence to the Blessed Sacrament in the tabernacle. When the tabernacle is empty, as it is from after the Mass of the Lord's Supper on Holy Thursday until after Communion on Good Friday, we do not genuflect.

bible quiz
wise sayings from Scriptures

bible quiz

a A wise saying from the Book of Ecclesiastes.

b A wise saying from the Book of Sirach.

c A wise saying from the Gospel of Matthew.

d A wise saying from the Book of Sirach.

e A wise saying from the Book of Proverbs

1 Say nothing harmful, small or great; be not a foe instead of a friend. A faithful friend is a sturdy shelter; he who finds one finds a treasure.

2 This is the fate of the greedy; unlawful gain costs the life of the person who acquires it.

3 Not on bread alone does man live, but on every word that comes from the mouth of God.

4 Two are better than one; if the one falls, the other can help.

5 If you are willing to listen, you will learn.

– Sr. Janet Schaeffler

answers: 1: b; 2: e; 3: c; 4: a; 5: d

who often could not hear him nor understand what had once been the vernacular or common language of Roman citizens, Latin. This ancient language was now reserved for academics. The result was that the gathered assembly said private prayers while "hearing" the priest "say" Mass. An emphasis on the divinity of Jesus and his role as judge meant that reception of Communion was a rare occurrence among the laity and the cup was withdrawn from the people for fear of spillage.

By the early 1900s, the congregation began making some of the responses that had previously been made only by altar servers.

In the mid 1800s, there was an increased interest in liturgical renewal and lay participation in the Mass. By the early 1900s, the congregation began making some of the responses that had previously been made only by altar servers.

In the early 1950s,Pope Pius XII restored Holy Week and the Easter triduum to earlier practices. In 1963, the first document promulgated at the Second Vatican Council, *The Constitution on the Sacred Liturgy,* called for a greater appreciation of the theology of liturgy and for the reform of all our liturgical books, including a "new" order of the Mass. Once again, the priest faced the people. And once again, they could understand the readings and prayers and could participate more fully with songs and acclamations.

Vatican II did not bring new elements to the Mass as much as it restored a sense of the early church with us today. As the early followers of the Risen Lord knew that Jesus was with them, so do we fully enter into a union with him at Mass. And so, when the words of dismissal are spoken – "The Mass is ended," we reply with great joy, "Thanks be to God."

By Elizabeth Solsburg | Illustrations by Bob Patten

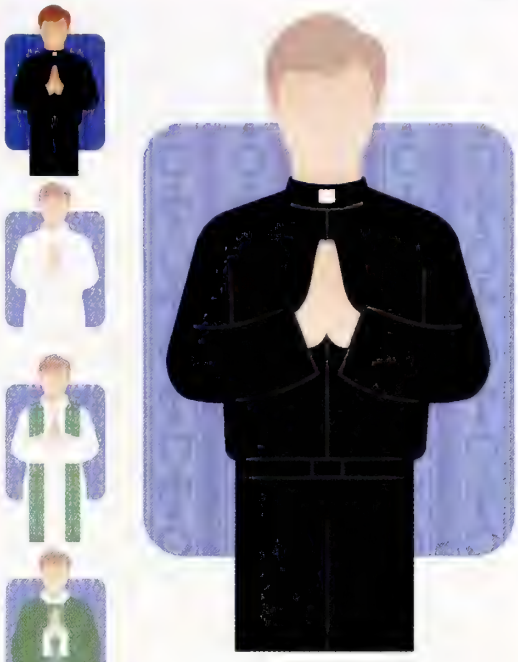
what's the season?



Where did we get the liturgical calendar?

▶▶ The liturgical calendar, like the secular one, is a rhythmic observance of ebb and flow. The church seasons evolved, gradually codified into the calendar we know today. Easter and Pentecost were the earliest special observances. The entire paschal mystery, including the triumph of Easter, is celebrated every Sunday during the year.

what's he wearing?



clerical suit:

▶▶ Ordained clergy members often wear black suits with a white collar known as the roman collar. The collar originated in the 15th century, when it was a popular secular practice to turn one's linen collar up and over the outer garment. By the 19th century, it became customary to insert a starched linen *collaro* onto the rabat, the high-collared, backless vest worn under a cassock.

what's in the church?

baptismal font:

The baptismal font is the basin containing blessed water in which new members of the church are baptized. It is generally made of stone, although glass and metal are also used. If possible, the water in the font should be moving – this is the "living water" by which we are reborn into the faith. In the earliest days of Christianity, baptism took place in rivers or the sea. As specific containers for baptismal waters were built, they were often called swimming-baths or *natatoria*, as they were large enough for total immersion. The term, *fons*, or "spring of water," became the name of choice, thus leading to our word, *font*.



Proyectos para el Nuevo Año

Comenzamos un nuevo año con proyectos y propósitos para vivir los 365 días de un año más que nos regala el Señor.

Seguramente pensaremos en las dietas, en el ahorro del dinero, en trabajar menos, en hacer las tareas que no terminamos el año anterior.

Podemos pensar en las personas con las que hemos querido mejorar nuestra relación; los que viven con nosotros, los que viven lejos, o los que ignoramos sin preocupación.

Pero ¿hemos pensado en nosotros mismos y en nuestra relación con Dios? Seguramente diremos que esta es la última de nuestras prioridades. Pero no podemos olvidar que nuestra vida tiene hambre y sed de todo lo que es Dios para poder vivir con la lucha diaria, con las personas y sobretodo con nuestra propia existencia.

Podemos planear un año donde Cristo sea el centro de nuestra vida, el Maestro de nuestra existencia y el Señor de nuestro corazón, para dedicarle los domingos, para consagrarle las semanas, para adorarlo en los hermanos y servirlo en los necesitados.

Dediquémosle más tiempo y más energía a vivenciar a Cristo, no solo orando y pensando que somos buenos, evitando compararnos con los vecinos y los pecadores. Vivamos a Cristo buscando en nuestro propio vecindario su rostro hambriento y sediento en cada hermano necesitado.

Vivamos un Cristo que reclama nuestro tiempo, nuestra ternura, paciencia y cariño y que nos pide solidaridad para entender y servir a los que no tienen casa, viven la soledad, están enfermos, en la cárcel, sin empleo o no conocen a Dios.



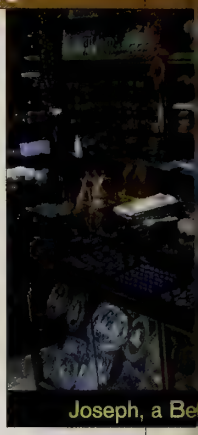
Mike Hutler

Cuando le dedicamos a Dios nuestro tiempo y nuestra vida por este camino, Él mismo nos va enseñando que los pobres y necesitados somos nosotros mismos, pero que Él es quien sale a nuestro encuentro para ayudarnos con su amor y su misericordia.

Que podamos vivir este año alimentándonos de su amor y de su Palabra para que podamos cumplir con los proyectos que nos conducirán no solo al final del año sino hasta la eternidad.

– Padre Fernando Torres

For the Children of Nairobi



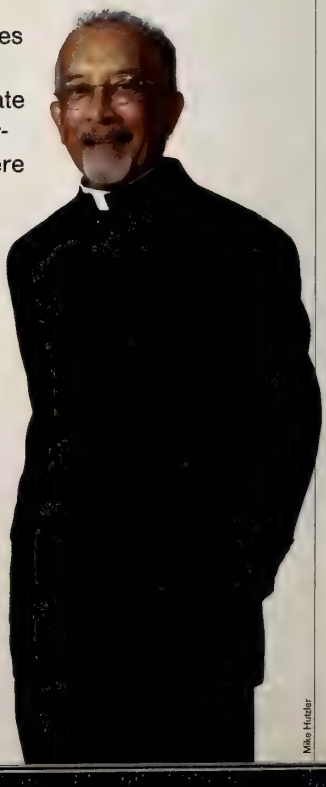
Joseph, a Be

Agnes Kithikii, Sister Mary Theresa Waceke, Peter Kimeu and Sister Carole MacKenthun are Catholics involved in works of mercy in faraway Kenya. Agnes Kithikii says there are 60,000 street children in Nairobi alone. She and the others work with the Archdiocese of Nairobi in trying to address this problem. The archbishop of Nairobi, Raphael Ndingi Mwana'a Nzeki, was the guest of the Diocese of Raleigh at last year's Emmaus Conference.

African Ancestry Ministry and Evangelization has undertaken to assist in alleviating the condition of the street children. Among these children are orphans whose parents died from HIV/AIDS. One of the principal focuses of help is "the girl child": These orphaned girls are particularly vulnerable to being caught up in the commercial sex rings of the city.

Agnes Kithikii tells us that the Archdiocese of Nairobi has what is called "Rescue Dada" to address the situation. This includes rescue centers to provide holistic rehabilitation of children; community support through parishes; building the capacities of existing institutions to support more children; intensifying public awareness of the problem; education on the plight of the children; and education of teachers to identify and address the problems.

Recently, African Ancestry Ministry and Evangelization conducted an appeal to acquire blankets, clothing, school supplies and money to send to Nairobi. Parishes were asked to cooperate in this endeavor through the parish chapters of our ministry. There was a good response from the parishes cooperating. For example, in addition to clothing and supplies, the Cathedral Parish collected $1,300.



Mike Hutler

Agnes Kithikii arranged for Catholic Relief Services to get these supplies to Kenya.

Catholic Relief Services is one of the most efficient and cost effective services in the country. Thanks to all who helped in any way.

– Msgr. Thomas P. Hadden

Fear builds walls, hope builds bridges

guest columnist


n shopkeeper and craftsman.


Father Orzechowski


The "separation wall."

Almost three years ago, Bishop Gossman asked our church communities to consider reaching out to the Christian community in Bethlehem. The military occupation and almost daily curfews in Bethlehem were preventing the people there from working, from any source of income and from sending their children to school. Parents struggled to provide the most basic food and shelter for their children. Hundreds of these families have emigrated to other countries. Bishop Gossman asked us to do the best we could to help the Christian community in Bethlehem so that they could remain in their homeland, in the city they love, in the city of our Savior's birth.

A few months ago, I traveled to the Holy Land with a delegation of the Christian Peacemakers Team. We met with Israeli and Palestinian peace and human rights workers. We met with Palestinian families whose lands, homes and livelihoods were under siege by expanding Israeli settlements and construction of the new "security wall." After spending a week in Jerusalem, we went to Bethlehem, just a few miles away.

For centuries, the two cities have been closely linked – spiritually, culturally and economically. These links, however, are now strained. This became shockingly clear to me as soon as I saw the so-called "separation wall." I was stunned by its size. It is twice the height of what was once the Berlin Wall. After passing through the Israeli Army checkpoint, I walked on the other side of that wall. One of the graffiti reads: "Fear builds walls, hope builds bridges." How sad, I thought, to see the town where the Prince of Peace was born now separated from Jerusalem, its people entrapped. I spent a day and a night in Bethlehem listening to Christians and Muslims talking about the everyday realities of their city, now isolated by the wall and by illegal Jewish settlements and roadblocks.

I learned that Christians in the Holy Land once comprised more than 30 percent of the population, and that now they are less than 2 percent. For centuries, Bethlehem was defined by its multicultural character. Just five years ago, the city was evenly divided between Christians and Muslims. Now, however, the Christian community is rapidly diminishing.

Many Christian families depend heavily on carving and selling their olive wood crafts. Since there is very little tourism now (it decreased by more than 80 percent between 2000 and 2004), there is wide unemployment. Furthermore, many who once worked in East Jerusalem's crafts industry can no longer reach their jobs, thanks to the wall.

The good news is that the Christian families, with the support of their church, for example St. Catharina in Bethlehem, are creating alternative markets for their products. Some Palestinian Christian families have established connections between Bethlehem's craft workers and some dioceses in the U.S., ours among them. Parishes in these dioceses provide markets for the crafts.

One Bethlehem shopkeeper, Joseph, eagerly shared with me the economic plight of Bethlehem's residents. "It's hard to speak of peace when you can't feed your family," he said. He and his family have been making olive wood crafts since 1926. They once owned more than 100 olive trees. Now the wall has cut off the family's olive orchard, and Joseph fears that it's just a matter of time before the Israeli government confiscates his land. For now, however, he and his family are able to remain in Bethlehem only because they have found markets for their crafts in dioceses like ours.

However, in the midst of these hardships, there is hope. There are many Israelis and Palestinians who, with great determination and courage, struggle side by side in a non-violent way to bring about justice, peace and reconciliation in their land. These prophets of hope include members of the Israeli Committee Against House Demolition, Rabbis for Human Rights, The Israeli Information Center for Human Rights B'tselem, Palestinian Center for Rapprochement Between People, and Parents Circle. Meeting with these people and hearing about what they do was truly inspiring.

During my stay in Bethlehem, I also met Sr. Finia Khoyri. She is one of nine sisters teaching at the Terra Santa girls' school in Bethlehem. The school has 950 students – kindergarten through high school. Many of the girls' parents endure severe hardships. There are times when they go hungry to be able to pay a very low tuition and to provide their children with a Christian education. Currently Immaculata, our parish school in Durham, is taking the first step in building bonds of communication and solidarity between our children and youth and the children and youth of Bethlehem.

If you would like to learn more about how you can help the Christian community in Bethlehem, please contact me, Fr. Jacek Orzechowski, O.F.M., at jacekofm2002@yahoo.com. By our support, by our prayers, as well as by our awareness of what's happening to the Christians of the Holy Land, we can be a source of hope for them.

– Fr. Jacek Orzechowski, O.F.M., is parochial vicar at Immaculate Conception Parish, Durham.



am I my brother's keeper?

Why foster parents Jane Richardson and Gail Kelley decided to "step up and help"

cover story

Jane Richardson was already a mother to two small children when she decided to become a foster parent in 1976. That path led her and her husband to adopt three young sisters by 1983.

Richardson's first exposure to a foster family came while she was living in California. Her neighbors had foster children and from time to time the Richardsons would help them out. By the time Jane's second child was born, she and her husband decided to try being foster parents. The Richardson family moved to North Carolina in 1975. Back then, social service systems offered little formal training for families interested in being foster parents. "They interviewed us and checked our background."

Richardson, a member of Sacred Heart Cathedral Parish in Raleigh, has fostered 20 children over the years. In addition to the sisters, two boys were part of that sibling group. Enter Gail Kelley, another Catholic who offered respite to the Richardson family when all five children were in their home. Eventually Kelley took the boys into her home and adopted them.

Kelley, a member of Our Lady of Lourdes Parish in Raleigh, has been foster parent to six children over the years. Her two adopted sons, whom she first took as foster children, are now grown, married and leading productive lives. Kelley brought plenty of experience to her foster parent role. For five years she ran a ministry in Harlem for children who lived in the area. Then she took teens into her home on weekends, offering respite to foster families like the Richardsons. When Kelley took the boys into her home they were just four and eight years old.

"I didn't think I'd become an adoptive parent," admits Kelley. "I had spent 14 years in Peru and Bolivia helping the poor. After that I wanted to live my own life without a lot of added responsibility." But when her Raleigh parish asked for help with its teen ministry program, Kelley found herself volunteering. In consequent years, Kelley bought a house and renovated the upstairs into an apartment she rented out and held a good job. However, something was missing.

"I felt that I was doing God's work in the administrative position I held at work, but I feared my heart might atrophy if I didn't have direct and loving contact that I had previously been accustomed to with the people I had served." She considered going back to Bolivia but instead found herself training to be a foster parent. It didn't take long after the training to bring a child into her home.

"I was surprised when Wake County Social Services first asked me to take in a 15-year-old boy," she says. The placement was successful and opened her door to additional foster children. Over the years, Kelley has shared the successes and setbacks her foster children have experienced. The first child earned a scholarship to college. The second foster child, a girl, was the first in her family to graduate from high school. The third and fourth children had many struggles but eventually overcame them and are living productive lives. Kelley loved them all. Then adoption entered the picture.

"I was single, 50 years old and getting ready to adopt," she says. "I was not what one would call a typical mom/parent." There were some obstacles to adopting her last foster children, who were both in elementary school, but eventually Kelley was given the go-ahead. "God has different ways of doing things," she said of her success.

For Richardson and Kelley faith plays a big role in their lives and especially in their lives as foster and adoptive parents. ▸

By Mary Coyne Wessling | Pictures by Denmark Photography

"I made a commitment to these kids," Kelley explains. She believes that the latter part of her life was destined to be lived as a giving, loving parent to her kids and to the many who benefited from her foster parent skills. Kelley has gone from a global perspective of helping the poor to a local one by fostering and adopting. Sometimes Kelley laughs at the thought of being a mom – a vocation she did not expect to live out. "Sometimes I feel inadequate to the task, but I couldn't let these children go. I have been challenged to alter my ways of doing things. The kids have kept me young and humble."



Jane Richardson and Gail Kelley

Faith helps a lot when dealing with children who come with so much emotional baggage, admits Richardson. "My faith deepened especially during a time of crisis, when everything seemed to go wrong, afterwards we could see how it all worked out. In the long run, I learned to 'let go and let God.' Whatever came my way, I knew I could handle it because of my strong confidence in God."

Being called to the foster care ministry is one thing. But what makes a good foster parent? "If you feel you've been a good parent you can consider being a foster parent," says Richardson.

"I think anyone who can love and accept children unconditionally and has patience and persistence can consider being a foster parent," adds Kelley.

She says, "There are plenty of children who need a good home, especially children with disabilities."

Once the Richardson family fostered a child who suffered from "failure to thrive," did not walk and had a hearing impairment, which was diagnosed later. Other children who are hard to place include sibling groups, children with sight impairments, the autistic and severely retarded. But even a diabetic child needs special care; and families like the Richardsons, who are willing to deal with the child's disability and offer love and care, are greatly needed.

Many children who come into foster care have suffered some form of emotional distress. Whether they have been physically neglected or abused, each goes through the trauma of having their home life disrupted. And while the foster family may offer far more stability and security than the child's own family, it is normal for a child to want to return to their own home.

Indeed, the primary intention of every social service agency is to work toward reunification between the child and his or her family. In the case of one of Richardson's foster children, the girl decided to go back to living with her birth mother. Jane Richardson understood the child's desire but it made it no easier for her to let the girl go. Experience, wisdom and a dose of reality have given Richardson insight into how to deal with foster children's needs and desires.

Richardson believes that anyone contemplating foster care needs to examine why they feel called to it. They also need to be realistic about the successes and failures they and their foster child will experience during this time of being together. "People need to realize that when they take a foster child into their home they are not going to fix the child. The foster parents have to go to where the child is [emotionally]. They can help a child function better but the parents have to be prepared for that child to return to a situation that may be hard. The foster parents have to be able to let go."

"There's a lot going on and more that needs to be done," says Richardson. "The more a community gets to know about these kids, the more things can change for the better for them."

Richardson has honed her skill in answering questions regarding foster care. "When people tell me they can't consider being a foster parent because it would be too hard for them to let the child go because they would love them too much, I ask them, 'Do you have a brother with a problem but you know eventually he will get better? If you took care of his children during his



troubled times, would you decide to keep your nieces and nephews once your brother got better? Even if you knew you'd always be a better parent?' Letting go hurts but sometimes it's exactly what you need to do."

Of all the reasons why a stable, loving family should consider being a foster home, one bad reason is to find a companion for their birth children, warned Richardson. Foster kids have many needs and complexities. Birth children have their own struggles learning to adapt to new brothers and sisters, even if it is on a temporary basis. A spirit of giving needs to exist among all the members of the family, Both Kelley and Richardson agree foster parenting isn't for everyone.

Though the call may not come to all Catholic families in the diocese to be foster homes, every one of them can be involved in helping foster children; there are plenty of them in eastern North Carolina. A 2002 state report from the Department of Social Services showed that the counties within the Diocese of Raleigh had 4,443 children in the foster care system. Earlier this year, a report showed that 625 children were in the foster care system in Wake County alone; an increase of 114 children since 2002.

Foster care systems in every county depend on community support. In addition to finding suitable families to foster, DSS encourages churches, organizations and individuals to support foster families with donations of supplies, clothes, monetary funds and spiritual support. Networks have grown along with the number of foster children. In Wake County, some 50 churches, including St. Francis of Assisi and St. Joseph's in Raleigh, donate school supplies annually to foster care children. Churches are also vital for getting the word out about the need for foster care families or specific needs of the children in the system.

"There's a lot going on and more that needs to be done," says Richardson. "The more a community gets to know about these kids, the more things can change for the better for them. Programs in churches, like the Christmas Tree project at my church, not only allow our parish to support these kids but educate our people about the foster care system.

"My philosophy of why people should help these children is simple," says Richardson. "Children can't be raised by an institution. They belong to the community, so we ask the community to step up and provide a better life for them. How can we know that they are well cared for if we don't step up and help?"

"There are plenty of children who need a good home, especially children with disabilities."

How to Get Involved

Every county in the Diocese of Raleigh has a social welfare office where you can learn more about foster care and adoption. The statewide Web site is www.adoptnckids.org. Their toll-free number is 1.800.NCKIDS.1 (1.800.625.4371).

Here are some other ways you can get involved in the foster care system in your county:

- Train to be a respite family for foster care families. These families provide care and supervision to foster care children usually on weekends and sometimes during the holidays.
- Become a Guardian ad Litem. G.A.L.'s are court-appointed advocates for children in the social services system. Training is offered in several counties and the state office is located in Raleigh. More information can be found by visiting http://www.nccourts.org/Citizens/GAL/Default.asp
- Have your parish join a coalition of faith-based communities that support and promote foster care and adoption.
- Be a mentor to youth in your community. Even if a child is not in the social welfare system, they can benefit from your individual attention and support. Local social agencies can help you find the right program of support.
- Provide other support to foster families. Can't offer your home for respite? Then offer transportation or clerical support. Get involved politically to advocate for more funds for the foster care programs in your community. Be a recruiter in your parish for foster families. Raise funds for a local parent support group. Encourage your employer to offer adoption benefits.

– Mary Coyne Wessling is a freelance writer living in Greensboro. She has been a guardian ad litem in Guilford County for five years.



¿Soy el guardián de mi hermano?

Jane Richardson ya era madre de dos niños pequeños cuando decidió ser madre sustituta en 1976. Esto la llevó junto con su esposo, a adoptar tres hermanitas en 1983.

La señora Richardson tuvo su primera experiencia con hogares sustitutos cuando vivía en California. Sus vecinos eran padres sustitutos para niños y de vez en cuando los Richardson los ayudaban. Después del nacimiento de su segundo hijo, decidieron ensayar ser padres sustitutos. La familia Richardson se mudó a Carolina del Norte en 1975. En ése entonces los servicios sociales ofrecían muy poco entrenamiento para las familias interesadas en servir como padres sustitutos. "Nos entrevistaron y verificaron nuestras referencias".

Los Richardson son miembros de la Parroquia de Sacred Heart Cathedral en Raleigh y han recibido 20 niños a lo largo de los años. Además de las 3 hermanas que adoptaron, había dos hermanitos en la misma familia. La señora Gail Kelley, otra católica que algunas veces les ayudaba a los Richardson con los cinco niños, terminó llevando a los varoncitos a su casa y adoptándolos.

La señora Kelley es miembro de la parroquia de Our Lady of Lourdes en Raleigh y ha sido durante varios años madre sustituta para seis niños. Sus dos hijos adoptivos ya son adultos, están casados y llevan vidas productivas. Kelley pudo involucrar a su rol de madre sustituta, su experiencia previa manejando un ministerio para niños que vivían en el área en Harlem. En ése entonces llevaba adolescentes a su casa durante los fines de semana para darles un respiro a las familias sustitutas como los Richardson. Cuando llevó a los dos pequeños por primera vez a su casa tenían cuatro y ocho años.

"Nunca pensé que sería madre adoptiva", admite. Pasé 14 años en el Perú y en Bolivia ayudando a los pobres. Después de eso quise vivir una vida sin muchas responsabilidades". Sin embargo cuando en su parroquia solicitaron ayuda con el programa de ministerio para los jóvenes, ella se hizo voluntaria. Años después la señora Kelley compró una casa y acondicionó el segundo piso para un apartamento para la renta. También tenía un buen trabajo. Sin embargo, sentía que algo faltaba.

"Sentía que por medio del trabajo administrativo que tenía, estaba haciendo el trabajo que Dios me encomendó. Sin embargo tenía miedo que mi corazón se atrofiara si no tenía el contacto directo y amoroso con las personas, como estaba acostumbrada." Pensó en regresar a Bolivia pero por el contrario, se vio envuelta en un entrenamiento como madre sustituta. No fue mucho tiempo después que llevó el primer niño a su casa.

"Me sorprendió cuando Wake County Human Services me pidió que recibiera a un niño de 15 años", dice. Esta experiencia fue exitosa y abrió la puerta para que recibiera otros niños. A través de los años, la señora Kelley ha compartido con los niños sus éxitos y sus obstáculos. El primer niño recibió una beca para la universidad. La segunda niña que recibió fue la primera de su familia en graduarse de la escuela secundaria. El tercero y cuarto tuvieron muchos obstáculos, pero eventualmente pudieron sobreponerse a ellos y viven vidas productivas. Ella los ha amado a todos. Posteriormente la adopción entró en el panorama.

"Cuando me decidí a adoptar, tenía 50 años y era soltera. No era la mamá ni la madre de familia típica." Hubo algunos obstáculos para adoptar a los últimos niños ya que ambos estaban en la escuela primaria. Finalmente se le dio "luz verde". Al hablar de sus éxitos dice lo siguiente: "Dios tiene su manera de hacer las cosas".

Para los Richardson y para Kelley la fe juega un papel importante en sus vidas y especialmente en sus vidas como padres sustitutos o adoptivos.

"Yo hice un compromiso con estos niños" dice la señora Kelley, quien cree que la segunda parte de su vida estaba destinada a ser una madre amorosa y condescendiente con sus niños, los que se han beneficiado de sus habilidades de madre sustituta. Su perspectiva de ayudar ha cambiado, de ser global ayudando a los pobres, a local ayudando a estos niños. Algunas veces se ríe de verse a sí misma como mamá, una vocación que nunca pensó vivir. "Algunas veces me siento inadecuada para esta tarea, pero no podía dejar los niños. He tenido el reto de cambiar mis costumbres. Los niños me han mantenido joven y humilde."

La fe ayuda mucho cuando se trata de niños que vienen con problemas emocionales", admite la señora Richardson. "Mi fe se profundiza especialmente en momentos de crisis, cuando todo parece ir mal y al final vemos que todo resulta bien. Al final he aprendido a dejar que Dios haga lo suyo. He podido manejar todo porque he puesto mi confianza en Dios."

Recibir el llamado al ministerio de ser un padre sustituto es una cosa, pero ¿qué lo hace ser un buen padre sustituto? "Si usted siente que ha sido un buen padre de familia usted puede considerar ser un padre sustituto".

"Creo que cualquier persona que pueda amar y aceptar a los niños incondicionalmente y tenga paciencia y persistencia, puede considerar ser un padre sustituto", agrega la señora Kelley.

"Existen muchos niños que necesitan un buen hogar, especialmente niños con discapacidades". La familia Richardson recibió una vez un niño que padecía de deficiencia del desarrollo, no caminaba y tenía problemas de oído (lo cual se le diagnosticó después). Otros niños a los que es difícil encontrarles un hogar sustituto son grupos de hermanos, los niños con problemas de la visión, autistas o con retardo severo. Los niños diabéticos también necesitan cuidado especial. Se necesitan familias como los Richardson que están dispuestos a recibir niños con discapacidades y de ofrecerles amor y cuidado.

Muchos de los niños que llegan a un hogar sustituto han sufrido angustia emocional. Ya sea que han sido víctimas de abuso o abandono físico, cada uno atraviesa por el trauma de ver su vida familiar interrumpida. Y aunque la familia sustituta

Por Mary Coyne Wessling

pueda ofrecer mayor estabilidad y seguridad que su propia familia, es normal que el niño desee regresar a su propia casa.

Realmente la primera intención de cada agencia de servicio social es trabajar por la reunificación del niño y su familia. Es el caso de uno de los niños que la familia Richardson recibió. La niña decidió volver a vivir con su madre natural. Jane Richardson entendía el deseo de la niña y no fue fácil dejarla ir.

La experiencia, la sabiduría y una dosis de realidad han dado a los Richardson el conocimiento profundo de cómo manejar las necesidades y los deseos de los hijos sustitutos.

Jane cree que cualquier persona o pareja que esté considerando ofrecer éste cuidado debe examinar el porqué de su llamado a hacerlo. También necesitan ser realistas de los éxitos y los fracasos que puedan experimentar con sus hijos sustitutos durante el tiempo que están juntos. "La gente necesita darse cuenta que cuando reciben un niño en su hogar, ellos no van a cambiar al niño. Los padres sustitutos tienen que aproximarse al niño, donde esté emocionalmente. Pueden ayudarle a funcionar mejor, pero también tienen que estar preparados a que el niño regrese a una situación que puede ser difícil. Los padres sustitutos tienen que poder dejarlos ir."

La señora Richardson se ha vuelto experta en responder preguntas sobre el tema de hogares sustitutos. "Cuando la gente me dice que no podrían considerar ser padre sustituto porque sería muy difícil dejar ir al niño por que lo amarían demasiado, les pregunto lo siguiente: "¿Tiene usted algún hermano con algún problema que pueda mejorar en el futuro? Si usted cuidara de sus hijos durante este periodo difícil, ¿se quedaría usted con sus sobrinos una vez que su hermano mejorara? Aún si supiera que usted puede ser mejor padre de familia? Dejarlos ir puede doler pero algunas veces eso es lo que se necesita hacer."

La señora Richardson advierte que no es una buena razón para considerar ser hogar sustituto, el tratar de conseguir un compañero para sus propios hijos. Los niños sustitutos tienen muchas necesidades y problemas. Los hijos propios tienen sus propios retos tratando de adaptarse a nuevos hermanos o hermanas, así sea temporalmente. Debe existir un espíritu de entrega entre todos los miembros de la familia. Tanto la señora Richardson como la señora Kelley están de acuerdo en que ser padres sustitutos no es para todos.

Aunque el llamado a ser hogares sustitutos puede no llegarle a todas las familias Católicas en la diócesis, cada una puede ayudar estos niños; hay muchos niños en la parte Este de Carolina del Norte. Un informe estatal del Departamento de Servicios Sociales del año 2002 mostró que había 4,443 niños en hogares sustitutos en el área que comprende la Diócesis de Raleigh. A principios de éste año un reporte reveló que en el condado de Wake hay 625 niños en hogares sustitutos. Esto representa un aumento de 114 niños respecto al año 2002.

El sistema de hogares sustitutos en cada condado depende del apoyo de la comunidad. Además de encontrar familias adecuadas, el Departamento de Servicios Sociales anima a que las parroquias, las organizaciones y las personas apoyen las familias sustitutas donando provisiones, ropa, dinero y apoyo espiritual. La red de apoyo ha crecido junto con el número de niños en éstos hogares. En el condado de Wake existen cerca de 50 iglesias, incluyendo las parroquias de St. Francis de Assisi y St. Joseph en Raleigh, que donan implementos para la escuela anualmente. Las iglesias también son importantes para "dejar correr la voz" de la necesidad de conseguir familias sustitutas y de necesidades especiales de los niños que se encuentran en este sistema.

"Están pasando muchas cosas y se necesita hacer más", dice Richardson. "Cuando la comunidad sepa más de éstos niños habrán más cambios que los favorezcan. Los programas en las iglesias como el proyecto Árbol de Navidad no sólo permite que nuestra parroquia ayude a estos niños sino que educa a nuestra gente sobre el sistema de hogares sustitutos."

"Mi filosofía de porqué la gente debe ayudar a estos niños es simple," dice Richardson. "Los niños no pueden ser criados por una institución. Ellos pertenecen a la comunidad así que le pedimos a la comunidad que dé el paso y les ofrezca una vida mejor. De otra manera, ¿cómo podemos saber que cuidado están recibiendo?"

– Mary Coyne Wessling es una escritora free lance que vive en Greensboro. Ha sido Guardian ad Litem en el condado de Guilford durante cinco años.

Cada condado en la Diócesis de Raleigh tiene una oficina de bienestar social donde usted puede averiguar un poco sobre hogares sustitutos y adopciones. La dirección de la página Web es www.adoptnckids.org . La línea telefónica gratis es 1.800.625.4371.

A continuación presentamos otras formas como usted puede involucrarse con el sistema de hogares sustitutos en su condado:

- Reciba entrenamiento para apoyar a las familias sustitutas. Estas familias ofrecen cuidado y supervisión a los hijos sustitutos durante los fines de semana y algunas veces durante las fiestas.
- Sea un Guardian ad Litem, G.A.L, quienes son defensores de los niños en el sistema de servicios sociales nombrados por la corte. Se ofrece entrenamiento en diferentes condados y la oficina estatal está localizada en Raleigh. Se puede obtener mayor información visitando http/www.nccourt.org/Citizens/GAL/Default.asp
- Haga que su parroquia se una a la coalición de comunidades de fe que apoyan y promueven el cuidado y la adopción.
- Sea un mentor para los jóvenes en su comunidad. Aun cuando no estén en el sistema de bienestar social, pueden beneficiarse de su atención y apoyo individual. Las agencias sociales locales pueden ayudar a encontrar el programa de apoyo adecuado.
- Apoye otras familias sustitutas. No puede ofrecer su hogar para que ellos tengan un respiro? Entonces ofrezca el transporte o el apoyo administrativo. Involúcrese políticamente para abogar por más fondos para el programa de hogares sustitutos en su comunidad. Busque familias sustitutas dentro de su parroquia. Motive para que su empleador ofrezca beneficios de adopción.



He escuchado que la Iglesia tiene "opción preferencial por los pobres". ¿Quiere decir esto que los pobres son de alguna manera más importantes para Dios que aquellos que somos más afortunados?

Por supuesto que no. Dios nos ama a todos con amor incondicional. Dios ama a la Santisima Virgen María de igual manera a como ama a Satanás. Dios no puede dejar de amarnos a pesar de que tan pecadores seamos o que tan ricos o pobres seamos. La metáfora usada en la Biblia para describir a Dios es Ágape, amor incondicional. La naturaleza de Dios es amar. "Dios es amor"(1 Juan 4:9). Y para nosotros que fuimos hechos a imagen de Dios, somos llamados a amarnos unos a otros como Dios nos amó, a amar a nuestro prójimo como a nosotros mismos. (Lucas 10:27) Aunque Dios no ama a los pobres más de lo que ama a los ricos, somos nosotros los que quedamos cortos en nuestro amor a Dios al no amar y ser justos con aquellos que a través de la historia han recibido menos amor del mundo, de nosotros y de otras personas. ¿Quiénes son esos hombres, mujeres y niños que se les deja al lado del camino para que mueran, mientras los ricos y los poderosos pasan de frente? Está claro que son los pobres los que no tienen una voz, los marginados de la sociedad, aplastados por condiciones infrahumanas que les roba su dignidad como hijos de Dios.

La opción preferencial por los pobres es un tema consistente de la enseñanza social católica. En su carta pastoral de 1986, Justicia Económica para Todos, los obispos de los Estados Unidos escriben lo siguiente: "Como individuos y como nación...todos somos llamados a tomar una "opción por los pobres". La obligación de evaluar la actividad social y económica desde el punto de vista de los pobres y los desprotegidos nace del mandamiento de amar al prójimo como a sí mismo. Los marginados y a quienes se les niegan los derechos tiene el privilegio de reclamar si la sociedad ha de proveer justicia para todos. Esta obligación está profundamente enraizada en la fe cristiana."

De nuevo los obispos dicen lo siguiente: "El propósito principal de este compromiso hacia los pobres es permitirles ser participantes activos de la vida en sociedad. Es permitir que todas las personas compartan y contribuyan al bien común. Por lo tanto "la opción por los pobres" no es un slogan de los adversarios para enfrentar un grupo o una clase contra los otros. Más bien quiere decir que la carencia y la impotencia de los pobres golpean a toda la comunidad. El grado de su sufrimiento mide qué tan lejos estamos de ser una verdadera comunidad de personas. Estas heridas sanarán sólo cuando haya una mayor solidaridad hacia los pobres y entre los pobres mismos.

La creencia de la Iglesia católica en la opción preferencial por los pobres esta fundamentada en las Sagradas Escrituras. En la Biblia aprendemos que la justicia de una sociedad se pone a prueba y se juzga por la manera como tratan a los pobres. La alianza que Dios hiciera con Israel dependia



J Denmark

▸▸ ¿Quiénes son esos hombres, mujeres y niños que se les deja al lado del camino para que mueran, mientras los ricos y los poderosos pasan de frente? Está claro que son los pobres los que no tienen una voz, los marginados de la sociedad, aplastados por condiciones infrahumanas que les roba su dignidad como hijos de Dios.

Diocese of Raleigh
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en cómo la sociedad trataba a los pobres, a los desprotegidos, la viuda, el huérfano y el extraño.(Deut. 16. 11-12, Ex. 22.21-27, Isa. 1.16-17). A través de la historia de Israel y en el Nuevo Testamento, los pobres son agentes del poder transformador de Dios. En el Evangelio de San Lucas, Jesús proclama que Él ha sido ungido para llevar buenas nuevas a los pobres (4.1-22). "Felices ustedes los pobres" dijo Jesús, "¡Pobres ustedes los ricos!" "¡Qué difícilmente entrarán en el Reino de Dios los que tienen riquezas!" El dice que Dios trae noticias alegres a los pobres. Y el hombre rico que ignora a Lázaro, el hombre pobre, es condenado. Claramente la descripción que Lucas hace de Jesús refleja lo que nuestra Iglesia Católica llama opción preferencial por los pobres. De manera similar, en el último juicio se nos dice que seremos juzgados de acuerdo a cómo respondemos a los que tienen hambre, los que tienen sed, al prisionero y al forastero.(Mateo 25. 31-46).

En la introducción de la Constitución Pastoral de la Iglesia en el Mundo Actual del Concilio Vaticano Segundo dice: "Los gozos y las esperanzas, las tristezas y las angustias de los hombres de nuestro tiempo, sobre todo de los pobres y de cuantos sufren, son a la vez gozos y esperanzas, tristezas y angustias de los discípulos de Cristo". El documento afirma que hoy en dia no podemos escaparnos del deber de ser el vecino de todo individuo sin excepción. Y repite una enseñanza antigua que dice que la gente está obligada a venir al auxilio de los pobres y no a hacerlo de los bienes que les sobran. Los Obispos de Estados Unidos afirman que la parábola de Jesús en Mateo 25 nos instruye a "poner las necesidades del pobre y del vulnerable primero".



Nuestras parroquias deberían ser medidas por nuestra ayuda a los hambrientos, a los destituidos, a los perturbados y a los alienados en nuestra propia comunidad y por fuera de ella. No podemos llamarnos verdaderos católicos a menos que escuchemos y atendamos el llamado de la Iglesia de servir a los necesitados y trabajar por la justicia y la paz". Ciertamente son palabras fuertes. Y no significa dar, servir y amar de lo que nos sobra. No estamos hablando de caridad al hablar de opción preferencial por los pobres. La caridad significa que individuos o pequeños grupos de gente actúan, para solucionar las necesidades inmediatas de los demás. La justicia implica una conciencia más comunal, podria decirse que hasta global de los problemas y sus soluciones potenciales a término largo. La caridad nos llama a dar voluntariamente; la justicia, una obligación absoluta de compartir todos los beneficios de la creación de Dios en la manera más amplia posible. Es por eso que como católicos no damos de nuestro tiempo, talento y tesoro porque somos generosos. Si no lo hiciéramos, no seriamos el pueblo de Dios, no seríamos los discípulos de nuestro Señor Jesucristo.

– David J. McBriar, O.F.M.

Franciscan spirituality
how to become the Good News of Jesus Christ

The campus students were waiting for a priest. I was a graduate student in biochemistry at the time, and some friends of mine talked me into going to the campus Mass. They kept talking about a Franciscan priest who was great with the college students. To my surprise, a big heavy-set man came in. He was dressed in a brown robe with a rope around his waist and a large rosary dangling from his side. Over the months that followed, I got to know Fr. John. He was man of faith and simplicity who deeply cared for us students.

Before long, he had a group of us going out to visit the Franciscan monastery for retreat. He told us all about Jesus and St. Francis, and the great ways we could help the poor. It was my first introduction to St. Francis and Franciscan spirituality. Here was a man who lived the Gospel in a radical way. How refreshing!

I came to understand that St. Francis was once a worldly and enthusiastic young man who dreamed of being a great knight. God showed him another way. When St. Francis opened his heart to Jesus, Jesus ignited the flame of love within him. Francis used to spend long hours just praying, "My God and my all!" He was opening and offering his heart to God. He wanted nothing more than to imitate Jesus in all things. He renounced his possessions, and got in trouble with his own father for giving away his clothes and money. His father demanded them back, and wanted Francis to compromise his new love of Jesus and the Gospel. Francis would have none of that, and instead gave all his clothes back to his father – the clothes off his body. This encounter happened in the public square for all to see.



Francis found Jesus in the poor, and he devoted himself to serving them and being poor with them

When St. Francis opened his heart to Jesus, Jesus ignited the flame of love within him. Francis used to spend long hours just praying, "My God and my all!" He was opening and offering his heart to God.

Jesus said to the rich man, "Go and sell all you have and give to the poor, then come and follow me." The rich man walked away sadly because he had many possessions. But Francis overcame this great obstacle with which we all struggle – our love of material possessions – and stood stripped of all things before God. The local bishop embraced him, and Francis embarked on a new journey of faith to rebuild the church.

Francis found Jesus in the poor, and he devoted himself to serving them and being poor with them. That is what the Gospel called him to do. When others started to follow his way of life, Francis made clear that their "rule" was to follow the Gospel. All the members of God's creation were "brother and sister" to him. In many ways, Franciscan spirituality is Gospel spirituality, for it centers on Jesus Christ and on living as Jesus taught us. It means embracing the cross – "Whoever wants to be my disciple must deny his very self, take up his cross each day and follow in my steps." (Luke 9:23) It means self-renunciation – "Unless the grain of wheat falls to the ground and dies, it remains but a grain, but if it dies, it produces much fruit." (John 12:24) It means being little – "Unless you become like a little child you cannot enter the kingdom of heaven." (Matt 18:3) It means being a servant of others – "The greatest among you are those who serve the needs of the rest." (Mark 10: 44) It means love – "My commandment to you is love one another as I have loved you." (John 15:12) It is a spirituality that is familiar to all Christians because it so well echoes the Gospel. It is a bridge to all people of good will, for charity and goodness spring from its steps.

Spiritual Exercise

▶▶ For our spiritual exercise this month, we will pray to be the Good News of Jesus Christ. We will need charity to feed the hungry and give drink to the thirsty. Notice those are actions – the spirit of charity moves us to act and live as Jesus did.

Begin this month's exercise by meditating for about 15 minutes on the prayer of St. Francis. I have broken up the first part of the prayer to help with the meditation:

Prayer of St. Francis

Lord, make me an instrument of your peace.

▶▶ How was Jesus an "instrument of peace?" (cf John 20) When have I felt God's peace come to me? Did reconciliation have a role in bringing me peace? Who has been an "instrument of peace" in my life? What do I need to change to be more peaceful?

Where there is hatred, let me sow love. Where there is injury, pardon.

▶▶ Have I ever been hurt by another's words or actions? Am I ready to forgive him? When have I experienced love and pardon? How can I sow love and pardon? When did Jesus sow love and pardon? Look at a crucifix and pray this part of the prayer again.

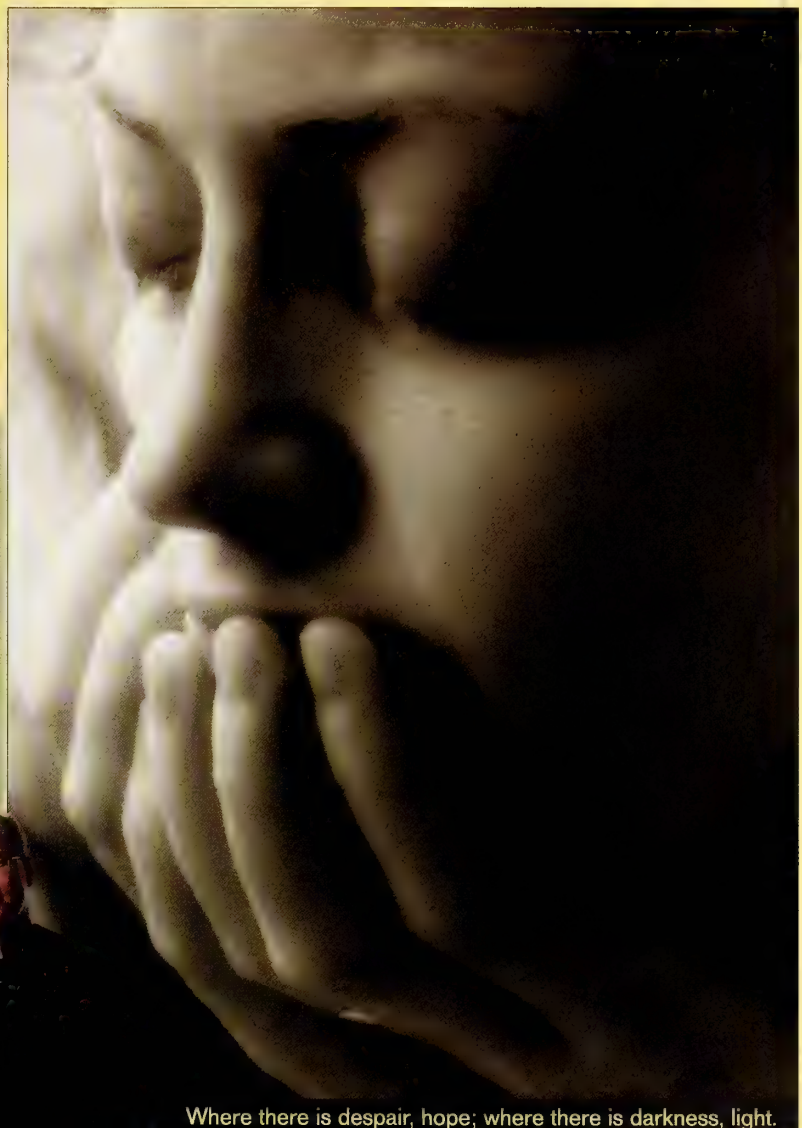
Where there is doubt, faith.

▶▶ When have I been in situations where the Catholic faith was challenged or misrepresented? What did I do? How did I feel? When have I seen or experienced lies or deceit? When have I misrepresented situations, or people?

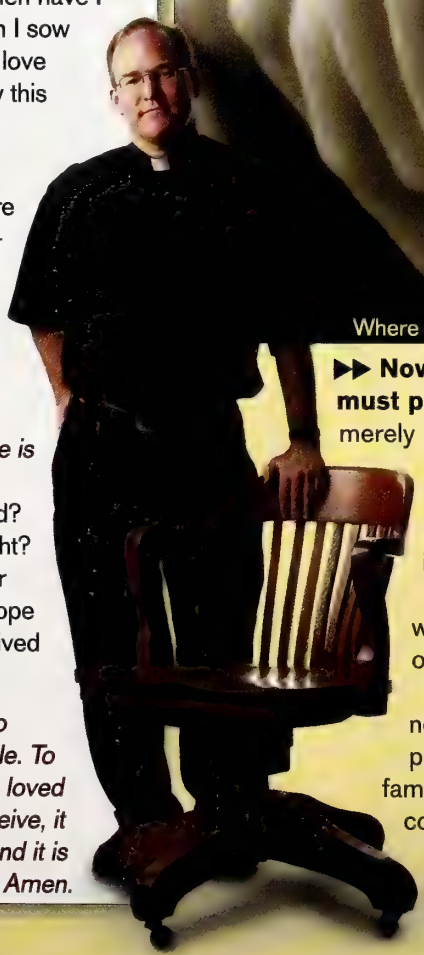
Where there is despair, hope. Where there is darkness, light. And where there is sadness, joy.

▶▶ What dark times have I experienced? What was it like to receive hope and light? What situations of darkness and despair did Jesus face? How did Jesus bring hope to the hopeless and light to those who lived in the shadow of darkness?

O Divine Master, grant that I may not so much seek to be consoled, as to console. To be understood, as to understand. To be loved as to love. For it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life. Amen.



Where there is despair, hope; where there is darkness, light.



▶▶ Now that we have prayed this prayer, we must put our prayer into action. Otherwise it is merely lip service. That is one of the big steps St. Francis took. He knew what the Lord was calling him to do – and out of his love for the Lord, he did it. When we put our prayers into action, we'll experience spiritual growth.

There are people in our own communities who need food, shelter and clothing. Reach out to them.

Many more are hungry for love, kindness and company. Our world can be a lonely place. Think of those closest to you – in your family, in your neighborhood, in your church community. Go and feed their hunger and thirst. You are God's bread and water.

– Fr. Bill Ashbaugh

history

The story of North Carolina Catholic women is largely one of immigrants and converts. It is also a story of scattered individuals rather than settled communities. The state remained a vast mission territory until well into the 20th century, when an influx of Latino workers, professional families, and affluent retirees transformed the demographic profile of the area, bringing large numbers of Catholics into what had been a rock-solid Protestant region. Even today, Catholics remain a small minority in many sections of the state.

Margaret Gaston (1755-1811)

Mother of William Gaston, early Catholic statesman. The biographer of William Gaston says that "the training of a pious mother and the teaching and example of the Jesuit fathers at Georgetown College laid the basis of his remarkable career." That mother, Margaret Sharpe Gaston, was born in England in 1755 to a devout Catholic family and sent to a convent in Calais, France, for her education. At age 19 the young woman sailed to America to visit her two brothers who were merchants in New Bern, NC. Here she met Dr. Alexander Gaston, an Irish-born physician who had settled in that prosperous port city, which at the time was the capital of North Carolina. The two were married in 1775, on the eve of the American Revolution, and in short order had three children, one of whom died in infancy.

Having become a prominent leader in the rebel cause in the colony, Dr. Gaston was marked for arrest by the loyalist authorities. On Sun., Aug. 19, 1781, as Dr. Gaston attempted to row across the Trent River to his plantation, a band of Tories galloped to the wharf and found the rebel patriot still within range. That night 3-year-old William and 1-year-old Jane went to bed orphans. Mrs. Gaston's two brothers had already died sometime before this.

The young widow, financially provided for, but isolated from her homeland and from a community of Catholics, devoted herself to the care and education of her children. In particular, she was determined that her son would receive an education that would both prepare him for a successful career and ground him in his faith. Therefore, when she learned that a Catholic college was to open at Georgetown on the Potomac River, she decided to send William there. So, in the spring of 1791, the 12-year-old boy left New Bern, beginning the education which would transform a small-town child into one of the most prominent legislators and jurists of his day, and the foremost Catholic layman of his age in North Carolina.

The Reverend Robert Plunkett, first president of Georgetown, wrote several letters to Margaret Gaston, in one of which he prophesied that one day North Carolina would have a native bishop in the person of Gaston. This was not to be, but it would be Gaston who, in 1821, welcomed to New Bern John England, who had just been appointed the first bishop of the diocese of Charleston, South Carolina, which at the time included North Carolina.

Margaret Gaston lived to see her son return to New Bern, be admitted to the bar, elected to the state legislature, and marry. She also continued to witness how difficult life was in 19th century America, particularly for women. For example, William Gaston married three times, in each case losing his wife in a difficult childbirth. Margaret was there when the first two died, but she was gone before tragedy struck her son for the third time.

When not attending to family obligations, inspired perhaps by the memory of her physician-husband, Margaret nursed indigent sailors landing at New Bern. Not only was human life fragile, so also was Catholic life in North Carolina. Never in Margaret's lifetime was there a church in the state, never a resident priest, rarely an opportunity to worship with others who shared her beliefs. Yet it would be because of her determination that the faith was planted deeply in the heart of her son and a Catholic presence, small as it was, persevered in North Carolina.



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Wed., Jan. 11	**Pre-K and Kindergarten 9 a.m. & 7 p.m.**
Wed., Jan. 18	**Grades 1-4 9 a.m. & 7 p.m.**
Wed., Jan. 25	**Grades 5-6 and 7-8 9 a.m. & 7 p.m.**

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Fr. Worsley to New Hampshire



▶▶Fr. Steve Worsley, diocesan vicar for priests and a columnist for NC Catholics, moved from the diocese in November to become vice president of St. Joseph Hospital in Nashua, NH. Bishop Gossman, noting that Fr. Worsley earned a medical degree before entering the seminary, praised his work in "bringing a Catholic ethical perspective to hospitals in the parishes where he has served, and more recently to strengthen facilities throughout the Catholic Health East network.

Fr. Steve Smith, O.P., has been appointed the new vicar for priests.

Deadline for Pearl Streb Powers Applications

▶▶ Applications for financial assistance from The Pearl Streb Powers Formation Fund are due Feb. 1. Named for an inspiring and innovative Catholic educator and native of Raleigh, the fund partners with parishes/schools/organizations and lay women and men by providing financial assistance for formation in lay ministry. Candidates who are engaged in committed ministry in the diocese and who demonstrate financial need should contact the director of lay ministry, 919.821.9715, for further information.

Lourdes "First Couple" Celebrates 50



▶▶ On Nov. 12, Our Lady of Lourdes parishioners Shepherd and Harriett Field celebrated their 50th wedding anniversary. The Fields were the first couple to be married at Lourdes; the church opened in December 1954. Fr. Francis Tait officiated.

Sister M. Adele Mullen, IHM

▶▶ Sister M. Adele Mullen of the Sisters, Servants of the Immaculate Heart of Mary, died Oct. 29 in Scranton, PA. Sr. Mullen held a master of arts degree in music. She taught at St. Joseph Elementary School in New Bern from 1954-55.

PLEASE PRAY FOR THESE DECEASED PRIESTS DURING THE UPCOMING MONTHS

JANUARY

Msgr. Charles J. O'Connor, 1976
Msgr. Edward T. Gilbert, 1983
Msgr. Michael A. Irwin, 1952
Msgr. Eugene H. Livelsberger, 1987
Rev. Charles E. Sweeney, 1958
Rev. Robert J. MacMillan, 1962
Rev. Cletus J. Helfrich, 1971
Rev. Kenneth I. Parker, 1976
Rev. Kevin C. Fahey, 2002
Rev. Bernard J. McDevitt, 1942
Msgr. Lawrence C. Newman, 1981
Rev. Arthur J. Racette, 1975
Rev. Thomas E. Curran, 1983
Rev. Philip J. O'Mara, 1975

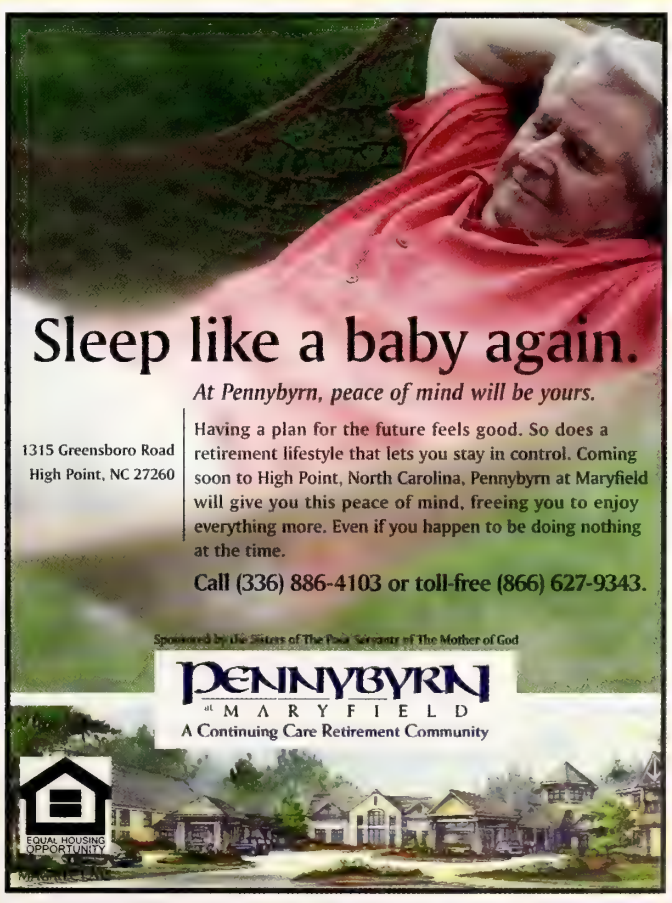
FEBRUARY

Rev. John G. O'Brien, 1997
Rev. Richard E. Barrett, 1959
Rev. Clarence F. Hill, 1966
Rev. George A. Watkins, 1948
Rev. James W. Kennedy, 1970
Rev. Francis K. Brennan, 1962
Rev. Edward J. Beatty, 1990
Rev. Lawrence J. Hill, 1985
Rev. Vincent J. Mahoney, 1977
Rev. Francis J. Tait, 1988

MARCH

Rev. Eugene J. (Chip) O'Toole, 1996
Rev. John H. Huston, 1976
Rev. William McNulty, M.S., 1992
Rev. Francis J. Gorham, 1981
Rev. Francis J. Morrissey, 1949
Rev. Richard Harper, S.J., 1991
Rev. Robert Wilken, 1993
Msgr. William F. O'Brien, 1960
Rev. James Gallagher, 1950
Rev. John D. Kells, 1990
Rev. Elias Zaytoun, 1941
Rev. John M. Breunig, 1985
Msgr. James E. McSweeney, V.G., 1999
Rev. James E. Waters, 1996
Rev. Justin P. Pechulis, 1983
Rev. Aloysius Adler, 1954

NORTH CAROLINA KNIGHTS OF COLUMBUS STATE COUNCIL



things to do

Each of us is called to plant the seeds of faith in others. But how can we help others grow in faith when our own faith needs nurturing? Nurture your faith with an **online course from the University of Dayton** (http://VLC.udayton.edu), University of Notre Dame (http://step.nd.edu) or **Catholic Distance University** (http://www.cdu.edu/). You will find a variety of courses, seminars, and much more. All courses lead to Master Catechist certification in the Diocese. For more information contact Robert Jones, director of adult formation, 919.821.9740 or Rob.Jones@raldioc.org.

Search Team Training is a weekend for youth who have made Search Retreats. Participants will be given training in peer ministry, leadership skills, giving faith talks, community building and coordinating the weekend schedule. Teams are chosen for upcoming Searches from Team Training participants. Jan. 6-8, Short Journey Center, Smithfield. Cost $90. For more information, contact Mike Hagarty at 919.821.9770 or Hagarty@raldioc.org.

Single/Single again Mass 5:30 p.m., Jan. 8 at Cardinal Gibbons High School.

Awakening to God: Discovering Spirituality in Our Daily Lives, Jan. 11, 7 p.m. to Jan. 13, 11 a.m. This retreat offers opportunities to listen for God and awaken to God's presence in the ordinary experiences of daily living. It is a time for rediscovering, pondering, sharing and delighting in the fact that God lives in us. Presenter Fran Salone-Pelletier is lead chaplain and administrative liaison for the Chaplaincy Program at Brunswick Community Hospital. Avila Retreat Center, Durham. Donation: $110.

Diocesan Encuentro for Hispanic youth and young adults will be held Jan.14 at Cardinal Gibbons High School. It will provide participants with a voice to speak to the church about their needs, gifts, hopes and struggles. For more information, contact Bro. Giovanni Ada at 919.821.9713 or giovanni.ada@raldioc.org.

Challenge is an overnight retreat for grades 6-8. The retreat focuses on community building, self-esteem, Scripture and relationships with friends, family and Jesus. Jan. 20-21, cost $30. For more information, contact Mike Hagarty at 919.821.9770 or Hagarty@raldioc.org.

Mother Daughter Program, Jan. 21, 1-4p.m. at St. Michael, Cary. This program explores God's special gift of human fertility and the beauty and wonder of God's plan for growing up and becoming a woman. Topics include: the changes in a young woman's body as it prepares for motherhood; the onset of ovulation and subsequent menstrual periods; the functions of the female reproductive system; the sacredness of human life; the virtue of chastity, and a subsequent question-and-answer segment. The purpose of the program is to provide an atmosphere of love and learning to discuss the important topic of growing up and to establish a foundation for continued communication between mother and daughter. Presentations by medical professionals, mothers and daughters will emphasize respect, understanding and appreciation for God's gifts. Cost $15 per family. For more information, contact Mary DiSano, kmdisano@mindspring.com.

Encounter with Christ Young Adult Retreat. Join young adults in their 20s and 30s from around the diocese for a weekend of spiritual renewal, personal growth, and friendship Jan. 27-29 at the Short Journey Retreat Center, Smithfield. Check www.dioceseofraleigh.org for brochure.

Teresa of Avila; Woman of Prayer, Teacher of Prayer. Jan. 24, 9:30 a.m.-2 pm. at Avila Retreat Center in Durham. This retreat will focus on Teresa of Avila's extraordinary life and her teaching on prayer, including preparation, methods, stages of growth and practical applications. Time will be included for prayer using one of the methods presented, as well as time for discussion. Presenter Sandra Malkovsky was received into the Secular Order of Discalced Carmelites in 1978. She has attended Carmelite congresses, seminars and workshops around the country. Donation: $25 (includes lunch).

Charismatic Retreat, Jan. 27, 7 p.m. - Jan. 29, 11 a.m. at Avila Retreat Center, Durham. Our theme will be **Christian Sabbath: The Lord's Day:** Allowing the Holy Spirit to renew us each week by entering into the Paschal Ministry through Eucharistic Thanksgiving and Praise. We come to be still before God in contemplative wonder. Presenter Fr. Leo McKernan is pastor of Our Lady of Lourdes, Montoursville, PA. Donation: $110.

Rooted in Christ - We Build a Non-Violent World is the theme of a conference to be held Feb. 4 at Immaculate Conception Church, Durham, 9:15 a.m. - 2:15 p.m. Breakout sessions will include topics on children and violence, media violence, spirituality of non-violence and others. Cost $15 includes lunch. To register e-mail register@raldioc.org or call 821.0744 or check the events on the diocesan Web site, www.dioceseofraleigh.org

Winter Fest Young Adult Conference. Fr. David Dwyer, head of young adult ministry for the Paulist Order, will speak on Feb. 11 from 2 p.m.-5 p.m. at St Francis in Raleigh. To learn more about Fr. Dwyer's ministry, check out www.bustedhalo.com To register, e-mail your name, parish, age and phone to register@raldioc.org. Save $5 and register early! Cost is $20 before Feb. 3.

The annual **Senior Pharmacy Program dinner-dance fundraiser** will be held Jan. 28, 6:30

-10 p.m. at the Knights of Columbus Hall in New Bern. Music will be provided by Bruce Horton. For tickets or more information, call Catholic Social Ministries in New Bern at 252.638.2188. Price per ticket is $25.

Spiritual Rites of Passage, Feb. 21, 9:30 a.m.-2 p.m. at Avila Retreat Center, Durham. This workshop focuses on themes from Gloria Karpinski's two books: *Barefoot on Holy Ground* and *Where Two Worlds Touch: Spiritual Rites of Passage.* Presenter Gloria Karpinski is a wholistic counselor, spiritual director, teacher and author. In 2002, Karpinski was presented the keys to her native city of Greensboro, NC, for outstanding achievement and contributions. Donation: $25 (includes lunch).

The **Jubilee Celebration** for Sisters ministering in the Diocese of Raleigh will be held at Sacred Heart Cathedral, Raleigh, Feb. 25 at 11a.m. Mass. A reception will follow in the parish hall. We give thanks for the blessings of the celebrants: Sisters Susan Armbruster, IHM - 25 years, Margaret Gallagher, IHM - 50 years, Janet Schemmel, SND - 40 years, Sister Mary Zeno McGuirk, SP -65 years. All are cordially invited to join in the celebration.

Introduction to Centering Prayer ~ And for Those who Need a Refresher, Feb. 24-26 at Avila Retreat Center, Durham. Begins Fri., 7 p.m.; concludes Sun. 11 a.m. This retreat will include presentations with experiential periods of centering prayer. Presenter Joan Ricci Hurst has been a centering prayer practitioner for many years and has co-facilitated days of contemplative prayer at the Oratory, Rock Hill, SC. Donation: $110.

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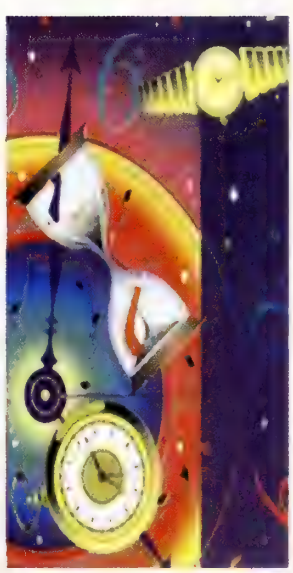
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Featured Breakouts and Speakers

Session Title	Presented by	Speaker Name (s)
Stewardship in a Multicultural Parish	St. Thomas More, Chapel Hill, NC	Enrique Gomez-Palacio
Time and Talent/Ministry Fair	St. Brigid, Alpharetta, GA	Joel Gray
Parish Profile	St. Pius the X, Greensboro, NC	Pat Spivey, Tracy Welliver, Patti Dunning
Developing Leaders of Stewardship	St. Anne, Columbus, GA	Margo Truett
Pastor's Role	Holy Infant, Durham, NC	Very Reverend John McGee, O.S.F.S., V.F.
Spirituality of Stewardship	RSI	Dan Conway



Mark Your Calendar!

Saturday, April 29, 2006

9:00 a.m. – 4:30 p.m. • Embassy Suites, Cary, NC

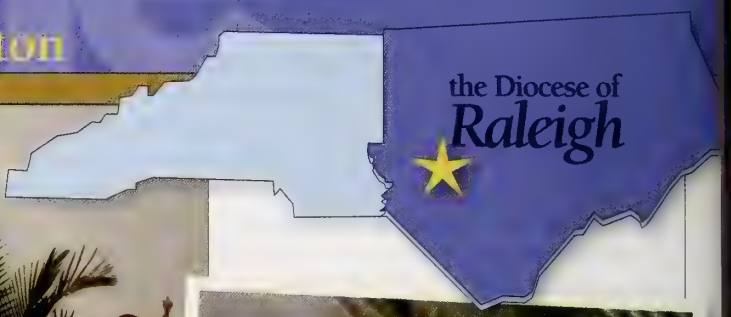
For more information contact Debbie Rossi 919-821-9721; rossi@raldioc.org

Evangelization's field of dreams

Immaculate Conception, Clinton

parish profile







If you build it, they will come. The pastor and people of Immaculate Conception Parish in Clinton didn't hear mysterious voices. But they did notice the soccer players on the weekends and many were not coming to Mass.

Clinton is at the center of Sampson County. Along with neighboring Duplin County, the area is home to an estimated 30,000 Latinos, and the Hispanic population swells by another 12,000 during the growing season. "We saw that soccer was the main weekend recreation for 2500 young adult Hispanic men and some families," says Immaculate Conception pastor Fr. Philip Tighe, "and we had the land, so we decided to build a soccer field right next to the church." The field has aided evangelization by associating the church with the mostly non-practicing Catholic young men's love of their sport. It's also become a venue for religious and social events that help integrate the Hispanic and Anglo communities. Masses are now packed.

Clinton was the first Catholic community in Sampson County. Dr. John Carr Monk and his family were baptized in 1871 in Newton Grove, and St. Mark Church was built in that town on land donated by Dr. Monk in 1874. Clinton was a mission church of St. Mark. Father Michael Irwin founded the Chapel of the Immaculate Conception there in 1907. By 1942 Immaculate Conception had 75 members; in 1944 it became a full-fledged parish. Fr. Thomas Williams, pastor from 1957-66, persuaded Sisters of the Third Order of St. Francis in Philadelphia to staff a parish school. In the '80s, the school building was renovated to become the current church. Today Immaculate Conception has two missions of its own, San Juan in Ingold and Santa Clara in Magnolia.

According to Fr. Phil, "About 80% of our ministry is to the Hispanic community. Baptizing (over 300 in the last two years), marrying, catechizing." Ordained in 2000, Fr. Phil began his priesthood at St. Michael in Cary. "I was really inspired by Msgr. John Wall's focus on family ministry," he says. "But at St. Michael, many of the people who came forward to share the joy of their newborn child, or their sadness over a family member who had died, spoke mostly Spanish. And I found that the empathy I felt was difficult to express because of the language barrier. When the bishop graciously allowed me to spend a year in Bolivia to learn Spanish, it made a huge difference in my ministry."

Fr. Phil identifies his parish's challenge: "In the midst of hyper-growth, we must offer consistency in our programs and keep them centered on a deep devotion to the Eucharist, a love of Mary, and the individual call to holiness. These are just basic to Catholic life, like passing and teamwork are to soccer. We had a great Year of the Eucharist, emphasizing adoration and now we are entering a study in the lives of the saints. It's wonderful to see the effects of the saints' lives on our youth."

The pastor emphasizes that none of this would be possible without the teamwork of two devoted Sisters of Divine Providence, Srs. Maxine Tancraitor and Theresine Gildea. Funded by the diocese, they coordinate catechesis, help with immigration issues and much more in both Sampson and Duplin Counties. "They are very close to the people," Fr. Phil says. "Thanks be to God, we have very dedicated priests committed to teamwork in the surrounding area: Frs.Garneau (Mt. Olive), Shlesinger (Newton Grove), Parkerson (Dunn) and Meares (Burgaw)."

The soccer field at Immaculate Conception is a compelling symbol. But the real "field of dreams" for Catholic evangelization in Eastern North Carolina is the realization that so many people have recently moved here and bring with them a profound depth in their love for the Eucharist. They enrich our understanding of the universality of the Church.

– Rich Reece

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INDEPENDENT AUDITORS' REPORT

In connection with our examination of the Administrative Offices of the Diocese of Raleigh for the year ended June 30, 2005, we have also examined management's assertion that, during the fiscal year ended June 30, 2005, no funds from the Bishop's Annual Appeal, God's Work-Our Challenge, or parish savings accounts in the Diocesan Deposit and Loan Program have been used to pay any child sexual misconduct claims, legal fees, or counseling costs. These funds were paid from either unrestricted reserves or the Diocesan self-insurance fund that covers these and many other liability and casualty claims. We have also examined the assertion that no funds have been sent to any other dioceses in other states to help them pay for claims for child sexual misconduct. Our responsibility is to express an opinion on the assertion based on our examination.

Our examination was conducted in accordance with attestation standards established by the American Institute of Certified Public Accountants and, accordingly, included examining, on a test basis, evidence supporting management's assertions and performing such other procedures as we considered necessary in the circumstances. We believe that our examination provides a reasonable basis for our opinion.

In our opinion, management's assertions referred to above are fairly stated, in all material respects, based on our examination of the accounting records and based on the nature of the Bishop's Annual Appeal, God's Work-Our Challenge and the Diocesan Deposit and Loan Program as defined in the footnotes to the financial statements of The Administrative Offices of the Diocese of Raleigh as of and for the year ended June 30, 2005.

Williams Overman Pierce, LLP

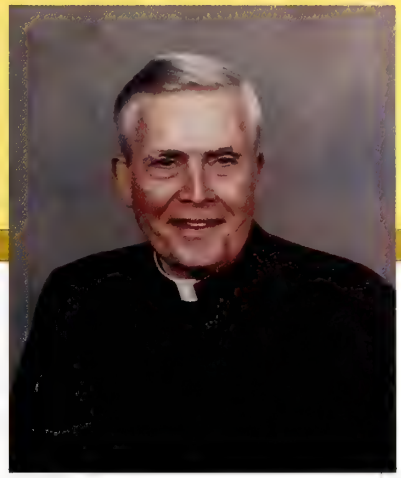
Williams Overman Pierce, L.L.P.
October 31, 2005

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a letter
from the bishop



My sisters and brothers in Christ,
Christian stewards acknowledge that all they have comes from God and with these gifts comes the responsibility to use them wisely and return them with increase to God. By God's grace and through the dedication and generosity of all her members, the church of the Diocese of Raleigh has been exceptionally blessed with gifts of human and financial resources. As your bishop, I am responsible for ensuring that these gifts are used wisely to preach the good news that there is a saving God who loves us beyond all imagining; to build strong, loving, witnessing faith communities; to protect human life to the utmost, rejecting all forms of destroying or degrading it; to share our possessions and to serve with compassion and love those who are most in need in our community; to make holy the everyday things of life. I present this letter and the accompanying financial statement to you, as an accounting of my stewardship.

Financial Audit
Budget Information

An independent accounting firm audits the finances of the Diocese of Raleigh annually. As we have done in previous years, we are publishing the complete audited 2004-05 financial statements for the Diocese of Raleigh in this issue of the *NC Catholics* so that all registered Catholic families may review these financial statements. As in past years, the audit report is accompanied by an unqualified opinion which states that the auditors believe that the financial statements fairly present the financial picture at the diocese. After years of annual increases in parish offertory averaging over 10 percent per year, parish offertory grew by only 6 percent in the 2001-02 year; actually decreased by 0.5 percent in the 2002-03 year; rebounded somewhat to a 4 percent increase in the 2003-04 year; and continued to rebound with a 7 percent increase in the 2004-05 year. However, many of our expenses over which we have little to no control continue to grow at a faster rate than our revenues. We continue to work to contain our operating expenses for the coming 2006-07 year. It is our policy not to operate with a deficit budget, and we will maintain financial stability for the diocese.

Virtually all of our $20 million in expenditures is in support of parishes or parish ministry in some form or fashion – from the $7.6 million in the parish loan and insurance fund, to the $6.8 million in expenditures for seminarian education and pastoral ministry, to the $1 million of support from the Diocese of Raleigh for Catholic Social Ministries, to more than $400,000 in grants to parishes and charitable institutions, and the list could continue much further. All of our resources come from parishioners, either from God's Work – Our Challenge pledge payments, Bishop's Annual Appeal gifts, parish assessments, or from wills, bequests, or other planned gifts. As stewards of those resources, we must be accountable to you, our parishioners.

Parish Loan Program

As with most dioceses, the Diocese of Raleigh is a Corporation Sole, meaning that all church related property is vested in the name of the bishop and his successors in office for the benefit of each individual parish or institution.

Because of the manner in which the property is titled, the diocese operates as a central bank, with surplus funds from parishes on deposit with the diocese, earning a reasonable interest rate. These deposits are loaned out to parishes with borrowing needs, with the diocese securing loan funds from outside banks when necessary and prudent if the borrowing need of the parishes exceeds what parishes have on deposit with the diocese.

Currently, the diocese has 113 loans to parishes totaling more than $69 million, and the diocese has 357 deposit accounts from parishes totaling more than $30 million. Because the demand for loans from parishes has been so great, outside borrowing from banks has been needed to make up the balance between what is on deposit and what is on loan to parishes.

The amount of outside borrowing secured by the diocese to provide loan funds to parishes has increased tenfold since 1990. Even when standardized for growth in the number of registered parishioners, the level of outside borrowing by the Diocese to fund parish loans has grown fivefold since 1990.

Because of the current financially leveraged status of the diocese in these uncertain financial times, the Diocesan Finance Council has recommended that the guidelines for new parish loans be tightened. It has also recommended that the diocese refrain from further borrowing from banks for the parish loan program at the present time. I believe their recommendations are wise, and I have accepted them. For the immediate future, the diocese will have less funds to loan out to

numbers

▸▸ After years of annual increases in parish offertory averaging more than 10 percent per year, parish offertory grew by only 6 percent in the 2001-02 year; actually decreased by 0.5 percent in the 2002-03 year; rebounded somewhat to a 4 percent increase in the 2003-04 year; and continued to rebound with a 7 percent increase in the 2004-05 year.


Good Shepherd in Hope Mills.


Our Lady of the Seas in Buxton.

parishes than has been available in the past. This will mean that many parishes will need to raise most or even all of the costs for proposed new construction projects before beginning construction. When the financial environment in which the diocese operates is more certain and it is deemed prudent for the diocese to enter into further outside borrowing. I will reconsider further recommendations.

God's Work – Our Challenge
The Capital Campaign

Although parish offertory growth has slowed and day to day operating expenses continue to increase, the Capital Campaign, *God's Work – Our Challenge* was a major success that will favorably impact ministry in the diocese and in our parishes for years to come, as pledges are fulfilled. All funds pledged and received for *God's Work – Our Challenge* are restricted. They have been, will be, and can be used only for the ministries and purposes described in the campaign literature and the costs associated with conducting the campaign. The independent audit mentioned above included an examination of the restricted funds of the diocese and the expenditures made from these funds, including *God's Work – Our Challenge*.

Approximately $56 million in pledges are on the books, with more than $33 million paid in cash to date.

Based upon pledge redemptions, more than $11 million has already been disbursed to parishes for their local needs and $16 million has already been allocated to the case elements of the campaign. So far, the campaign has funded:

Program for the Protection of Children and Young People

Once again, this year, the diocese was judged to be in full compliance with the Compliance Audit for the Protection of Children and Young People.

Since 1988, $872,250 in settlements has been paid to alleged victims to compensate for alleged child sexual abuse by clergy. This amount includes $390,000 in settlements made during the 2004-05 year. The priests named in the allegations related to these settlements are deceased, and the alleged abuse took place in the 1960s and 1970s. We are currently working to bring a resolution to other claims for damages arising from allegations of sexual misconduct against minors that allegedly occurred in the 1950s, 1960s and 1970s that have only recently come to our attention.

In 1988, the Diocese of Raleigh adopted policies and procedures for responding to allegations of the sexual abuse of a minor by clergy. It is important to note that all settlements paid to victims were for incidents alleged to have occurred before 1988. All of the incidents of alleged sexual abuse of a minor by clergy in this diocese

God's Work – Our Challenge

▶▶ A Catholic School Tuition Finance Aid Endowment of **$1.8 million** provided **$90,000** in tuition assistance for **270 students** across the diocese in our Catholic schools in this most recent year.

▶▶ **$500,000** was applied to the purchase of a building to serve as a Newman Center to support the Catholic Campus Ministry at Duke University.

▶▶ **$550,000** has been funded from an endowment to support ministry at small campuses in the diocese. This endowment will generate **$27,500** per year.

▶▶ A total of **$200,000** has been set aside for capital renovations and improvements at the Catholic Campus Ministry centers at East Carolina University and the University of North Carolina Wilmington from the campaign.

▶▶ The Land Trust has been partially funded at **$1.7 million** to support purchases of land for new parishes and Catholic schools.

▶▶ Numerous small parishes have been assisted with grants from earnings from the Small Parish Assistance Fund endowment to help maintain a Catholic presence in rural parts of our diocese. This endowment stands at **$1 million** and provides **$50,000** per year in grant funds for small parishes.

▶▶ Support has been augmented for family outreach centers administered by Catholic Social Ministries through the earnings from the Catholic Social Ministries endowment fund. This fund of **$500,000** provides **$25,000** per year of earnings to support Catholic Social Ministries initiatives.

▶▶ Outreach to the poor has been made through earnings from the God's Work – Our Challenge Endowment for the Poor by making grants to organizations serving the poor, the homeless, and the disenfranchised in eastern North Carolina serving a diverse clientele. This fund of **$500,000** provides **$25,000** in earnings each year for grant funds to these organizations.

▶▶ An additional endowment has been established to help to pay for education and formation of seminarians. The Bishop's Annual Appeal also helps support seminarian education, but does not fully fund the entire cost of this ministry. This endowment fund of **$1.8 million** provides **$90,000** per year of earnings to further support the formation and education of seminarians who will serve as future priests in the Diocese of Raleigh.

▶▶ A Hispanic Ministry endowment has been established and the earnings will help to pay for ministry to the rapidly growing Hispanic population in our Diocese. This endowment is now fully funded at **$2.4 million** and will provide **$120,000** per year of earning to support this ministry.

▶▶ Partially funded endowments have been established with earnings to help fund catechetical formation and lay leadership formation. These endowments have been funded at **$325,000** each, and provide more than **$16,000** per year to help support these ministries.


St. Mary's church in Wilmington


St. Catherine of Siena in Wake Forest.


Mother of Mercy in Washington.


St. Therese in Wilson.

have been identified as having occurred before 1988 and the confirmed reports of such alleged incidents were made to the diocese after 1988, when the diocese had put the policies into place. The clergy alleged to have been involved in these incidents are deceased, retired or no longer in active ministry in the diocese.

No funds from the Bishop's Annual Appeal, God's Work – Our Challenge, or parish savings accounts in the Diocesan Deposit and Loan Program have been used to pay any child sexual misconduct claims, legal fees, or counseling costs. Included along with the audited financial statements is a validation by the auditors that the accuracy of this statement has been tested for the 2004-05 year. These funds have been paid from either unrestricted reserves or the diocesan self-insurance fund that covers these and many other liability and casualty claims. Parishes contribute to this self-insurance fund. No funds have been sent to any other dioceses in other states to help them pay for claims for child sexual misconduct.

The diocese is committed to protecting and safeguarding our children and youth and we need the active participation of all our people to identify and report even suspected incidents of abuse in the past, the present or the future.

Diocesan Growth and Initiatives

Even during a period when day-to-day expenses in relation to our operating revenues have not allowed us to add new pastoral ministry expenditures as we have done in the recent past, there are many signs that our diocese remains healthy and vibrant.

God has indeed richly blessed the Diocese of Raleigh.

In appreciation

I want to thank the dedicated members of our Diocesan Finance Council for their steadfast service and excellent advice. Our 12-member council meets monthly and its members come from parishes across the diocese. It is composed of priests and nine lay professionals among whom are CPAs, chief financial officers and senior business executives. All of the members graciously give their time and expertise in service of the church.

I am sincerely grateful to God and to all of you for your continued trust, support, confidence and above all your prayers. As church, we must be the hands, feet, eyes and ears of God. As stewards, we must continue the work of Christ in Eastern North Carolina, "to give witness to the truth, rescue and not sit in judgment, serve and not be served."

Sincerely in the Lord,
F. Joseph Gossman
Bishop of Raleigh
11/16/05

diocesan growth and initiatives

- The registered Catholic population of the Diocese stands at **186,000**, which is **145 percent higher** than the number in 1990. The total population of Eastern North Carolina has grown by **32 percent** during that same time period.
- Catholics now comprise **4.5 percent** of the population in an area where the Catholic population was **below 1 percent** of the population less than two generations ago.
- In the last year in our diocese, there were more than **5,600 baptisms** (vs. 1,600 in 1990), **3,800 first communions** (vs. 1,500 in 1990), and more than **2,300 confirmations** (vs. 885 in 1990).
- The diocese has an Office of Child and Youth Protection, staffed by a qualified director, to proactively educate parish ministers, teachers, parents, and parishioners about providing safe environments for children and young people and how to respond to any allegations of past or current misconduct.
- As of November 2004, **9,056** adult employees, volunteers, and parents have been trained in the diocese in recognizing and reporting child abuse and neglect.
- As of October 2005, **2,464** employees and **2,546** volunteers have had criminal background screening checks performed to ensure they do not have anything we know about in their past that would preclude them from being able to serve in their roles.
- We are actively working with Prevent Child Abuse – North Carolina and the NC District Attorneys Association on prevention and reporting of any allegations of sexual misconduct with minors.
- Our Catholic Schools are educating more than **8,600** students across the Diocese, and more than **29,000** children and adults are actively involved in faith formation programs in parishes across the diocese.
- Catholic Social Ministries served more than 41,000 individuals from almost 11,000 families, regardless of religious affiliation or station in life, as part of our call as disciples of Jesus, to serve the least among us.
- The Diocesan Deposit and Loan program has **$69 million** on loan to parishes throughout the diocese in support of construction of new schools, churches, and education buildings.
- More than **$1.1 million** of debt was forgiven at several struggling parish elementary schools as a sign of Diocesan support for Catholic education.
- Even after a decade of unprecedented expansion of facilities to serve the people of God, there are 12 parishes in the planning process to construct facilities to meet the expanding needs of our Catholic population.

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
STATEMENT OF FINANCIAL POSITION
June 30, 2005
(with summarized financial information at June 30, 2004)

	Operating	Quasi-Endowment	Deposit and Loan	Eliminations	2005 Total	2004 Total
ASSETS						
Cash and cash equivalents	$ 20,549,804	$ 769,741	$	$	$ 21,319,545	$ 16,622,921
Investments:						
Marketable securities at market		31,650,733			31,650,733	29,558,377
Accounts receivable:						
Bishop's Annual Appeal pledges receivable, net of allowance for doubtful accounts of $41,800 and $47,600, respectively	376,465				376,465	428,507
God's Work ~ Our Challenge pledges receivable, net of allowance for doubtful accounts of $2,098,724 and $2,724,600, respectively		18,888,521			18,888,521	24,621,399
Assessments	678,841				678,841	626,911
Other	696,237				696,237	881,003
Due from other funds	107,443	1,667,466	13,327,563	(14,995,029)	107,443	64,649
Prepaid expenses (net of accumulated amortization)	256,594				256,594	278,694
Loans receivable - parishes and institutions, less allowance for doubtful loans of $1,070,000 and $58,000, respectively:						
Interest bearing			64,858,099		64,858,099	67,246,512
Non-interest bearing			4,146,207		4,146,207	4,587,011
Note receivable - Catholic Housing - Sacred Heart Villas, Fund 2 (net of unamortized discount of $162,833 and $201,370, respectively and allowance for doubtful accounts of $124,747 at 6/30/05)						104,458
Licenses and rights	645,375				645,375	645,375
Property and equipment (net of accumulated depreciation):						
Operating properties	4,466,752				4,466,752	4,527,107
Other properties	5,075,317				5,075,317	5,075,317
Total assets	$ 32,852,628	$ 52,976,461	$ 82,330,869	$ (14,995,029)	$ 153,265,129	$ 155,168,241

See accompanying notes to financial statements.

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
STATEMENT OF FINANCIAL POSITION
June 30, 2005
(with summarized financial information at June 30, 2004)

	Operating	Quasi-Endowment	Deposit and Loan	Eliminations	2005 Total	2004 Total
LIABILITIES AND NET ASSETS						
Liabilities:						
Accounts payable:	$ 4,347,578	$ 11,960,825	$	$	$ 16,308,403	$ 17,538,420
Trade	727,115				727,115	888,305
Suspense and expenses	1,285,482				1,285,482	626,486
Accrued expenses		820,681			820,681	791,358
Split-interest obligations	14,995,029			(14,995,029)		
Due to other funds	17,399				17,399	24,461
Deferred revenue and support						
Deposits payable:			26,197,454		26,197,454	21,444,543
Parishes			905,012		905,012	759,870
Catholic Social Ministries, Inc.						
Obligations for post-retirement benefits other than pensions		5,497,298			5,497,298	4,288,139
Rate swap liability		4,423,839			4,423,839	3,389,000
Notes and bonds payable - current			5,489,678		5,489,678	5,422,084
Notes and bonds payable - long term			47,408,232		47,408,232	52,897,809
Total liabilities	21,372,603	22,702,643	80,000,376	(14,995,029)	109,080,693	107,380,475
Net Assets:						
Unrestricted:						
Invested in plant	1,536,781				1,536,781	1,182,233
Property and equipment accounts	9,943,444				9,943,444	10,003,799
Deposit and loan accounts		(5,876,745)			(5,876,745)	(4,687,109)
Designated unrestricted		7,436,014			7,436,014	11,682,541
Total unrestricted	11,480,225	1,559,269			13,039,494	18,181,464
Temporarily restricted		26,609,503	2,430,593		29,040,096	27,080,723
Permanently restricted		2,104,846			2,104,846	1,925,579
Total net assets	11,480,225	30,273,618	2,430,593		44,184,436	47,187,766
Total liabilities and net assets	$ 32,852,828	$ 52,976,461	$ 82,430,869	$ (14,995,029)	$ 153,265,129	$ 155,168,241

See accompanying notes to financial statements.

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
STATEMENT OF ACTIVITIES AND CHANGES IN NET ASSETS
Year Ended June 30, 2005
(with summarized financial information for the year ended June 30, 2004)

	2005				2004
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total All Funds	Total
Support and Revenue:					
Contributions:					
Gifts and bequests	$ 137,277	$ 277,845	$ 91,353	$ 506,275	$ 1,041,668
Bishop's Annual Appeal		4,164,206		4,164,206	3,648,257
God's Work ~ Our Challenge Campaign		1,151,272		1,151,272	1,860,464
Departmental and project fees	2,701,760			2,701,760	2,387,138
Diocesan assessments	2,681,679			2,681,679	2,657,036
Investment income - interest dividends and rent	1,298,817	262,797	17,130	1,578,744	1,274,884
Interest on parish loans	4,041,842			4,041,842	3,950,743
Insurance department	1,624,519			1,624,519	1,142,035
Change in fair value of rate swap	(1,034,839)			(1,034,839)	4,823,000
Gain on sale of assets	1,162,582	847,550	168,678	2,178,810	569,819
Unrealized gains (losses) on investments	(459,748)	(310,179)	(68,515)	(838,442)	1,069,391
Total support and revenue before release of restrictions	12,153,889	6,393,291	208,646	18,755,826	24,424,437
Net assets released from restrictions	4,387,454	(4,358,076)	(29,379)		
Total Support and Revenues	16,541,343	2,035,216	179,267	18,755,826	24,424,437
Expenses:					
Bishop's Office	657,470			657,470	774,951
Vicar General	1,743,810			1,743,810	1,684,382
Communications	840,258			840,258	916,118
Catholic Social Ministries subsidies and contributions	990,000			990,000	965,028
Grants	439,509			439,509	518,667
Insurance and Loans	7,499,924			7,499,924	6,083,767
Priest Welfare	2,656,834			2,656,834	3,202,486
Chancery	953,319			953,319	906,938
Faith Development	729,368			729,368	682,784
School's Office	258,679			258,679	185,862
Human Resources	553,352			553,352	491,899
Cardinal Gibbons lease	76,635			76,635	161,945
Nanny Marie Gary Fund	5,744			5,744	6,507
Diocesan Development Trust	573,222			573,222	192,365
Poverty Trust	510,820			510,820	202,415
Fund raising	341,192			341,192	240,052
God's Work ~ Our Challenge expenses	110,244			110,244	112,721
Parish and other subsidies					146,817
Forgiveness of school loan debt	1,146,986			1,146,986	
Business Services	1,590,192			1,590,192	1,394,897
Total expenses	21,677,558			21,677,558	18,851,571

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
STATEMENT OF ACTIVITIES AND CHANGES IN NET ASSETS
Year Ended June 30, 2005
(with summarized financial information for the year ended June 30, 2004)

	2005				2004
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total All Funds	Total
Increase (decrease) in net assets before change in value of split-interest agreements	(5,136,215)	2,035,216	179,267	(2,921,732)	5,572,866
Change in value of split-interest agreements	(5,755)	(75,843)		(81,598)	(94,445)
Increase (decrease) in net assets before cumulative effect of accounting change	(5,141,970)	1,959,373	179,267	(3,003,330)	5,478,421
Cumulative effect of accounting change					(8,212,000)
Increase (decrease) in net assets	(5,141,970)	1,959,373	179,267	(3,003,330)	(2,733,579)
Net assets at beginning of year as previously reported					50,997,508
Prior-period adjustment					(1,076,163)
Net assets at beginning of year as restated	18,181,464	27,080,723	1,925,579	47,187,766	49,921,345
Net assets at end of year	$ 13,039,494	$ 29,040,096	$ 2,104,846	$ 44,184,436	$ 47,187,766

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
STATEMENT OF CASH FLOWS
Year Ended June 30, 2005
(with summarized financial information for the year ended June 30, 2004)

	2005	2004
Cash flows from operating activities:		
Cash received from contributors	$ 17,920,101	$ 17,148,667
Cash paid to employees and suppliers	(14,614,960)	(11,211,397)
Interest and dividends received	5,059,462	4,826,080
Interest paid	(4,410,747)	(4,705,572)
Net cash provided by operating activities	3,953,856	6,057,778
Cash flows from investing activities:		
Proceeds from sale of investments	35,719,444	18,041,418
Purchase of investments	(35,900,803)	(22,605,787)
Purchases of property and equipment	(291,296)	(354,544)
New loans made	(6,976,140)	(11,730,284)
Collections on loans	8,694,933	8,353,149
Proceeds from sale of property and equipment	20,659	
Net cash provided by (used in) investing activities	1,266,796	(8,296,048)
Cash flows from financing activities:		
Proceeds from long-term debt		2,100,000
Parish deposits and other deposits	4,898,053	2,268,370
Repayment of debt	(5,422,083)	(5,030,878)
Net cash used in financing activities	(524,030)	(662,508)
Net increase (decrease) in cash	4,696,624	(2,900,778)
Cash at beginning of year	16,622,921	19,523,699
Cash at end of year	$ 21,319,545	$ 16,622,921

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
STATEMENT OF CASH FLOWS
Year Ended June 30, 2005
(with summarized financial information for the year ended June 30, 2004)

	2005	2004
Reconciliation of change in net assets to cash provided by operating activities:		
Change in net assets	$ (3,003,330)	$ (2,733,579)
Adjustments to reconcile change in net assets to net cash provided by operating activities:		
Depreciation and amortization	343,586	336,846
(Gain) loss on disposal of assets	(2,178,610)	(558,468)
Unrealized (gain) loss on marketable securities	838,442	(1,069,391)
Dividends and interest reinvested	(561,124)	(399,547)
Change in fair value of rate swap	1,034,639	3,389,000
Change in reserve for doubtful accounts	1,136,819	
(Increase) decrease in:		
Accounts receivable	5,815,356	7,342,297
Prepaid expenses	(42,794)	44,940
Discount on note receivable	(18,537)	(17,711)
Increase (decrease) in:		
Accounts payable	(1,401,207)	(2,386,368)
Accrued expenses	758,996	56,258
Split-interest obligations	29,523	11,583
Deferred revenue	(7,062)	11,077
Adjustment to future benefit obligations	1,209,159	2,030,641
Net cash provided by operating activities	$ 3,953,856	$ 6,057,778

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
NOTES TO FINANCIAL STATEMENTS
For the Year Ended June 30, 2005

1. Summary of Significant Accounting Policies:

Organization:

The purpose of the Diocese of Raleigh is to celebrate the presence of God among us, proclaim the good news of Jesus Christ, build the faith community through the Euchanst, and minister to the needs of God's people through the collaborative involvement of all baptized people.

The financial statements of the Administrative Offices of the Diocese of Raleigh have been prepared in accordance with The AICPA Guide: Not-for-Profit Organizations and Statements of Financial Accounting Standards Nos. 116, 117 and 124

Basis of Presentation:

The accompanying financial statements include the assets, liabilities, net assets, and financial activities of all institutions and organizations providing services at the diocesan level of administration which are fiscally responsible to the Bishop of Raleigh. All significant interorganizational balances and transactions have been eliminated to the extent the respective funds of those organizations are combined in one fund for purposes of this presentation. Various religious orders, lay societies, and religious organizations which operate within the Diocese but which are not fiscally responsible to the Bishop and parishes and their related institutions, have not been included in the accompanying financial statements.

Estimates:

The preparation of financial statements in conformity with generally accepted accounting principles requires management to make estimates and assumptions that affect certain reported amounts and disclosures. Accordingly, actual results could differ from those estimates.

Cash or Cash Equivalents:

The Diocese considers all short-term securities purchased with an original maturity of three months or less to be cash equivalents.

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
NOTES TO FINANCIAL STATEMENTS
For the Year Ended June 30, 2005

Promises to Give and Recognition of Donor Restrictions:

Contributions and support that are restricted by the donor are reported as an increase in temporarily or permanently restricted net assets depending on the nature of the restriction. When a restriction expires, temporarily restricted net assets are reclassified to unrestricted net assets. Promises to give are recorded based upon donor pledges, and the balances are reduced by estimated uncollectible pledges and discounts to recognize the present value of pledges due over one year.

Property and Equipment:

Property and equipment acquisitions are capitalized at cost when purchased, or at fair value at date of gift when donated, with a capitalization policy of $1,000. Expenditures for maintenance and repairs are charged against operations. Renewals and betterments that materially extend the life of the assets are capitalized. In the absence of adequate cost records, certain land and buildings are stated at appraised values as of December 31, 1975. Proceeds from the sale of plant assets, if unrestricted, are transferred to unrestricted net assets, or, if restricted, to temporarily or permanently restricted net assets. In accordance with Diocesan policy, property and equipment are included in unrestricted net assets. Depreciation on buildings and equipment is determined under the straight-line method based on the following estimated useful lives:

Buildings	40 years
Furniture and equipment	8 years
Automobiles	5 years
Computer equipment	3 years

Income Taxes:

The Diocese is exempt from federal income tax under provisions of Section 501(c)(3) of the Internal Revenue Code.

Derivative Instruments

The Diocese's current risk management strategies include the use of interest rate swaps to fix the interest rate on floating rate debt to stabilize interest rates. Interest rate swaps are derivatives and are accounted for in accordance with Statement of Financial Accounting Standards (FAS) 133, Accounting for Derivative Instruments and Hedging Activities, as amended by FAS No. 138, Accounting for Certain Derivative Instruments and Certain Hedging Activities. FAS No. 133, as amended, establishes accounting and reporting standards for derivative instruments. The statement requires that an entity recognize all derivatives as either assets or liabilities in the statement of financial position and measure those instruments at fair value

The Diocese has designated its interest rate swaps as cash flow hedges. The interest rate swaps are recorded on the statement of financial position at their fair value and changes in their fair value are recorded each period in earnings.

Fair Value of Financial Instruments:

The following methods and assumptions were used to estimate the fair value of each class of financial instruments:

Cash, Cash Equivalents, BAA Accounts Receivable, Other Accounts Receivable, Accounts Payable: The carrying amounts approximate fair value because of the short term nature of these instruments.

GWOC Accounts Receivable: GWOC pledge commitments are discounted at a current market rate of interest and are further adjusted by an estimate of uncollectible pledges. Thus, the carrying amounts approximate fair value.

Note Receivable - Sacred Heart Villas: The carrying amount of this note approximates fair value as the note has been discounted using a rate of interest that is similar to the market rate of interest at June 30, 2005. See Note 5 for additional information on an allowance for uncollectible amounts associated with this note.

Loans Receivable - Parishes and Institutions: The carrying amount of the interest bearing notes receivable approximates fair value as the interest rates on these notes are reset twice each year based on the rates the Diocese is being charged on their variable rate bonds. At June 30, 2005 these notes carried a rate of 5.8%. Determining the fair value of non-interest bearing notes is not deemed practicable given the large volume of such loans.

Investments: The fair value of investments is estimated based on quoted market prices.

Notes and Bonds Payable: The carrying amount of bonds payable approximates fair value as these notes carry a variable rate of interest. The carrying amount of notes payable approximates fair value as the interest rates on these notes are market rates of interest.

2. Concentrations of Credit Risk:

The Administrative offices maintain cash balances at several financial institutions located in North Carolina. Accounts at each institution are insured by the Federal Deposit Insurance Corporation up to $100,000. At June 30, 2005 the uninsured balances totaled $17,976,805.

3. Change in Accounting Principle:

Effective July 1, 2003, the Diocese adopted Statement of Financial Accounting Standards (SFAS) 133, Accounting for Derivative Instruments and Hedging Activities, as amended by SFAS No. 138, Accounting for Certain Derivative Instruments and Certain Hedging Activities. In accordance with the transition provisions of SFAS No. 133, the Diocese recorded a cumulative negative adjustment to the change in net assets of $8,212,000 to recognize the fair value of its derivative instruments as of the date of adoption.

4. Investments:

Marketable securities are recorded at market. The cost and market value of marketable securities are as follows:

	Cost	Market Value	Unrealized Appreciation
Common stocks, notes and bonds	$ 30,069,440	$ 31,650,733	$ 1,581,293

Investment revenues are reported net of investment fees of $168,444.

5. Long-term Note Receivable:

In 2000, the Diocese entered into an agreement with Affordable Housing Advisors, LLC, whereby $300,000 was loaned to Catholic Housing-Sacred Heart Villas, LLC. Terms of the note call for annual payments equal to 20% of the available net cash flow for the immediate preceding fiscal year for the project. No payments have been received by the Diocese since the inception of the note as the project's net cash flow has not been sufficient to require a payment.

Interest is at the rate of .5 percent for years 1-5, 1 percent for years 6-10, 4.5 percent for years 11-15, 5.5 percent for years 16-20, and 8.5 percent for years 21-30 per annum on the unpaid balance. The note has been discounted using an effective interest rate of 5.5% for the initial fifteen years. Amortization of the discount in 2005 of $18,537, is included in other income.

The note is secured by a deed of trust on real property. However, following a review in 2005 of the financial status of the project, the Diocese concluded a reasonable uncertainty existed as to the ability to collect on the note. The note security was also not deemed adequate to offset the uncertainty. Business Services expense for 2005 includes $124,747 to fully reserve the note and related accrued interest. As a result, the June 30, 2005 statement of financial position includes a related uncollectible allowance. The Diocese will continue to aggressively pursue collection of the note and related interest amounts in accordance with the agreement.

The note receivable consisted of the following as of June 30:

	2005	2004
Note receivable	$ 300,000	$ 300,000
Accrued interest receivable	7,580	5,828
Less: unamortized discount	(182,833)	(201,370)
	124,747	104,458
Less: allowance for uncollectible note	(124,747)	
	$	$ 104,458

6. Licenses and Rights:

During the year ended June 30, 2002, the Diocese acquired the perpetual use of eight living units at Saint Joseph of the Pines, Inc. to serve as residential facilities for retired priests. Although legal title to the units and all improvements thereon remains with Saint Joseph of the Pines, Inc., the Diocese is responsible for all major repairs and replacements to the units. The cost of this perpetual use license was $645,375, which was partially paid for by the liquidation of the Kervick Retirement Trust.

7. Land, Buildings and Equipment:

Land, buildings and equipment at June 30, 2005 consisted of the following:

Land, buildings and improvements	$ 11,035,604
Furniture and equipment	2,123,439
Automobiles	220,751
	13,379,794
Less accumulated depreciation	3,837,725
	$ 9,542,069

Depreciation expense in the amount of $316,782 is included in unrestricted expenditures under the category supplies, materials, and expenses.

The Diocese does not depreciate land and buildings that are not used for diocesan operating purposes. These properties totaled $5,075,317 at June 30, 2005.

8. Life Annuities:

The Diocese is the trustee and beneficiary of several one-life and two-life annuities under which $85,358 of contribution revenue was recognized for restricted use in 2005. Under terms of the split-interest agreements, the Diocese is to pay the donors an annuity until the donors' death at which time the remaining assets are to be distributed to the Diocese.

In calculating present values of the amount to be received at termination of the annuities, the discount rate used was 6.5% and the actuarial assumptions were based on statistics published by the Department of Health and Human Services. At June 30, 2005, the assets held in trust, and included in investments at fair value were $1,200,066 with a liability to donors totaling $581,743.

9. Charitable Remainder Unitrusts:

The Diocese is the trustee and beneficiary of a charitable remainder unitrust. Under the agreements, the Diocese is to pay the donors an amount equal to 7.5% of the trust value as of the first day of the trust year or net income for the year. In calculating the present values of the amount to be received at termination of the trust, the discount rate used was 6.5% and the actuarial assumptions were based on statistics published by the Department of Health and Human Services. At June 30, 2005, the assets held in trust at fair value were $294,633 with a liability to the donors totaling $239,138.

10. Postretirement Benefits other than Pensions:

The Diocese provides postretirement medical benefits for its retired priests. For the year ended June 30, 1997 the Diocese adopted Financial Accounting Standards No. 106, Postretirement Benefits Other than Pensions, and recorded a provision in the amount of $2,186,529. For the year ended June 30, 2005, the Diocese experienced a significant increase in rates which resulted in an increase in its projected liability of $1,209,159. In calculating present values of future expected obligations, a discount rate of 6.5% was used and the actuarial assumptions were based on statistics published by the Department of Health and Human Services. As of June 30, 2005, the plan was unfunded.

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
NOTES TO FINANCIAL STATEMENTS
For the Year Ended June 30, 2005

Postretirement benefit obligation at June 30, 2005 is calculated as follows:

Accumulated postretirement benefit obligation at June 30, 2004	$ 4,288,139
Current year expense	1,209,159
Expected postretirement benefit obligation at June 30, 2005	$ 5,497,298

11. Notes Payable:

Notes payable at June 30, 2005 consisted of the following:

7% note due in monthly installments of $13,482 through December, 2008, collateralized by St. Paul Church property	$ 501,172
8% note due in monthly installments of $8,792, including interest, through July 2007, collateralized by St. Francis of Assisi Church property	140,341
7.7% note due in monthly installments of $1,161 including interest, through October, 2008, collateralized by residential property	41,297
	682,810
Less: current maturity	239,578
	$ 443,232

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
NOTES TO FINANCIAL STATEMENTS
For the Year Ended June 30, 2005

Notes payable mature as follows.

Year Ending June 30:	Amount
2006	$ 239,578
2007	195,598
2008	163,588
2009	84,046
	$ 682,810

Total interest expense on the notes payable for the year ended June 30, 2005 amounted to $52,139.

12. Bonds:

In prior years, the Diocese obtained financing through a series of taxable and tax-free bonds in order to finance the construction of Cardinal Gibbons High School and the acquisition, renovation or construction of other Diocese facilities. Bond costs in the amount of $237,727 were incurred in connection with the issuance of these bonds.

During the fiscal year ended June 30, 2003, the Diocese entered into an agreement with a consortium of banks to obtain additional financing through a series of taxable variable rate demand notes. The proceeds of these Series 2002 Notes will be used to finance the cost of acquisition, construction, renovation and improvement to new and existing facilities owned by the Diocese, to pay costs of issuance, and to redeem part of the earlier bond issue and borrowings on a line of credit.

The Series 2002 Notes total $54,910,000, with an initial draw of $39,660,000. $18,644,803 of this amount was used to redeem part of the earlier bond issue, $16,540,000 was used to repay the existing line of credit, $225,000 was used for bond issuance costs, and the remainder was transferred to the Diocese. During 2004, additional draws totaling $2,100,000 were made which brought total draws to maximum allowable under the agreement.

Interest on the Series 2002 Notes is payable monthly in arrears. The notes bear interest at a variable rate determined weekly based on market conditions, and determined by the rate necessary in order to resell the notes on the secondary market at par. The maximum interest allowable under the terms of the notes is 12%.

The Series 2002 Notes mature unevenly over a period of fifteen years beginning on June 1, 2004 and ending on June 1, 2018.

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
NOTES TO FINANCIAL STATEMENTS
For the Year Ended June 30, 2005

Bonds payable at June 30, 2005 consisted of the following:

Tax-free bonds, interest payable monthly at a variable rate, principal payable in annual installments through August 1, 2014	$ 7,250,000
Series 2002 Notes, interest payable monthly at a variable rate, principal payable in annual installments through June 1, 2018	44,965,000
	52,215,000
Less: current maturity	5,250,000
	$ 46,965,000

Bonds payable mature as follows:

Year Ending June 30:	
2006	$ 5,250,000
2007	5,150,000
2008	4,900,000
2009	4,550,000
2010	4,400,000
Later years	27,965,000
	$ 52,215,000

The Diocese has both financial and non-financial covenants related to the bond issue. At June 30, 2005, the Diocese was in compliance with all covenants.

Total interest expense on the bonds for the year ended June 30, 2005 amounted to $3,242,491.

At June 30, 2005 the Diocese had the following interest rate swaps associated with the Series 2002 Bonds:

Maturity Dates	Notional Principal Amount	Interest Rate Paid	Interest Rate Received
August 1, 2014	$ 7,250,000	5.21 %	2.43 %
June 1, 2018	$ 47,840,000	5.64 %	3.11 %

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
NOTES TO FINANCIAL STATEMENTS
For the Year Ended June 30, 2005

13. Nature and Amount of Restricted Net Assets:

Temporarily restricted net assets at June 30, 2005 are as follows:

Maffit Seminary	$ 195,471
Lee Roy Lee Seminary	1,255,549
Nanny Marie Gary Fund	(496)
School's Office	20,255
Father Lewis Award	1,155
Proctor Seminarian	5,993
Zaytoun Fund	5,426
Our Lady of Guadalupe	71,749
Kelsey Fund	4,413
Winter's Fund	53,421
Horne Memorial Revolving Fund	2,430,593
Archives Fund	26,465
Employee Health Benefit Fund	78,605
James Edward McSweeney Temporarily Restricted Fund	18,695
Schwab Temporarily Restricted Fund	1,011
McVay Temporarily Restricted Fund	2,328
Atlantic Beach Property Fund	109,107
John P. Riedy Charitable Trust	55,495
One and Two Life Annuity Trusts	550,458
African Ancestry Ministry Endowment	67,013
Land Trust	1,017,588
God's Work ~ Our Challenge Endowments:	
Endowment for the Poor	547,568
Tuition Assistance	1,963,442
Parish Assistance	1,046,353
Seminarian Education	1,881,184
Hispanic Ministry	2,447,249
Lay Leadership Formation	329,860
Mary Dowling Endowment	333,993
Diocesan Development Trust	709,501
Small Campus Assistance Fund	557,465
Covington Family Endowment	117,316
Undistributed Bishop's Annual Appeal	4,041,378
Undistributed God's Work ~ Our Challenge Funds	9,094,493
Total temporarily restricted net assets	$ 29,040,096

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
NOTES TO FINANCIAL STATEMENTS
For the Year Ended June 30, 2005

Permanently restricted net assets at June 30, 2005 are as follows:

Zaytoun Fund	106,295
James Edward McSweeney Endowment Fund	894,886
Proctor Seminarian Fund	69,474
Kelsey Fund	18,246
DeYoung Fund	17,021
House of Formation Library Fund	2,555
Schwab Fund	13,021
Pinkard Endowment Scholarship	12,597
McVay Fund	51,955
Doggett Fund	918,796
Total permanently restricted net assets	$ 2,104,846

14. Legal Matters:

The Diocese is sometimes subject to litigation or the threat of litigation. Any known lawsuits potentially affecting the Diocese in a material manner would be disclosed as a contingency.

During the fiscal year ended June 30, 2005, the Diocese paid $390,000 in settlements of alleged cases of child sexual misconduct that occurred in the 1960's and 1970's. Funds for these settlements came from the Diocese self-insurance fund. After June 30, 2005, but before the issuance of these financial statements, the Diocese made settlement offers totaling $600,000 on several threatened lawsuits involving alleged cases of child sexual misconduct that occurred prior to 1960. A contingency loss has been recorded relative to these settlement offers under accrued expenses. The Diocese has so far not received a response to these offers.

Management and legal counsel are aware of two potential claims involving alleged sexual misconduct during the 1950's and 1960's which might develop into a lawsuit. However, no lawsuit has been filed against the Diocese.

The Diocese is currently the co-defendant in a lawsuit, alleging wrongful suspension from school. The case is being defended by the insurance carrier for the Diocese and is being vigorously defended.

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
NOTES TO FINANCIAL STATEMENTS
For the Year Ended June 30, 2005

15. Bishop's Annual Appeal:

The Bishop's Annual Appeal (BAA) is an annual campaign, conducted in the parishes, which raises funds for over 30 human service programs of the Diocese of Raleigh. The funds are considered temporarily restricted and can only be used for the purpose of supporting the stated programs. Each parish in the Diocese is assigned a specific dollar amount as its share of the Diocesan goal. The goals are formulated based upon the pro-rata share each parish has of the total offertory income of all parishes in the Diocese. For the 2005 campaign, the Diocesan goal was $3,933,610. Parishes with elementary or middle schools will receive a 100% rebate of funds collected in their parish over their BAA goal, and parishes without schools will receive 80% of funds collected in their parish over their BAA goal.

The following unconditional promises to give have been received:

Bishop's Annual Appeal:	
Pledges receivable in less than one year	$ 418,265
Less allowance for doubtful pledges	41,800
	$ 376,465

16. God's Work ~ Our Challenge Campaign:

God's Work ~ Our Challenge is a major capital and endowment campaign begun during the year ended June 30, 2001. The goal of the campaign is to involve every parish and every parishioner of the Diocese in raising a minimum of $30 million to respond to growth as a Catholic community. Each parish and mission in the Diocese has been assigned a financial goal that represents its proportionate share of the minimum Diocesan campaign goal. 20% of the funds pledged and received in a parish up to its goal will be returned directly to the parish to help address its unique needs. 50% of funds a parish raises over its goal will also be returned directly to the parish. In addition, some parishes have chosen to run their own specific fundraising campaigns in conjunction with the Diocesan campaign. In such cases, a formula for remitting receipts to the parishes based on percentages of goals exists.

The following is a synopsis of activity in the financial statements relating to campaign pledges and receipts:

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
NOTES TO FINANCIAL STATEMENTS
For the Year Ended June 30, 2005

	Statement of Financial Position	Statement of Activities
Unpaid pledges at June 30, 2004	$ 31,398,933	$
Pledges modified or cancelled during the year	(834,382)	(834,382)
Less: Payments received	(7,060,944)	
Discount for present value	(2,516,362)	
Change in discount		1,636,572
Allowance for doubtful pledges	(2,098,724)	
Change in allowance		625,875
Accounts receivable at June 30, 2005	$ 18,888,521	
Rebates due to parishes before discount at June 30, 2004	$ 16,120,480	
Rebate adjustments due to pledge modifications or cancellations	(552,423)	552,423
Less: Rebates paid	(2,144,111)	
Discount for present value	(1,463,121)	
Change in discount		(829,216)
Rebates due to parishes at June 30, 2005	$ 11,960,825	
God's Work ~ Our Challenge contributions income		1,151,272
Plus: Interest received in account		7,061
Less: Expenses incurred		(110,264)
Internal funding of case elements		(3,300,000)
Change in temporarily restricted net asset		(2,251,931)
Temporarily restricted net asset at June 30, 2004		11,346,424
Temporarily restricted net asset at June 30, 2005		$ 9,094,493

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
NOTES TO FINANCIAL STATEMENTS
For the Year Ended June 30, 2005

During the year ended June 30, 2005, the Diocese funded the following endowments from God's Work ~ Our Challenge receipts

Diocesan Land Trust	$ 1,000,000
Diocesan Development Trust	700,000
Faith Development Fund	225,000
Lay Leadership Formation Endowment	225,000
Hispanic Ministry Fund	400,000
Tuition Assistance Fund	200,000
Small Campus Assistance Fund	550,000
	$ 3,300,000

In addition to the above funding, $200,000 has been allocated to Newman Centers at the University of North Carolina at Wilmington and East Carolina University. These funds will be disbursed in the 2005-2006 fiscal year.

17. Defined Benefit Pension Plan:

The Diocese of Raleigh has a defined benefit pension plan covering substantially all of its lay employees and lay employees of other Diocesan institutions. The benefits are based on years of service and the employee's compensation during the last five years of employment. The funding policy of the Diocese of Raleigh is to contribute annually 6.6% of the employee's compensation. Contributions are intended to provide not only for benefits attributed to service to date but also for those expected to be earned in the future. Because the Plan covers multiple employers, the Statement of Financial Position does not include any actuarial asset or liability related to the Plan. The Statement of Activities and Changes in Net Assets includes an expense that equals the Diocese of Raleigh's portion of the current year contributions to the Plan.

The following table sets forth the plan's funded status as of the latest actuarial report, January 1, 2005.

Actuarial present value obligations:

Plan assets at fair value	$ 11,540,126
Employer contributions	$ 1,578,114
Benefits paid	$ 440,413
Accumulated benefit obligation	$ 10,584,413
Normal cost calculation:	
Present value of all future normal costs	$ 7,440,743
Actuarial present value of future salaries (divide by)	143,180,762
Normal cost accrual rate	5.20 %
Covered payroll	22,937,411
Normal cost	$ 1,192,745

The discount rate used in the valuation was 8%. The rate of increase in future compensation levels was 3% for 2005-2011, 4% for 2012-2021, and 5% thereafter. The expected long-term rate of return on assets was 8%.

The Bishop of Raleigh has also established the Clergy Retirement Plan for the purpose of providing retirement benefits to Diocesan clergy. The Bishop reserves the right to alter, amend, modify, or terminate the plan, but the assets are maintained in a Trust for the benefit of the Plan. The Statement of Financial Position does not include any actuarial asset or liability related to the Fund. The Statement of Activities and Changes in Net Assets includes an expense for contributions made to the Fund for priests assigned to the Diocese of Raleigh.

The following table sets forth the plan's funded status as of the latest actuarial report, July 1, 2005.

Actuarial present value obligations:

Plan assets at fair value	$ 5,142,416
Employer contributions	$ 542,014
Benefits paid	$ 625,166
Accumulated benefit obligation	$ 9,039,011
Normal cost calculation:	
Present value of benefits to be paid in the future	$ 12,331,093
Actuarial value of assets	5,142,416
Unfunded present value of future benefits	7,188,677
Average temporary annuity rate	13.6349%
Normal cost	$ 527,226

18. Forgiveness of School Loan Debt:

During the fiscal year ended June 30, 2005, Bishop Gossman cancelled school debt totaling $1,146,986 for five small schools. The schools are single track older schools most of which have experienced significant enrollment declines due to military deployment and poor local economies. The source of funds for the debt cancellation came from a partial liquidation of an unrestriced endowment that was created in the 1980's from a sale of a tract of land in Raleigh.

19. Leases

The Diocese leases copiers under a non-cancelable lease that expires in August 2009. The Diocese rental expenses for the year ended June 30, 2005, was $26,108.

Future minimum rental commitments under the leases are as follows:

Year Ending June 30:	
2006	$ 24,659
2007	24,659
2008	24,659
2009	6,165
	$ 80,142

20. Prior Period Adjustment:

Unrestricted net assets and property and equipment at the beginning of 2004 and 2005 have been adjusted to correct an error made in 1998. During 1998 the Diocese provided land used in the construction of a new high school. Based on Diocese policy, when this transaction took place the land should have been formally transferred to the school with the Diocese recording a reduction in property and equipment and a contribution expense in the amount of $1,076,163.

21. Prior Period Summarized Financial Information:

The financial statements include certain prior-year summarized comparative information in total but not by net asset class. Such information does not include sufficient detail to constitute a presentation in conformity with generally accepted accounting principles. Accordingly, such information should be read in conjunction with the financial statements for the year ended June 30, 2004, from which the summarized information was derived.

22. Related Party Transactions:

The Diocese transferred $1,071,851 in support and revenue to Catholic Social Ministries in 2005, including $990,000 in allocations.

Catholic Social Ministries reimbursed the Diocese $88,550 for rent, accounting and other fiscal services in 2005

23. Compensated Absences:

Compensated absences such as vacation and sick pay are not subject to carryover for employees of the Diocese. However, compensated absences are accounted for on a calendar year. No accrual is provided for unused vacation and sick pay at June 30th because management considers the amount to be immaterial.

24. Contributed Services:

A substantial number of unpaid volunteers have made significant contributions of their time to develop the Diocese's programs. The value of this contributed time is not reflected in these statements since it is not susceptible to objective measurement or valuation.

25. Reclassifications:

Certain accounts in the prior year financial statements have been reclassified for comparative purposes to conform with the presentation in the current year financial statements.

supplemetnary financial information

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
SCHEDULE OF FUNCTIONAL EXPENSES
Year Ended June 30, 2005

	Salaries and fringe benefits	Purchased services	Supplies, materials and expenses	Interest	Contributions	Less: internal interdepartmental expenditures	Total
Program expenses							
Bishop's Office and Chancery	$ 201,546	$ 225,848	$ 29,353	$	$	$ (30,680)	$ 426,064
Office of the Bishop	129,043	38,803	20,236				188,082
Tribunal		8,093	29,728				37,821
Priests' Council		4,868	634				5,502
Council for Religious							
	330,589	277,613	79,948			(30,680)	657,470
Vicar General's Office							
Archives	67,001	206,898	10,064			(12,073)	271,910
Archdiocesan Academy Ministry	28,795	4,454	1,310			(4,400)	28,159
Candidates and Seminarians	79,053	268,411	47,268				392,732
Diaconate	20,228	21,201	1,775				43,204
Hispanic Ministry	245,173	154,237	25,270			(11,090)	413,590
House of Formation	151,466	95,455					246,921
Vicar for Clergy	47,468	5,203	9,918				62,587
Vocations	95,888	19,461	17,751				133,100
Office of Protection of Children and Youth	66,276	29,054	3,982				99,132
	785,338	808,524	117,421			(27,473)	1,743,810
Communications Divisions							
Communications Administration	142,078	70,338	4,852			(15,325)	201,943
Communications	42,663	11,152	28,965			(5,500)	77,280
Graphic Services	24,990	25,310	27,884			(4,500)	73,484
NC Catholic	110,075	190,213	234,347			(13,000)	431,635
Media Center	28,278	20,659	1,273			(17,200)	33,010
Web Designer	29,713	19,470	403				49,586
	379,197	244,142	271,444			(54,525)	840,258
Catholic Social Ministry							
Subsidies and Contributions					990,000		990,000
Grants Division							
Grants	21,019				418,490		439,509
Insurance and Loan Division							
Insurance		2,093,575					2,093,575
Loan		1,126,718		4,279,631			5,406,349
		3,220,293		4,279,631			7,499,924

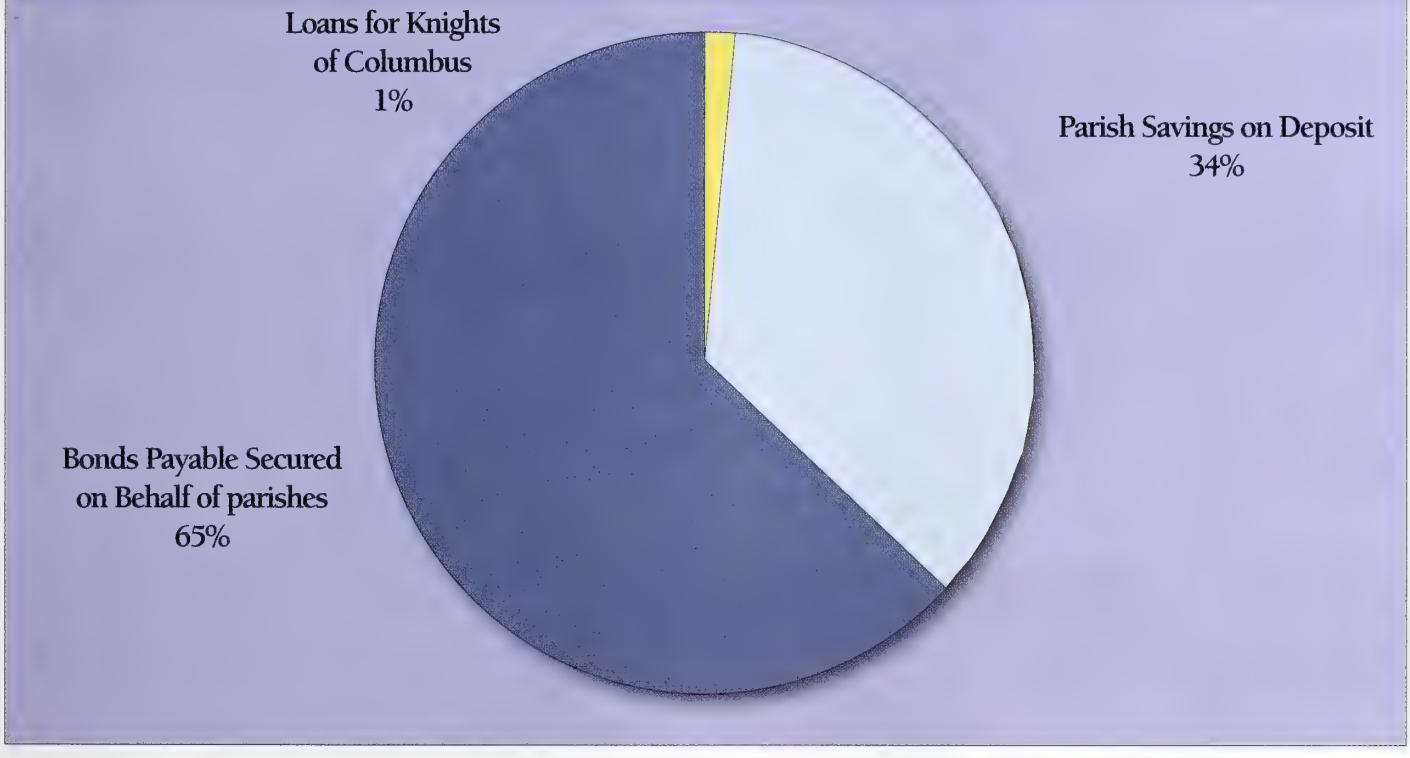
ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
SCHEDULE OF FUNCTIONAL EXPENSES
Year Ended June 30, 2005

	Salaries and fringe benefits	Purchased services	Supplies, materials and expenses	Interest	Contributions	Less interde-partmental expenditures	Total
Priest Welfare	—	2,656,834	—	—	—	—	2,656,834
Chancery							
Chancellors Office	173,077	24,922	9,127			(14,400)	192,806
Avila Retreat Center	228,348	108,747	9,272				346,367
Campus Ministry		349,578	4,682				354,260
Ecumenical Commission		13,154	992			(320)	13,826
Liturgy Office		26,204	3,913				30,117
	401,425	5,969,650	27,986	—	—	(14,640)	953,319
Faith Development							
Evangelization & Catechesis	107,806	74,087	11,622			(14,414)	199,902
Catechist Consultant #1	52,627	15,025				(4,400)	63,252
Marriage Preparation Consultant	44,702	53,345				(4,400)	93,647
Young Adult Consultant	27,747	10,736				(4,400)	33,523
Youth Ministry Consultant	56,866	194,715				(4,600)	246,981
Catechist Consultant #2	49,435	46,578				(4,900)	91,413
	338,243	394,716	31,622	—	—	(36,213)	728,368
School's Office	188,972	58,373	26,234	—	—	(13,966)	258,679
Human Resources							
Human Ministry	59,122	27,098	4,717			(4,361)	85,547
Personnel	150,307	37,902	7,705			(13,361)	182,634
Short Journey Retreat Center	131,870	143,245	10,959				285,171
	341,299	208,292	21,482	—	—	(17,721)	553,352
Cardinal Gibbons Lease	—	76,635	—	—	—	—	76,635
Nazareth Girls	—	—	5,744	—	—	—	5,744
Diocesan Development Trust	—	—	—	131,116	442,106	—	573,222
Poverty Trust	—	—	—	—	510,820	—	510,820
Fund Raising Expenditures							
Chancery							
Bishop's Annual Appeal	50,433	85,668	35,907			(21,800)	150,006
Development Office	104,579	81,708	12,126			(17,027)	181,386
	155,012	167,374	48,033	—	—	(38,827)	331,392

ADMINISTRATIVE OFFICES OF THE DIOCESE OF RALEIGH
SCHEDULE OF FUNCTIONAL EXPENSES
Year Ended June 30, 2005

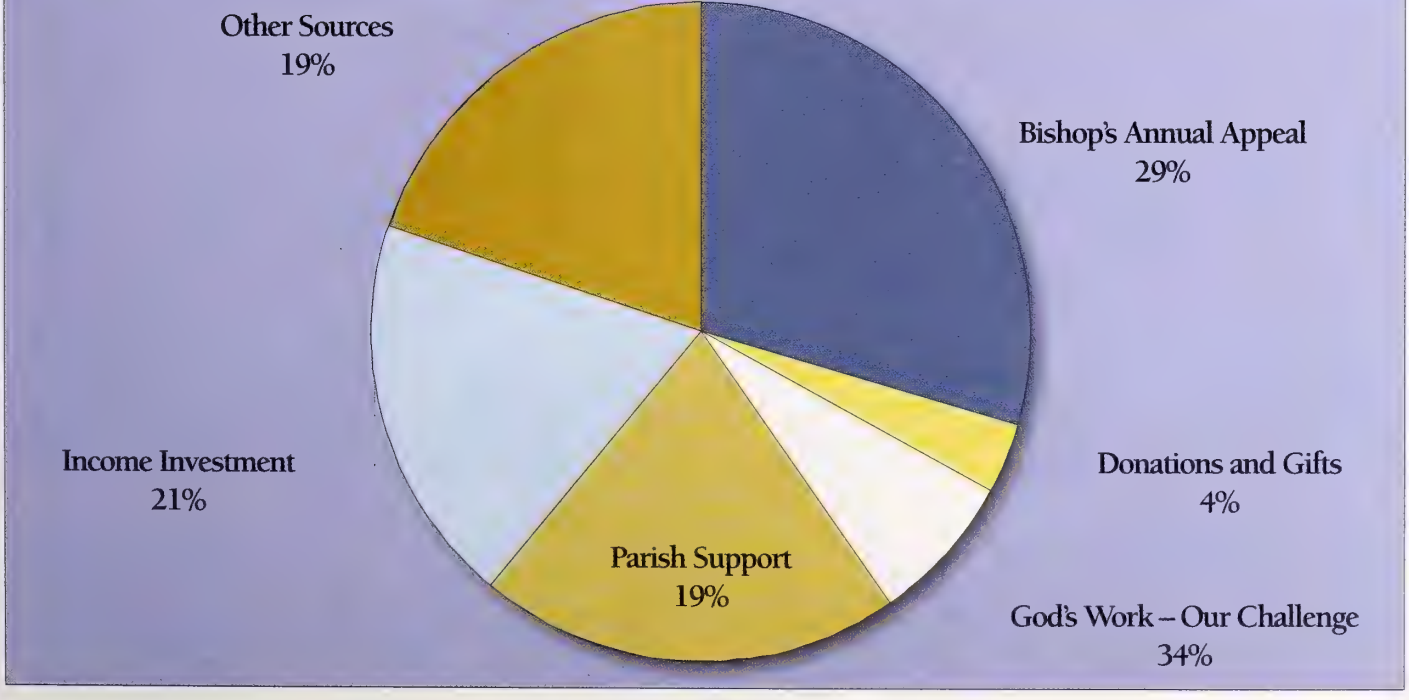
	Salaries and fringe benefits	Purchased services	Supplies, materials and expenses	Interest	Contributions	Less interde-partmental expenditures	Total
God's Work – Our Challenge Campaign	69,094	28,142	13,008	—	—	—	110,244
Forgiveness of School Loan Debt	—	—	—	—	1,146,886	—	1,146,886
General and Administrative Expenditures							
Business Services Division							
Business Services	171,679	247,834	19,460			(12,625)	426,348
Fiscal Services	331,468	117,611	17,611			(22,000)	444,690
Computer Services	141,954	71,516	15,272			(17,000)	211,744
Human Resources		37,275	280				37,555
Catholic Center Building and Grounds		368,731	12,223				381,954
Chancery							
Construction Coordinator	79,627	8,080	5,794			(4,400)	89,101
	724,728	851,449	70,640	—	—	(56,625)	1,590,192
	$ 3,714,916	$ 9,591,892	$ 712,505	$ 4,410,747	$ 3,508,402	$ (261,094)	$ 21,677,268

Sources of Parish Loans from Deposit and Loan $79,958,979

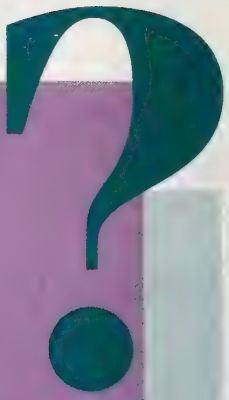


Sources of Revenue

(Excluding Deposit and Loan Program and Insurance)



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Do I need a Trust?
Will a Charitable Gift Annuity provide me with income for life?
Can I increase my income and make a gift to my Church?
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City _____ State _____ Zip _____

Telephone (_____) _____ Date(s) of Birth _____ / _____

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- ❑ Making a Bequest
- ❑ Trusts
- ❑ Charitable Gift Annuities
- ❑ Gifting Securities
- ❑ Gifting Real Estate
- ❑ Documents Needed for My Estate Plan
- ❑ Other (Please list topic)

_____

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SPECIAL ISSUE | LENT 2006

THE MAGAZINE
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el hispano católico

La esperanza nos desafía.
John Keller, un abogado que trabaja en la organización Legal Aid of North Carolina, aboga por los pobres.

culture

Soup for the soul
A simple soup mix for the Lenten season.

parish profile

A family saga
St. Joseph, Raleigh.

John Keller, a lawyer with Legal Aid of NorthCarolina, advocates for the poor

HOPE challenges us

rainy-day saints

from the editor

My second-grade teacher, Sister Mary Eugenia, was a legitimate hagiographer. She had actually written and published a biography of St. Peregrine Laziosi, the founder of her Order (the Servants of Mary) and the patron of men and women diagnosed with cancer. On rainy days, when recess after lunch was canceled, there were always some glum faces in my class. Not mine. Rain meant Sister would take a rubber-band-bound, three-inch stack of holy cards from her desk, shuffle them, draw one, and then tell us the story of that saint's life.

I would always hope for a martyr. As a 7-year-old boy, I was fascinated by heroism under gruesome circumstances: St. Joan at the stake, St. Andrew on his X-shaped cross. If you'd asked me in those days for an example of "bearing wrongs patiently," I'd probably have cited St. Lawrence, who, while being grilled alive, reputedly told his executioners, "You can turn me over now. I'm done on this side."

Ask me today, and I might still think of martyrs, but with a difference. I realize now that while these heroes might have borne their endings patiently, they arrived at those endings precisely because in their lives they refused to be silent about the wrongs they saw around them. Think about modern-day martyrs like Martin Luther King, Jr., and Archbishop Oscar Romero. They were people who would not stop telling the truth, a truth that inspired their followers, but incited fear – and fear's mirror image, anger – in people with the means to harm them. Think about Jesus.

For most of us, the stakes for bearing witness to the truth won't be so high. We will pay a price, though, economic or social or personal. For this month's cover story, I interviewed John Keller, a lawyer for Legal Aid of North Carolina in Wilson. A graduate of Duke Law School, John has used his talents for 18 years to plead in civil actions for people below the poverty level. In a gospel way, John is a "successful attorney," but he has nothing like the high-end lifestyle one might associate with that job description. A friend recently told me about the Frassati Society, a group of teenagers from Cardinal Gibbons High School who give up their Saturday mornings to pray at abortion clinics.

"Bearing wrongs patiently," we learn from models like John and these students, doesn't mean bearing wrongs passively. The "patience" in that phrase is the patience of raindrops wearing down mountains. Lent, when many of us are making symbolic sacrifices to remind ourselves of our mortality, is a good time to reflect on the real sacrifices we're willing to make to change the wrongs we see around us. Those sacrifices matter. We may not live to see the results, but ... be patient.

With this issue, we'll have completed one full year of *NC Catholics*. Thank you for all your letters. I really depend on readers for feedback and especially for new story ideas. You can reach me at 715 Nazareth St., Raleigh, NC 27606 or reece@raldioc.org.

– Richard Reece is the editor of *NC Catholics*

Think about modern-day martyrs like Martin Luther King, Jr., and Archbishop Oscar Romero. They were people who would not stop telling the truth, a truth that inspired their followers, but incited fear – and fear's mirror image, anger – in people with the means to harm them. Think about Jesus.



Mike Hutzler

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Fr. Torres' Column Goes National



▶▶ Fr. Fernando Torres' monthly column in NCC was selected by Faith Publishing Service to appear regularly in the national edition of FAITH Magazine. The national edition has 32,000 readers in parishes across the U.S. Faith Publishing partners with several dioceses, including the Diocese of Raleigh, to publish diocesan magazines.

Sister M. Sophie, I.H.M.

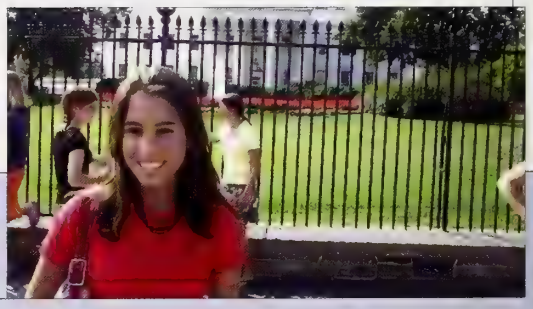


▶▶ Sister Edna Marie Wentland, I.H.M., formerly Sister M. Sophie, died on Nov. 22, 2005, at the Marian Convent. Born on May 2, 1916 in Scranton, she entered the I.H.M. Congregation in 1935 and made her final profession of vows on Aug. 3, 1941. She served as a teacher at St. Joseph Elementary School in New Bern from 1938 to 1953 and Our Lady of Perpetual Help Elementary School in Rocky Mount from 1970 to 1971.

Sharon Heeden Retires



▶▶ Sharon Heeden, parish secretary at St. Mary, Goldsboro, is retiring after 24 years in that position. Sharon has been a fixture at the parish, though, since 1970, when her first child started kindergarten at St. Mary School. "I was a volunteer for a number of years in the school," she recalls. "That led to a job in the school office, then a transfer to the parish office." Asked for a particularly happy memory from her tenure, she cites "seeing the dream of our new church building come true on Jan. 12, 1986. A whole generation grew up attending Mass in our school auditorium, and it was indescribable how happy and proud we were to have that beautiful new building!" Sharon says she is sure the parish will continue to be a major part of her life: "It has been a wonderful ministry -- a labor of love – and a great privilege to serve the people of our parish. They've given me much more than I could ever have given them."



New Bern Graduate Chosen for Conference

Jacqueline Lawrence, daughter of Don and Catherine Lawrence of New Bern, and a 2003 graduate of St. Paul Education Center, was chosen to attend the National Young Leaders Conference in Washington, D.C. in November 2005. Currently attending St. Mary School in Raleigh, Lawrence was one of 16 North Carolina students nominated for the conference by The College Board for outstanding SAT scores and her high interest in social studies, government and political science.

The conference afforded outstanding high-school students from across the U.S. an opportunity to interact with personnel from government, the media and the international community. Lawrence met with the National Press Club, state representatives and staff members from Sen. Elizabeth Dole's office. "I came away with a much clearer understanding of how Congress and the Senate work," Lawrence said, "and I was really impressed with the enthusiasm of the participants." – Nancy Stewart

St. Colette helped reform the Poor Clares

santo del mes



Sta. Coleta

Día de la Santa: 6 de marzo

Lo que la destacó: Sta. Coleta, o como a veces fue llamada, Nicolette, fue una reformadora religiosa que a pesar de sufrir fuerte oposición e insultos fundó 17 conventos franciscanos e hizo que otros muchos conventos retornaran a su autoridad original. Viajó por toda Francia, Savoya, Burgundy, Flandes y España difundiendo su mensaje. Una rama de las Clarisas Pobres se conoce como las Coletinas en honor a ella. Mientras que fue bendecida en su misión por el Papa cismático Benedicto XIII, quien la declaró Clarisa Pobre y la hizo superiora de todos los conventos franciscanos que ella pudiera fundar o reformar, Sta. Coleta trabajó con San Vicente Ferrer para cerrar la brecha del cisma papal y hacer retornar el papado a su sendero legitimo.

Hecho poco conocido: Los padres de Coleta tenían cerca de 60 años cuando ella nació en el año 1381 en Picardy, Francia. La llamaron Nicolette en honor de San Nicolás de Myra.

Lo que la hizo Santa: Coleta se sintió atraída a la vida religiosa desde su niñez, y nunca permitió que nada se interpusiera en su camino -ni los deseos de su guardián de que se casara, ni el haber sido rechazada por dos órdenes religiosas diferentes, ni siquiera aún los insultos, difamación y acusaciones de hechicerías que enfrentó cuando trató de predicar su mensaje de reforma religiosa. Coleta, como seguidora de San Francisco de Asís, profesó un gran amor por los animales. Además tenía una profunda devoción por los misterios de la Pasión de Cristo, ayunando todos los viernes mientras meditaba sobre la Pasión.

Su momento más difícil: Mientras que Coleta era una anacoreta –una ermitaña rodeada por las cuatro paredes de una celda cuya única abertura era una ventana enrejada que comunicaba a una iglesia – tuvo visiones en las que San Francisco de Asís le decía que reformara la orden de Santa Clara y restaurara su rigor original. Cuando vaciló en seguir esa visión, se quedó ciega por tres días y muda por otros tres. Interpretó estas pruebas como señal de que ella tenía que seguir los deseos de San Francisco.

Su mejor cita: "Si existe una forma verdadera de llegar al Reino Eterno, seguramente es a través del sufrimiento padecido con paciencia."

Forma en la que murió: Mientras que estaba en éxtasis luego de recibir la Santa Comunión, Sta. Coleta predijo la fecha de su propia muerte. Murió de muerte natural el 6 de marzo de 1447, en Bélgica. Tenía 66 años de edad.

Oración: Sta. Coleta, a pesar de que muchos se opusieron a tus obras, tú seguiste los dictados de tu corazón y trabajaste para que tu visión se hiciera realidad. Ayúdanos a perseverar en medio de los desafíos, y a seguir siempre la voluntad de Dios para nosotros, aún cuando parezca imposible llevarla a cabo. Pedimos esto a través de Cristo Jesús, nuestro Señor. Amén.

saint of the month

St. Colette

Feast Day: March 6
Born: Jan, 13, 1381
Died: March 6, 1447

Claim to fame: St. Colette, or Nicolette, as she was sometimes known, was a religious reformer who founded 17 Franciscan convents and brought many others back to their original rule, despite much opposition and abuse. She traveled throughout France, Savoy, Burgundy, Flanders and Spain spreading her message. One branch of the Poor Clares is known as the Colettines in her honor. While she was blessed in her mission by the schismatic Pope Benedict XIII, who professed her as a Poor Clare and made her superior of all Franciscan convents she might found or reform, she worked with St. Vincent Ferrer to heal the papal schism and return the papacy to its rightful path.

Little-known fact: Colette's parents were nearly 60 years old when she was born in 1381 in Picardy, France. She was named Nicolette in honor of St. Nicholas of Myra.

What made her a saint: Colette was attracted to religious life from the time she was a child, and she let nothing stand in her way: not her guardian's wishes that she marry; not her rejection by two different religious orders; not even the abuse, slander and accusations of sorcery with which she met when she tried to preach her message of religious reform. Colette, as a follower of St. Francis of Assisi, had a great love of animals. She was also deeply devoted to the mysteries of Christ's passion, fasting every Friday while meditating on the Passion.

Lowest/scariest moment: While Colette was an anchoress – a kind of hermit who was walled into a cell which had as its only opening a grilled window into a church – she had visions of St. Francis of Assisi, who told her to reform the order of St. Clare to its original severity. When she was unsure about following the vision, she was struck blind for three days and mute for another three days. She took these trials as a sign that she needed to follow St. Francis' bidding.

Best quote: "If there be a true way that leads to the everlasting kingdom, it is most certainly that of suffering, patiently endured."

How did she die? While in a state of ecstasy after receiving holy Communion, St. Colette foretold the date of her own death. She died of natural causes on March 6, 1447, in Belgium. She was 66 years old.

Prayer: *St. Colette, you followed your heart and worked to make your vision a reality, even though many others opposed your work. Help us to persevere in the face of challenges, and to always follow God's will for us, even when it seems impossible to do. We ask this through Jesus Christ, our Lord. Amen.* – Elizabeth Johnson

since you asked ...
This month with Msgr. Michael Shugrue


J Denmark

A few years ago, an ambitious co-worker spread lies about me behind my back. I lost my job as a result. I still find myself unable to think about this person without bitterness, and then I feel guilty. Is it a sin if I can't forgive?

This question is challenging, for forgiveness is not just one of many good works. It goes to the heart of walking in the footsteps of the Lord, even to death, yes, to death on the cross.

To begin to answer this difficult question, we need to consider three additional questions. First, what is God's mercy and forgiveness toward us? Second, what is sin? And third, what is forgiveness?

Initially we have only to recall chapter 15 of St. Luke's Gospel where we hear the three parables of God's mercy: the lost sheep, the lost coin and the prodigal son. In each of these parables God rejoices over finding or receiving back one repentant sinner. God delights in finding us when we are lost and in forgiving us when we turn back to God. I find it fascinating, and reassuring, that often in the Scriptures God takes the initiative in forgiving and showing mercy.

Our second question deals with sin. When we turn to the *Catechism of the Catholic Church*, we find some interesting statements pertaining to sin: "The Gospel is the revelation in Jesus Christ of God's mercy to sinners...Sin is failure in genuine love for God and neighbor ... Sin is an offense against God ... (it) sets itself against God's love for us and turns our hearts away from it."(Article 8, no. 1849-50) In a word, sin is a refusal to love God and our neighbor. It is a decision to choose my will over God's will.

In addition, when we are preparing to meet Christ in the Sacrament of Reconciliation, we examine our sins of commission and our sins of omission. The latter is a failure to do what God wants me to do. And this is where we locate the original question which sparked this reflection, namely, is it a sin not to forgive the one who has harmed us and caused us to lose our job?

The third question deals with forgiveness. In his Message for the World Day of Peace 2002, Pope John Paul II described forgiveness in this way: "Forgiveness is above all a personal choice, a decision of the heart to go against the natural instinct to pay back evil with evil. The measure of such a decision is the love of God, who draws us to himself in spite of our sin. It has its perfect exemplar in the forgiveness of Christ, who on the cross prayed, 'Father, forgive them; for they know not what they do.'"(Lk 23:34)

▶▶ Forgiveness would be simple if we only had to grant it to those who come asking for it in sorrow and repentance. However, the Bible tells us that we are to forgive unconditionally those who sin against us.

Forgiveness would be simple if we only had to grant it to those who come asking for it in sorrow and repentance. However, the Bible tells us that we are to forgive unconditionally those who sin against us. If we refuse to forgive someone who has harmed us, we will continue to harbor resentment, bitterness and anger, none of which should be the traits of a Christian.

In the Lord's Prayer, we ask God to forgive us our sins, just as we forgive those who sin against us (Mt 6:12). This is a demanding petition, for not only do we ask God's forgiveness for our daily offenses; but we also link God's forgiveness of us with our forgiveness of others. We need God's help to do this. But it must be done or we ourselves cannot receive God's mercy, and we remain in our sin.

In Matthew 6:14-15 Jesus said, "If you forgive those who sin against you, your heavenly Father will forgive you. But if you refuse to forgive others, your Father will not forgive your sins."

So, how do we resolve this dilemma of our human weakness, our seeming inability to forgive, and God's call for us to forgive? When we look at the enormity of God's mercy to forgive us all of our past transgressions, we realize that we do not have the right to withhold this grace of forgiveness from others. The forgiveness we extend should know no bounds, in the same way that God's forgiveness is limitless (Lk 17:3-4). Undoubtedly

holy day or party day?

when was the first St. Patrick's Day Parade?

history quiz



▶▶ The first St. Patrick's Day parade was held on **March 17, WHAT YEAR?** St. Patrick, the patron saint of Ireland, is honored with a holy day and national holiday in Ireland and with parades and green beer in the U.S.

▶▶ Founder of the famed New Deal, implemented during the Great Depression to create jobs and bring relief to American citizens, President Franklin Delano Roosevelt was chiefly responsible for bringing the economy out of its prolonged slump. Also well-known for his "fireside chats," this U.S. president was inaugurated on **March 4, WHAT YEAR?**

▶▶ He came, he saw, he conquered! The great Roman dictator Gaius Julius Caesar was assassinated by 60 conspirators led by fellow politician Marcus Junius Brutus and the great war commander Gaius Cassius Longinus on **March 15, WHAT YEAR?**

▶▶ Built from 1887 to 1889 as the entrance arch for the Exposition Universelle, a World's Fair marking the centennial of the French Revolution, the Eiffel Tower has become the most famous symbol of Paris, France. This 986-foot tower was officially opened on **March 31, WHAT YEAR?**

– Suzie Teller

Answers: 1762, 1933, 44 B.C., 1889

we must pray for this grace of forgiveness and experience more frequently the forgiveness of the Lord in the Sacrament of Reconciliation. We must also recall that forgiveness is a process, and in this process we must continue to work at bringing our thoughts and actions more into conformity with the Word of God and the tradition of the church.

In conclusion, we listen to this inspiring and challenging segment from St. Paul's Letter to the Romans 12: 17, 20. "Never repay injury for injury ... If possible, live peaceably with everyone. Beloved, do not avenge yourselves; leave that to God's wrath, for it is written: 'Vengeance is mine; I will repay' says the Lord. But if your enemy is hungry, feed him; if he is thirsty, give him something to drink; by doing this you will heap burning coals upon his head. Do not be conquered by evil but conquer evil with good."

– Msgr. Michael P. Shugrue is vicar general of the Diocese of Raleigh.

Send your questions to:
"Since you asked ..."
715 Nazareth St.,
Raleigh, NC 27606
Or: reece@raldioc.org

Lenten resolution

parish poll

▶▶ We asked fifth- and sixth-grade students at St. Mary School, Goldsboro: **Are you planning to do anything special for Lent?**



Joshua Jackson, Grade 6

I will cut the grass and fold the towels for my parents. I learned that some people don't have towels and grass.



Lindsey Sutton, Grade 5

I am going to give away one-third of my stuffed animals. It will teach me how lucky I am. I will be thankful for what I have.



Melinda Rikard, Grade 6

For Lent I will read the Bible every day instead of watching TV. This is a way I can be like Jesus and know what he did.



Andrew Green, Grade 5

I will give up watching Nick TV, so that I can learn some restraint with TV.



Laura Dugom, Grade 6

I am giving up soda. Instead of buying soda for me, I will "buy" it for the poor and give the money to St. Vincent de Paul.



Sarina Khan, Grade 5

I will do something nice for my family each day in secret, so that I can be a help around the house.

NC Catholics online resources

More Catholic questions, answers and online discussion:
www.CatholicQandA.org

Know an inactive Catholic? Invite them to visit
www.OnceCatholic.org

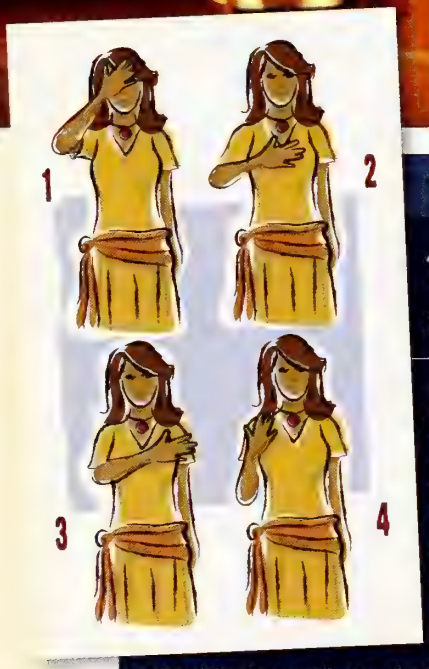
Diocesan Division of Evangelization and Catechesis:
919.821.9746

the introductory rites
a 9-part exploration of the church's public prayer

theology 101



Mass is the principal time the community gathers together. We join with our brothers and sisters to offer prayer, to encounter the Lord, to be in communion. This sense of community begins at the door of the church, or even on the steps outside. We greet each other, we extend hospitality to the stranger in our midst who is also one of us. This is a time for fellowship and welcoming.



why do we do that?

The Sign of the Cross:

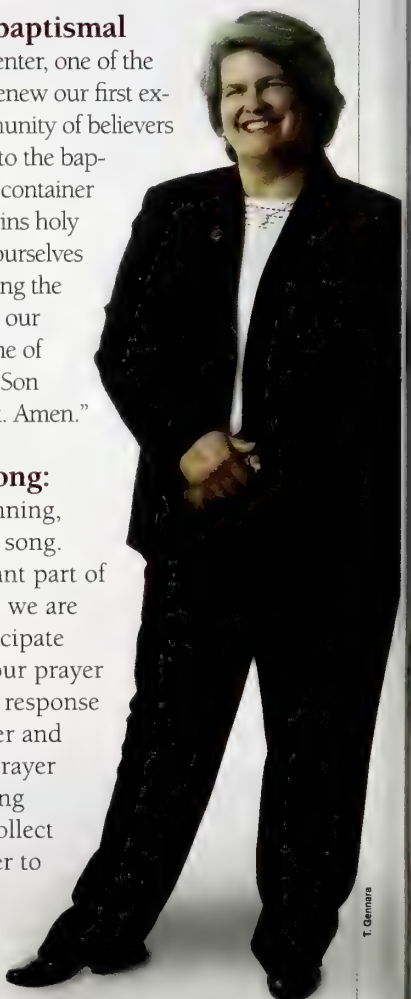
▶▶ The sign of Christ's cross is commonly traced from forehead to breast, from left shoulder to right in the Western church. In Eastern rites, the right shoulder is usually touched first. The symbolism is obvious, and the gesture originated with a small signing of the forehead, much as we do prior to the reading of the Gospel today, along with a signing of the lips and breast. This "little cross" is also made on the book of the Gospels, the heads of those being baptized, and on the senses of those receiving the sacrament of the sick. The larger cross, with which we are most familiar, appears to have developed as people began using two and then three fingers, in order to symbolize the natures of Jesus and the Trinity.

who's in the sanctuary?

▶▶ Priest: The priest, or *presbyteros,* is the person ordained to teach the faith, to preside over liturgy, to administer the sacraments. A priest may be attached to a specific area such as a diocese, or to a religious order. Diocesan priests submit to the authority of their bishop; religious priests to the head of their order. However, when working in a diocese, a religious priest is also subject to the local bishop.

▶▶ Renewal of baptismal promises: As we enter, one of the first things we do is renew our first experience in the community of believers – we dip our hand into the baptismal font or a small container at the door that contains holy water – and we sign ourselves with the cross, speaking the very words spoken at our baptisms: "In the name of the Father and of the Son and of the Holy Spirit. Amen."

▶▶ Gathering song: When Mass is beginning, we sing a gathering song. Music is an important part of our celebration and we are encouraged to participate joyfully. We begin our prayer with a greeting and response between the presider and the assembly. The prayer that ends the opening rites is called the Collect – we collect together to praise the Lord.



T. Gennara

bible quiz
letters of Paul

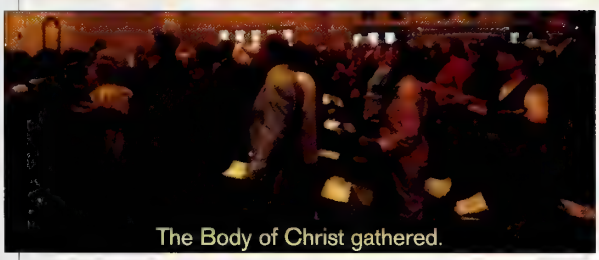
bible quiz

1) 1 Thessalonians **2)** Philemon **3)** pastoral letters **4)** catholic letters

a) Probably the first letter written
b) 1 and 2 Timothy; Titus
c) The shortest of Paul's letters
d) James, 1 and 2; Peter, 1, 2 and 3; John; and Jude



answers: 1-c, 2-a, 3-b, 4-d



The Body of Christ gathered.

▶▶ Body of church gathered: Our call as we gather is to be the church – the people of God visibly witnessing to his presence among us. Jesus told us that where two or three (or 200 or 300) are gathered in his name, he would be there in our midst. This is what we live out when we come together at Mass – we make the body of Christ real and present

▶▶ Penitential rite: One of the important things we are called to do as we assemble as a community is to be reconciled with each other. The penitential rite occurs early in the Mass. We say the words of the ancient Greek prayer, "*Kyrie, eleison.* Lord, have mercy." And often, we ask for our brothers and sisters to pray for us as we say, "I confess to almighty God and to you, my brothers and sisters, that I have sinned through my own fault."

One of the important things we are called to do as we assemble as a community is to be reconciled with each other. This is why a penitential rite occurs early in the Mass.

After we have gathered, asked forgiveness, praised God in the singing of the *Gloria*, we are ready to listen to the Word of God in the Scripture readings, which we'll be discussing in the next issue.

By Elizabeth Solsburg | Illustrations by Bob Patten

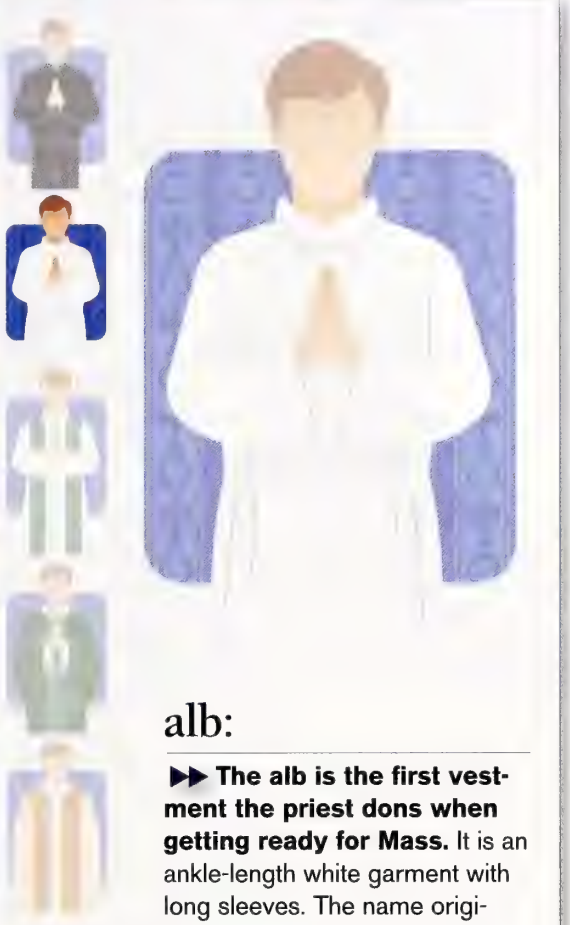
what's the season?



Lent

▶▶ Lent is the penitential season leading up to Easter. During Lent, we fast, pray and give alms. It arises from the 40-day baptismal retreat experienced by catechumens in the early church. We, too, prepare to renew our baptismal promises at the Easter Vigil Mass. Lent begins on Ash Wednesday and ends just before the Mass of the Lord's Supper on Holy Thursday. The liturgical color for Lent is purple.

what's he wearing?



alb:

▶▶ The alb is the first vestment the priest dons when getting ready for Mass. It is an ankle-length white garment with long sleeves. The name originates from the word *alba*, meaning white. The alb is a symbol of our baptism and is not reserved for priests – it may be worn by anyone who is engaging in a liturgical role.

what's in the church?

Cross/Crucifix:

At every Mass, there is a cross on or near the altar, clearly visible to the congregation. This cross must have the figure of the crucified Christ on it – in other words, it must be a crucifix. The purpose of the crucifix is to remind us of the paschal mystery – the passion, death and resurrection of Jesus Christ.



¿Vida Cristiana hoy?

A la luz de nuestro mundo y de nuestro tiempo nos preguntamos: ¿qué hacer con nuestra vida cristiana?

Aprendemos del Evangelio que debemos compartir con el necesitado y hasta podemos llegar a renunciar a cosas importantes por los demás. Sabemos que se nos manda darle posada al peregrino, buscar calmar el hambre, la sed y las necesidades básicas de los seres humanos que llamamos "prójimo". Hoy en día no hacemos nada de esto.

Como cristianos creyentes ¿Cuál debe ser nuestro compromiso? No puede ser conformarnos con dar algo de dinero cada domingo en la misa, tampoco con llevar una pulsera de color que indica que nos solidarizamos con un grupo, tampoco es odiar a los que no piensan como nosotros y mucho menos es regalar lo que ya no nos sirve ó nos estorba.

El Cristiano de hoy debe conocer cómo vive su prójimo, qué necesita para vivir mejor, ayudar y apoyar para que el mundo resuelva sus necesidades. Para que todos podamos vivir en armonía, en justicia y como verdaderos hermanos. En conclusión: Solidaridad con el necesitado.

Curiosamente criticamos al que es diferente a nosotros, lo condenamos y lo rechazamos. Tristemente el que conoce las debilidades del prójimo y las usa para sacar provecho, para hacer dinero o para manipularlo. Pero lamentablemente vemos que la mayoría de los católicos somos indiferentes a las injusticias cometidas con los inmigrantes. No defendemos al pobre ni al indigente, tampoco trabajamos para hacer justicia con el necesitado, condenamos al extranjero y hasta le pagamos menos salario. (Su grito está llegando al cielo).



Como católicos debemos crear puentes para resolver las diferencias que producen los diferentes idiomas, razas, paises y clases sociales. Pero sobretodo, ver a nuestro prójimo como a nuestros verdaderos hermanos.

Si aprendemos a vernos como hermanos, podremos luchar unidos por leyes justas, podremos ser consecuentes entre lo que creemos, celebramos y vivimos. Podremos entender que trabajamos para un Reino que nos conduce a la eternidad, por una sociedad que no tiene fronteras y por una fraternidad que nace del amor de Dios, de la vivencia de nuestra fe y sobretodo, de nuestro compromiso de buscar cómo responder hoy a nuestra vida cristiana.

– Padre Fernando Torres

Mike Hutzler

a servant of God who overcame

Father Clarence Howard, S.V.D, was the first black man born in North Carolina ordained a priest. He was born in Rocky Mount on Jan. 3, 1907. His family moved to Norfolk, Va., where they sought a better life. He entered St. Joseph School there, and at 12 he was baptized Catholic. At 19, he graduated from St. Joseph High School.

Along with St. Joseph pastor Father Vincent Warren, S.S.J., and the school band, Clarence experienced a harrowing encounter with the Ku Klux Klan in the great Dismal Swamp south of Norfolk. They had gone down to play music for the black people in a rural area. Father Warren was to give a talk on Catholicism.

The KKK did not want Catholicism brought to the area. As the band played, the Klansmen drove up in cars and trucks without license plates, chased the listeners into the woods and sent the band fleeing back toward Norfolk. They kidnapped Father Warren, and drove off with him toward North Carolina, but released him at the border. The priest had prayed the rosary the whole way and the leader of the kidnappers said it was not right to lynch a praying man.

Clarence entered St. Augustine Seminary in Bay St. Louis, Miss. He was ordained a priest there on Ascension Thursday, May 6, 1937 by Bishop Gerow of Natchez, Miss. Father Vincent Warren was present, as was Father Howard's mother, who had become a Catholic.

Father Howard was assigned to serve Immaculate Heart of Mary Parish in Lafayette, La. According to the custom of the time, a black priest ministered only to black Catholics in a black parish. But Father Howard had a welcoming personality, was a dynamic preacher and was able to overcome the restrictions and customs of his time. The white women religious in the area heard of him and of his deep spirituality and speaking ability and invited him to give them days of prayer and reflection. Eventually, bishops and priests were inviting him to preach in their churches.



In 1951 Rome sent him to New Guinea to found a seminary for the education of local men for the priesthood. Father Howard had served as vocation director for St. Augustine Seminary and had been very successful. After some years there he returned to the States and continued preaching, giving retreats and serving the Lord. Father Howard died in the 1970s, much loved and revered – a man who had overcome much in his priesthood and had served his God and God's people in love. – Msgr. Thomas P. Hadden

Mike Hutzler

marriage and forgiving

70 times seven

Guest Columnist

Have you ever wondered how difficult it is for Jesus to forgive us? And why does he forgive us? He forgives us even when we commit the same sins over and over again.

It sometimes bothers me to think that Jesus knows me at my worst and at my very best. Jesus knows what my gifts are better than I do. But let's be realistic. He is God.

Sometimes it helps me to rationalize how many more people he must have a harder time forgiving, like murderers, drug dealers and child molesters.

When I think about ordinary day in and day out forgiveness, the person I really stand in awe of is my husband Paul. Now he's not God. He's not even close to being God. Yet he forgives me all the time. Just as I know he is not perfect, he knows I am not perfect. That makes him a reflection of Jesus for me. He has been able to embrace that biblical seventy times seven.

We have known each other for 38 1/2 years (yikes!!). In those years I have done some pretty hurtful things. I can be a pretty good nag and justify it by saying, "At least I'm not letting things bother me." I've been selfish plenty of times. I can be insensitive to his needs. I'm sure I don't praise or thank him enough. Yet I know he's going to forgive me.

Now someone might think he's a glutton for punishment. But I know he truly understands sacramental marriage. I don't think he ever thought marriage was going to be "perfect." It's a give and take. If you think it's a 50-50 proposition you'll never make it. It's trying most of the time to give the relationship your all even when you've had a terrible day at work or the front door handle breaks or you don't want to go to another weekday basketball game.

I remember my mother once saying that she and my dad never fought. I was stunned. I lived in that household. My dad was a car salesman and he loved cars.



Forgiving each other one time doesn't mean we won't have to forgive again and again. Marriage is about forgiving and getting on with life.



Linda Bedo

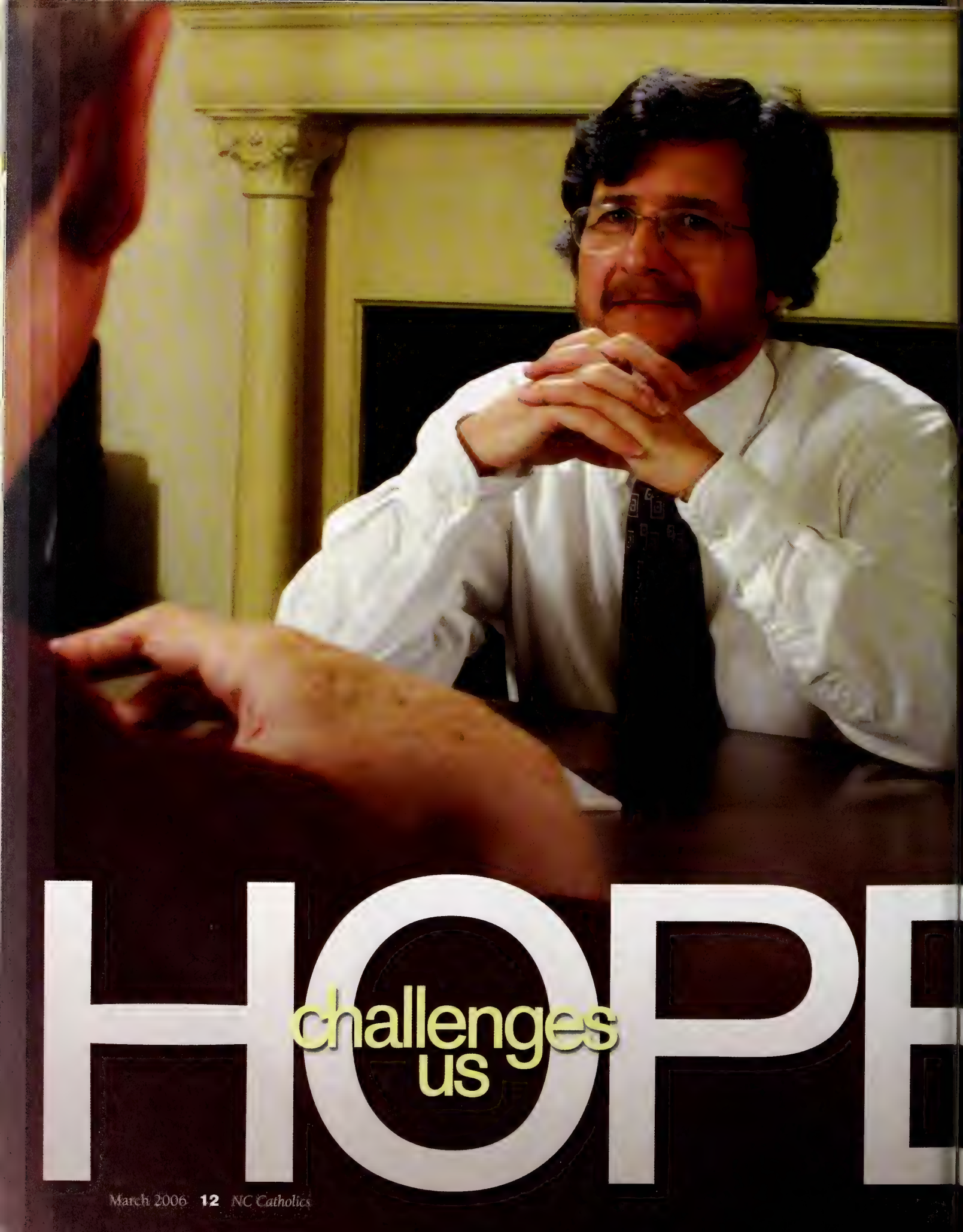
Every few years he just showed up with a new car without talking to my mom about it. She never thought we could afford a new car and she hated car payments. So there was a fight. There was a chilly air about our house for a few days. And then they got on with their lives. I imagine my dad said he was sorry and that it wouldn't happen again. But he would buy another car and there would be that same disagreement. Living with that model of forgiveness prepared me for marriage. (I do need to add, so my dad doesn't look totally insensitive, that in the later years of their marriage he did consult her and she even picked out the color of the new car!)

I expect forgiveness when I make mistakes and Paul does forgive me. I forgive him too. Forgiving each other one time doesn't mean we won't have to forgive again and again. Marriage is about forgiving and getting on with life.

We forgive each other for being ordinary human sinners. And that helps me understand how Jesus can so easily forgive us.

And that biblical 70 times seven ... Who can count that high anyway?

— Linda Bedo is diocesan director of marriage preparation and enrichment.


HOPE
challenges
us

John Keller, a lawyer with Legal Aid of NorthCarolina, advocates for the poor

By Rich Reece | Pictures by Denmark Photography

It's a good way to start a new year: talking at length with a person of hope. On January 2, I met with John Keller, Supervising Attorney for Legal Aid of North Carolina. Right away I learned something I didn't know. "You hear that phrase all the time: 'You have a right to an attorney.' But that only applies to criminal cases. In civil cases – if you're evicted from your home, if you're victimized by a predatory lender, if you're unjustly denied access to health care – you have to hire a lawyer on your own. If you can't afford one, that's where Legal Aid comes in."

I'd learned about John from people in the "justice community" in Raleigh, people who work for social change in a variety of areas. I already had a scenario in mind: Bright young legal mind graduates from Duke Law School. The world is his oyster; Wall Street beckons. Suddenly, blinded by the light of the Gospel, he turns his back on worldly success and becomes an avenger for the poor. The truth was less dramatic. ▸

"I grew up Catholic in New Jersey," Keller explains, "and my parents set a wonderful example for my brother and me. Their selflessness ...When you're a kid you don't think of parenting as a ministry, but that's how they practiced it. When I was 18 I went to Williams College in Williamstown, Mass. That's when I started to think more about my personal faith. I attended the local church there, and in my junior year a pastor arrived whose sermons really made me think about how faith affects life. He gave me a broader understanding of Catholicism, that it was about more than just my personal salvation."

"I learned that self-interest didn't need to be the only basis of an economy, and that you couldn't separate the Christian message from politics and business. Understanding why things are the way they are, I asked, 'Do they have to be that way?'"

Keller was majoring in economics, and the homilies he heard on Sundays led him to study alternative economic systems. "I learned that self-interest didn't need to be the only basis of an economy, and that you couldn't separate the Christian message from politics and business. Understanding why things are the way they are, I asked, 'Do they have to be that way?'"

So there was no road-to-Damascus moment. Keller found a law career attractive especially because it was in line with his convictions, and a desire somehow to serve low-income people. After Duke, he interned at Legal Aid offices in Ahoskie and Charlotte before joining what is now Legal Aid of North Carolina. After 18 years, he says, "I still find the work rewarding. It's still the right path for me."

Legal Aid helps people in a variety of situations. Their Web site lists public benefits, housing, senior citizens matters, consumer complaints, health, family law, employment, education and civil rights. Keller describes a typical case:

"A woman and her husband had separated. She wanted to refinance their mortgage, for two reasons: to put it in her name and to make lower payments, since her ex's income would no longer be part of the equation. Her only income was Social Security disability payments.

"Like many people below the poverty level, this woman was not going to qualify for a loan from a major bank. She needed to go to what we call a 'sub-prime' lender. She dialed an 800 number, and was told the company would pay off her outstanding mortgage and refinance at a lower interest rate; they promised lower payments.

"They broke the promise. When the paperwork arrived, the payments stipulated were higher. They told the woman she'd only need to make the higher payments for six months to establish her credit, then the rate would go down. So for six months she actually borrowed to make these payments. At the end of that time the company reneged on the financing and the woman faced foreclosure. At that point she came to Legal Aid.

"We sued the lender for fraud and misrepresentation. In the end they renegotiated the loan at the terms they originally promised."



In another case, Keller's client, a single mother with two children, had been evicted from subsidized housing. "I think there's a public perception that being evicted isn't such a big deal," Keller says. "You just find another place to live, right? Wrong. It's a huge disruption to a family. It upsets school schedules and transportation arrangements, and it can make it extremely difficult to rent elsewhere."

The landlord in this case alleged a pattern of minor lease violations. "We thought it was mostly a personality conflict," Keller says. "It didn't justify termination of the lease." The case went to trial and a settlement resulted that allowed the woman to stay till the lease expired and leave of her own accord rather than be evicted. "The client was satisfied," Keller says. "I thought we could have overturned the eviction completely if we'd continued."



I ask Keller if he ever gets discouraged. So many of the problems faced by the poor result from attitudes that seem entrenched in our society. Are individual success stories a consolation when the same kinds of cases keep coming up over and over again?

"Some days, maybe," Keller smiles. "It's true that the fundamental problems of the poor don't change. But I do see some positive changes. The work of Legal Aid lawyers and people in other justice-seeking organizations can call attention to inequities and lead to change in the public mind-set that can eventually affect legislation. North Carolina is really progressive, for example, in the area of consumer legislation such as restrictions on predatory lenders. We also have good health care availability for children of the working poor, even when their parents don't qualify."

The work of legal aid lawyers and people in other justice-seeking organizations can call attention to inequities and lead to change in the public mindset that can eventually affect legislation.

Keller is a man of hope and patience, then, who believes that faith leads to service. Besides his work at Legal Aid, he serves on the board of Catholic Social Ministries, and he takes Communion to the sick of Cathedral Parish in Raleigh.

A few days after our interview, I showed up with a photographer at Keller's office in Wilson. He greeted me with a smile and handed me a photocopied excerpt from a magazine of daily inspirations he receives. "After our talk the other day," he said, "I thought it was coincidental that this should be the quote for today."

The quote, by Sister Melannie Svoboda, S.N.D., reads, "Cynicism is deadly because it can actually affect the outcome of the future. If I truly believe there's no hope for tomorrow, then I won't invest my time and energy in helping to make tomorrow better than today. The opposite of cynicism is hope. Hope expects good things to happen. It enables us to see flowers where others only see weeds ... Hope challenges us daily to build a better world by consistent and concrete acts of justice, compassion, patience, generosity and love."

ministry focus

Legal Aid of North Carolina

Legal Aid of North Carolina, formerly Legal Services of North Carolina, is funded by federal and state grants, as well as grants from private foundations. The staff at the Wilson office (252.291.6851) provides legal assistance in civil matters to eligible, low-income clients who have problems with their basic needs and live in the surrounding six-county area, the counties of Edgecombe, Greene, Lenoir, Nash, Wayne and Wilson. LANC also provides two "Intake Site" offices in Goldsboro (919.731.2800) and Rocky Mount (252.442.0635). Apply for help by calling during Intake Hours, 8:30a.m. - 4:00 p.m. Monday, Tuesday and Thursday.

For information about LANC offices in other areas, call the Raleigh office at 919.856.2564.



qualification

"Do I Qualify?"

To qualify for Legal Aid you must be a U.S. citizen or present documentation of legal status. This restriction does not apply to victims of domestic violence. Also, your total household income must be less than 125% of the federal poverty level. (Some adjustments may apply.)

La esperanza nos desafía.

John Keller, un abogado que trabaja en la organización "Legal Aid of North Carolina" (Ayuda legal de Carolina del Norte) aboga por los pobres

el hispano Católico

Hablar extensamente con una persona esperanzadora es una buena forma de comenzar el año. El 2 de enero me reuní con John Keller, abogado supervisor de la organización "Legal Aid of North Carolina". Inmediatamente aprendí algo que no sabía antes.



Cuando usted escucha la frase: "Usted tiene derecho a un abogado", ésta sólo aplica para los casos criminales. En los casos civiles, como por ejemplo si a usted lo expulsan de su vivienda, si usted es víctima de un prestamista abusivo, si a usted injustamente se le niega acceso a los servicios de salud, usted deberá contratar a un abogado por su cuenta. Cuando usted no tiene los recursos para pagar uno, es cuando Legal Aid interviene.

Supe de John Keller a través de personas de "la comunidad del área de la justicia" en Raleigh, por gente que trabaja por un cambio social en diferentes áreas y en mi mente ya tenía formada la imagen de un joven brillante graduado de la Escuela de Leyes de la Universidad de Duke. En mi mente el escenario era el siguiente: El mundo a sus pies y Wall Street le hacía señas. De repente, cegado por el Evangelio, éste abogado le da la espalda a los éxitos mundanos y se convierte en un defensor de los pobres. En realidad, la verdad es menos dramática.

John me explica su origen. "Crecí siendo católico en Nueva Jersey y mis padres fueron un ejemplo maravilloso para mi hermano y para mi por su generosidad. Cuando uno es niño uno no piensa que la paternidad sea un ministerio, pero así fue como ellos la practicaron. A los 18 años asistí a Williams College, en Williamston, Massachussets. Fue allí que comencé a pensar un poco más sobre mi Fe mientras asistía a la parroquia local. Durante mi tercer año de universidad, llegó un pastor cuyos sermones me hicieron pensar realmente en cómo la Fe afecta la vida. Me dio un entendimiento más amplio del catolicismo y de que se trataba mucho más que de mi propia salvación."

John estaba estudiando Economía pero las homilías que escuchaba cada domingo lo hicieron estudiar Sistemas Económicos Alternos. "Aprendí que no necesariamente el interés propio tiene que ser la única base de una economía y que el mensaje cristiano no se puede separar de la política y de los negocios. Al tratar de entender el por qué las cosas son como son, me pregunté lo siguiente: ¿Tienen que ser así realmente?"

Así que no hubo un momento de revelación. John encontró la carrera de Leyes atractiva, especialmente porque estaba en línea con sus convicciones y el deseo de servir a la gente de bajos ingresos. Después de sus estudios en Duke, trabajo como interno en las oficinas de asesoría legal en Ahoskie y en Charlotte, antes de unirse a la organización Legal Aid of North Carolina. Después de 18 años dice de su trabajo lo siguiente: "Todavía siento que mi trabajo es gratificante. Continúa siendo el camino correcto para mí."

La organización Legal Aid le ayuda a la gente en un sinnúmero de situaciones. La página Web muestra las áreas en las que trabajan: beneficios públicos, vivienda, asuntos de la tercera edad, quejas del consumidor, salud, derecho de familia, empleo, educación y derechos civiles. John nos describe un caso típico: "Una señora se separó de su esposo. Ella deseaba refinanciar su hipoteca por dos razones principalmente: para ponerla a su nombre y para hacer pagos más bajos ya que no seguiría contando con el sueldo de su ex esposo. Su ingreso se limitaba a los pagos que recibía del Seguro Social por incapacidad.

"Igual que muchas personas que están por debajo del nivel de pobreza, esta señora no calificaría para un préstamo en un banco grande. Ella iba a tener que recurrir a una

¿Puedo calificar?

Para calificar a los servicios de Legal Aid usted debe ser ciudadano americano o presentar documentación demostrando un estatus legal. Esta restricción no aplica para las víctimas de violencia doméstica. Además, el ingreso total del hogar debe ser menor que el 125% del nivel de pobreza federal. (Pueden hacerse algunos ajustes).

Por Rich Reece

compañia de préstamos de segunda. Llamó a un número 800 y la compañía le dijo que ellos le pagarían el saldo de la hipoteca y le refinanciarían a un interés más bajo; la compañía le prometió pagos más bajos.

"Sin embargo ellos rompieron su promesa. Cuando le llegaron los papeles, los pagos que se estipulaban eran más altos. Le dijeron a la señora que sólo necesitaba hacer esos pagos altos por seis meses mientras establecía el crédito y luego la tasa iba a bajar. Durante seis meses tuvo que prestar dinero para poder hacer éstos pagos. Al finalizar éste periodo la compañía rehusó a continuarla financiando y la señora se vio enfrentada a la cancelación de la hipoteca. Fue en ése momento que ella vino a la oficina de Legal Aid.

"Denunciamos a la compañia prestadora por fraude y por falsa representación. Al final renegociaron el préstamo en los términos que se le habían prometido al principio"

John nos cuenta otro caso en el que una cliente, una madre sola con sus dos hijos, fue expulsada de una casa de subsidio. "Creo que el público tiene la percepción que ser expulsado no es mayor cosa", dice John Keller. "Uno va y busca otro lugar para vivir, ¿cierto? ¡Falso! Significa una gran disrupción para una familia. Complica los horarios de la escuela, los arreglos que uno haya hecho para el transporte y puede hacer difícil la renta en otro lugar."

En éste caso, el propietario alegó la existencia de una serie de violaciones menores del contrato de arrendamiento. "Creemos que eran conflictos de personalidad principalmente", dice John. "No justificaban la terminación del contrato". El caso fue a juicio y se llegó a un arreglo, el cual le permitia a la señora quedarse hasta la terminación del contrato y luego irse por voluntad propia y no por expulsión. La cliente estaba satisfecha, aunque creo que hubiéramos podido cancelar la orden de expulsión totalmente si hubiéramos continuado, dice John.

Le pregunto a John Keller si alguna vez se siente desalentado. Muchos de los problemas que los pobres deben enfrentar son el resultado de actitudes que están imbuidas en nuestra sociedad. ¿Son estos casos aislados de éxito un consuelo, si los mismos casos ocurren una y otra vez?

"Tal vez algunos días lo son" dice John sonriendo. "Es verdad que los problemas fundamentales de los pobres no cambian. Pero veo algunos cambios positivos. El trabajo de los abogados de Legal Aid y de la gente en las otras organizaciones que buscan justicia puede enfocar la atención a las desigualdades y liderar un cambio en el pensamiento del público y eventualmente influir en la legislación. Carolina del Norte es realmente progresista, por ejemplo en el área de legislación de consumo y en restricciones a las compañías de credito que son abusivas. También hay buen acceso al cuidado de la salud para los niños de los pobres trabajadores, aún si sus padres no califican.

John Keller es un hombre de paciencia y esperanza, que cree que la Fe lo lleva a uno a servir. Además de su trabajo en Legal Aid, John sirve en la Junta Directiva del Ministerio Social Católico y lleva la comunión a los enfermos de la Parroquia de la Catedral en Raleigh.

Unos días después de nuestra entrevista, me aparecí en su oficina en Wilson con un fotógrafo. Me saludó con una sonrisa y me dio una fotocopia de unas inspiraciones que sacó de una revista que él recibe. Me dijo: "Después de nuestra conversación del otro día, pensé que era coincidencial que éste fuera el pensamiento para hoy".

El pensamiento de la hermana Melannie Svoboda, S.N. D. dice lo siguiente: "El cinismo es mortal, porque puede afectar el resultado del futuro. Si verdaderamente creo que no hay esperanza para el mañana, entonces no invertiré mi tiempo ni mi energía en hacer del mañana un día mejor que hoy. Lo contrario al cinismo es la esperanza. La esperanza espera que ocurran cosas buenas. Nos permite ver las flores donde otros sólo ven maleza. La esperanza nos reta cada día a construir un mundo mejor por medio de actos de justicia concretos y consistentes y por medio de la compasión, la paciencia, la generosidad y el amor."



ayuda legal

Legal Aid of North Carolina (Ayuda Legal de Carolina del Norte)

▶▶ **La organización Legal Aid of North Carolina,** anteriormente Legal Services of North Carolina (Servicios Legales de Carolina del Norte) se financia por medio de las donaciones federales y del estado, y también por donaciones recibidas de fundaciones privadas. El personal en la oficina de Wilson(252.291.6851) ofrece ayuda legal en asuntos civiles a clientes de ingresos bajos, que tengan problemas con sus necesidades básicas y que vivan en los seis condados circundantes, los condados de Edgecombe, Greene, Lenoir, Nash, Wayne y Wilson. LANC también tiene dos oficinas donde se reciben los casos, una en Goldsboro(919.731.2800) y en Rocky Mount (252.442.0635). Si necesita aplicar para recibir ayuda llame entre las 8:30 AM hasta las 4:00 PM los días lunes, martes y jueves.

Si desea información de otras oficinas de LANC en otras áreas, llame la oficina de Raleigh al 919.856.2564.

Msgr. Michael Shugrue
responde la sección de éste mes

apologetics



J Denmark

Hace algunos años un ambicioso compañero de trabajo divulgó mentiras a mis espaldas. Como resultado perdí mi trabajo. Todavía me siento incapaz de pensar en esta persona sin amargura y entonces me siento culpable. **Es un pecado si no puedo perdonar?**

Esta pregunta presenta un reto ya que el perdón es una de las muchas obras buenas. Perdonar es como seguir los pasos del Señor aún hasta la muerte; si, hasta la muerte en la cruz.

Para comenzar a responder esta difícil pregunta necesitamos considerar tres preguntas adicionales. La primera sería: ¿Cuál es la misericordia y el perdón que Dios tiene para con nosotros? La segunda: ¿Qué es el pecado? Y la tercera: ¿Qué es el perdón?

Inicialmente sólo tenemos que recordar el Capitulo 15 del Evangelio de San Lucas, donde escuchamos de la misericordia de Dios en las siguientes tres parábolas: La oveja perdida, La moneda perdida y El hijo pródigo. En cada una de éstas parábolas Dios se regocija al encontrar o recibir un pecador arrepentido. Dios se deleita al encontrarnos cuando estamos perdidos y en perdonarnos cuando volvemos a Él. Encuentro fascinante y reconfortante que en las Sagradas Escrituras Dios toma a menudo la iniciativa de perdonar y de ser misericordioso.

Nuestra segunda pregunta trata sobre el pecado. Cuando buscamos en el Catecismo de la Iglesia Católica, encontramos algunas declaraciones muy interesantes con respecto al pecado: "El Evangelio es la revelación de la misericordia de Dios en Jesucristo para con los pecadores... El pecado es faltar al amor verdadero para con Dios y para con el prójimo...El pecado es una ofensa a Dios...El pecado se levanta contra el amor que Dios nos tiene y aparta de El nuestros corazones".(Articulo 8, No. 1849-50) En una palabra, el pecado es rehusarse a amar a Dios y a nuestro prójimo. Es una decisión de hacer mi voluntad por encima de la voluntad de Dios.

▶▶ Perdonar sería simple si sólo tuviéramos que otorgárselo a los que vienen a nosotros tristes y arrepentidos. Sin embargo, la Biblia nos dice que debemos perdonar incondicionalmente a aquellos que nos ofenden.

Además, cuando nos preparamos para encontrar a Cristo en el Sacramento de la Reconciliación, examinamos los pecados que hemos cometido por comisión o por omisión. En éste último caso se está dejando de hacer lo que Dios desea que yo haga. Aquí es donde podemos ubicar la pregunta que se hizo originalmente y que generó esta reflexión: ¿es pecado no perdonar a quien nos ha lastimado y a quien causó la pérdida de nuestro trabajo?

La tercera pregunta trata con el perdón. En su Mensaje para el Dia de la Paz Mundial en el año 2002, el Papa Juan Pablo II describió el perdón de la siguiente manera: "En realidad, el perdón es ante todo una decisión personal, una opción del corazón que va contra el instinto espontáneo de devolver mal por mal. Dicha opción tiene su punto de referencia en el amor de Dios, que nos acoge a pesar de nuestro pecado y, como modelo supremo, el perdón de Cristo, el cual invocó desde la cruz: Padre, perdónales, porque no saben lo que hacen." (Lc 23, 34)

Perdonar sería simple si sólo tuviéramos que otorgárselo a los que vienen a nosotros tristes y arrepentidos. Sin embargo, la Biblia nos dice que debemos perdonar incondicionalmente a aquellos que nos ofenden. Si rehusamos perdonar a alguien que nos ha lastimado, continuaremos abrigando resentimiento, amargura y rabia; ninguna de éstas son características de un cristiano.

En el Padrenuestro le pedimos a Dios que perdone nuestras ofensas, como también nosotros perdonamos a quienes nos ofenden. (Mt 6:12) Esta petición es exigente pues no sólo le pedimos a Dios que nos perdone nuestras ofensas sino que

enlazamos el perdón de Dios con el perdón nuestro a los demás. Necesitamos de la ayuda de Dios para hacer esto. Debemos hacerlo o sino, no podremos recibir la misericordia de Dios y permaneceremos en pecado.

En el evangelio de Mateo 6:14-15 Jesús dice lo siguiente: "Porque si ustedes perdonan a los hombres sus ofensas, también el Padre celestial les perdonará a ustedes. Pero si ustedes no perdonan a los demás, tampoco el Padre les perdonará a ustedes."

Así que ¿cómo resolvemos este dilema de nuestra debilidad humana, nuestra aparente imposibilidad de perdonar y responder al llamado que Dios nos hace a perdonar? Cuando vemos la enorme misericordia de Dios para perdonar todas nuestras transgresiones pasadas, nos damos cuenta que no tenemos el derecho de retener la gracia del perdón para los otros. El perdón que demos no debe tener límites, de la misma manera como el perdón de Dios es ilimitado. (Lucas 17:3-4) Indudablemente debemos orar por esta gracia del perdón y experimentar el perdón del Señor más frecuentemente en el Sacramento de la Reconciliación. También debemos recordar que el perdón es un proceso en el cual debemos continuar trabajando para que nuestros pensamientos y nuestras acciones estén en conformidad con la Palabra de Dios y la Tradición de la Iglesia.

En conclusión, escuchamos en la Carta de Pablo a los Romanos12: 17,20, este segmento que nos inspira y nos presenta un reto: "No devuelvan a nadie mal por mal...Hagan todo lo posible para vivir en paz con todos. Hermanos, no se tomen la justicia por su cuenta, dejen que sea Dios quien castigue, como dice la Escritura: "Mia es la venganza, yo daré lo que se merece, dice el Señor. Y añade: Si tu enemigo tiene hambre, dale de comer; si tiene sed, dale de beber: éstas serán otras tantas brasas sobre su cabeza. No te dejes vencer por el mal, más bien derrota al mal con el bien.

– Monseñor Michael P. Shugrue es el Vicario General de la Diócesis de Raleigh.

ONE BREAD

Evangelize with us on Saturday, March 11 in the

Raleigh

St. Patrick's Day Parade



Wear your Catholic Evangelist T-shirt and distribute St. Patrick holy cards

Ask us about the Catholic Youth Evangelization Award

Contact: Pat Nolan at 919.844.8105, Karen Matthews 919.708.6907, or http://1bread.catholic.org

assignments

Bishop F. Joseph Gossman announces the following assignments:

EFFECTIVE JAN. 3, 2006

Reverend Edgar Sepulveda, parochial vicar at St. Mary Parish, Mount Olive, and its missions and stations, is appointed administrator of the Mission of Posada Guadalupana and the Station of Saint Teresa, Pink Hill.

EFFECTIVE JAN. 10, 2006

Reverend Desmond R. Keenan, retired, is appointed administrator at Sts. Mary and Edward Parish, Roxboro. Reverend Harry McGovern, O.S.F.S., pastor of Sts. Mary and Edward Parish is leaving to return to South America to serve in an Oblate of Saint Francis de Sales Parish on Jan. 1, 2006.

EFFECTIVE JAN. 24, 2006

Reverend Alan J. Dash, retired, is appointed sacramental minister to the Catholic community at UNC-Wilmington.

Reverend Eugene M. Grabowski, pastor at St. Therese Parish, Wrightsville Beach, for reasons of health, resigns his pastorate and retires from active ministry.

Reverend Walter Ospina-Briceño, parochial vicar at St. Therese Parish, Wrightsville Beach, is appointed pastor at St. Therese Parish, and continuing as Hispanic minister at St. Mary Parish, Wilmington.

Reverend Philip M. Tighe, pastor at Immaculate Conception Parish, Clinton, is appointed pastor at Our Lady of Perpetual Help Parish and its mission of Immaculate Conception, Rocky Mount.

Reverend Fernando Torres, vicar for Hispanics for the Diocese of Raleigh, is appointed pastor of Immaculate Conception Parish, Clinton, and the missions of San Juan in Ingold and Santa Clara in Magnolia.

he says ... she says ... what should they do?

romance



Use the element of surprise carefully with no expectations or strings attached.

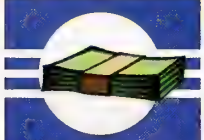
Don't go overboard. It is always better to discuss any larger, more expensive surprise, like a big trip or cruise, before finalizing all the arrangements.

time



Plan time together. Create a formal plan by making an entry on your calendars. Schedule at least one time slot a month; or better yet, one slot a week. Label it "Our date." Schedule a minimum of three hours for each slot.

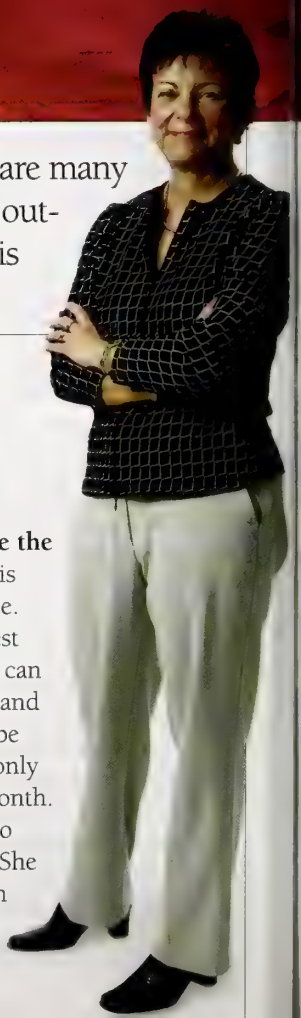
money



For two weeks, keep track of every purchase you make with cash. Find out where you're wasting money and where you can cut back.



Sarah and John have been married for three years. They share many common interests, including movies, camping and being outdoors. They love spending time alone together, but there is one bone of contention between them: housework.



she says

he's lazy

John would rather watch TV than help me or pick up the house. Sure, he mows the lawn, but the flowers don't get watered or the weeds pulled. I work full time and feel I should not have to do all the housework. He gets his night out with his buddies and I spend the time doing laundry. How fair is that? I am not the maid around here! My mother waited on my dad hand and foot. I refuse to fall into that trap. When we first got married, John loved to be with me and would gladly help out. Now he seems not to want to be bothered.

John would rather watch TV than help me or pick up the house.

he says

she's a nag

Sarah loves to over-dramatize the situation. She feels the house is in such bad shape. I don't agree. We don't have to have the nicest house on the block. How long can laundry take? I work full time and regular overtime. I deserve to be able to relax in the evening. I only go out with the guys once a month. Sure I love her, but do I have to spend every minute with her? She is just too demanding and I am tired of hearing it.

Marriage Encounter weekend:
March 31-April 1
(Friday 8 p.m. – Sunday 5 p.m.)
at Avila Retreat Center.
Contact John & Sherry Goff at
704.795.6925.

Thinking about getting married? Want to know more about natural family planning?

Call **919.821.9753** for more information.

3 ways to build a parenting consensus when you disagree



expert says

I think we can all relate to John and Sarah. Our parents don't warn us about how much work a marriage can take. Society just lets us go into this long-term commitment without really understanding what we are in for.

The best part of a marriage is the knowledge that you are truly cared for and loved by another individual. Trust and commitment lay the foundation for us to weather the storms of a relationship. John and Sarah need to start there.

First, John and Sarah need to really talk about what is bothering them at a time when they are not frustrated and angry. Direct conversation is always helpful. Letting one person speak and really listening takes patience and thinking time. Sarah and John should give each other that time. One speaks and one listens. Then the other person has his or her chance. This gives each partner time to understand the other's thoughts and feelings.

Once they understand each other's point of view, they can work out a compromise – understanding that John may have to help out a little more and Sarah may need to relax her standards a little bit.

– Deborah McCormack is a marriage counselor and director for Catholic Charities.

communication



▶▶ Look your spouse in the eyes. Hold both of his hands and lovingly say, "I promise to be true to you in good times and in bad, in sickness and in health." Seal the promise with a tender kiss and a one-minute full-body hug.



The happiness of the two couples in the pew ahead of us was contagious. The men sat like two bookends, each supporting his beloved. The younger woman rested her left hand so that the other woman could see the engagement ring. The men made eye contact with each other, smiled and tightened their arms around their partners. The women exchanged glances and grinned. It was clear that no matter who the "in-law" was, all four belonged to each other.

Through a decision of their adult child, the parents had reached an important milestone on the parenting journey. But what about all the decisions that had to be made earlier in their child's life? It's easy when a course of action seems like the best idea to both parents. But how do parents build a consensus when they disagree?

1 Write down your long-term goals.

When it comes to the most important aspects of raising your children, it is likely that you agree. What are your deepest desires for your children when they become adults? To follow God's will and strive "to love one another even as I have loved you?" (John 13:34) To find fulfillment in the professions they choose? To make use of their gifts and talents? Autonomy? Independence? Share your lists with each other and remember that you are on the same team, working toward the same goals.

2 Remember parenting is a journey with many possible paths.

Disagreements may occur because both of you have a different path in mind to reach the same goal. If we think of parenting like a trip from the East Coast to the West Coast, just imagine all the possible routes you could take in 18 years! It is natural to think that one's own choice is best when the road offers options, but remember that your spouse may have plotted a different course. Pray together to be open to creative solutions – God might surprise you!

3 Try a short-term decision.

Pick one specific issue that concerns you, such as the children's responsibility for chores. Listen to each other's opinion and try to find a compromise. If you can't, choose one parent's decision and see how it works for two weeks. Plan to come back and make modifications.

During Lent we focus on repentance and look at our lives from different perspectives, becoming "clay in the Potter's hands." Through reconciliation and genuine communication with those closest to us, we draw closer to Christ as we approach the joy and mystery of Easter. – Dr. Cathleen McGreal

white martyrdom

how we can 'lay down our lives for our friends' every day

Lent gives us an opportunity to renew the spirit of martyrdom. We often think of martyrs as giving the ultimate sacrifice. And so they do – "No greater love is there than this, to lay down one's life for one's friends." (John 15:13) While we may never be asked to undergo torture and death for the sake of our Christian faith, we can still be martyrs.

When the early church persecutions waned in the fourth century, some Christians began to find other ways to live out the spirit of martyrdom. They called it "white martyrdom" – in contrast to bloody martyrdom – and they embraced the ascetical practices of fasting, praying and almsgiving, as well as more rigorous and unusual forms of penance.

Some lived on pillars and stayed until their deaths. Their austerity was in contrast to the decadence of the culture surrounding them. Most of us have a hard time imagining or even understanding this kind of practice.

St Teresa of Avila dreamed of being a martyr for Jesus. At age 7, she left home with her brother Rodrigo with the intention of going to Moorish territory to be beheaded for Christ. Her uncle stopped her before she made it too far. Instead, she cared for her 10 brothers and sisters. Then she joined a religious order and took care of her religious sisters. She was a martyr for Jesus each day as she sacrificed out of her love for God and those she served.

I have seen countless martyrs today who love in similar ways: single parents who work hard to support their children and pour out their love for them, while patiently suffering from the loneliness such a life can have; caregivers who pour themselves out daily. This too is white martyrdom. I even heard of a woman who took a janitorial job and gave all the money to her church to support their outreach to the poor. Awesome! The martyr gives witness to God's love. This Lent, we turn to our Lord Jesus, who is the source of all true martyrdom. We ask him to help us grow sacrificial love for others so we too can be martyrs.



Spiritual Exercise: meditation on the last seven words of Jesus

One kind of white martyrdom is to forgive those who have hurt us, like Jesus did on the cross. Martyrdom is a witness to Jesus' love – a love that forgives all things and endures all things. To begin the exercise, find a quiet place and put yourself before Christ crucified. It is a hard place to be, but imagine yourself there with Mary beside you and listen to Jesus' last words to us.

First Word: "Father, forgive them, they know not what they do." (Luke 23:34)

Jesus, innocent Lamb of God; you would have every reason to be outraged. The religious leaders who were supposed to uphold justice accused and condemned you. Those you came to save did not try to save you. Those you loved rejected you. The crowd shouted, "Crucify him, crucify him." How many times have I shouted the same thing when I was quick to anger, or wrong in my own judgment of others? Jesus, the very first words from your lips on the cross were those of forgiveness. We all have put you on the cross. I am truly sorry for hurting you in my brothers and sisters. Help me to forgive those who have hurt me in any way, whether they meant to or not. May I pray with you, "Father, forgive them, they know not what they do."



Second Word: "Amen, I say to you, today you will be with me in paradise." (Luke 23:43)

Jesus, my true and only king; even in your darkest hour you were burning with the brightest hope for us. How can I not trust you? My sin weighs on me. Death is certain. If I got what I deserved, it would certainly never be heaven. Jesus, my entrance into heaven depends on your grace. Renew my trust. Renew my faith. Help me to accept the salvation and forgiveness you offer me from the cross.

Third Word: "Woman, behold your son – behold, your mother." (John 19:26-27)

Jesus, beloved son of Mary; you said you would not leave us orphans. You sent us the Holy Spirit. You also gave us Mary, your own mother. She is now our mother and cares for each of us as she cared for you. I pray I may receive her into my heart and love her as you did.

Fourth Word: "My God, my God, why have you forsaken me?" (Mark 15:34)

Jesus, bearer of the world's suffering and sorrow; many would think you despaired when they heard these words come from your lips. Yet you were praying Psalm 22, and teaching us, even in your dying moments. "All who see me scoff at me. They wag their heads and mock, 'He relied on the Lord, let the Lord deliver him, let him rescue him if he loves him.'"

Fifth Word: "I thirst." (John 19:28)

Jesus, eternal fountain of goodness; your love for souls knew no limit. There was nothing you would not sacrifice to save us. Your thirst was for each of us. Help me, Lord, to recognize that the emptiness inside me is my thirst for you. Make me thirsty for every word from your lips, and for every drop of your goodness.

Sixth Word: "It is finished." (John 19:30)

Jesus, you began your passion at the Last Supper, but finished it on the cross. You drank and shared with us all the third cup of the Passover, the cup of blessing. It is the blood of the new covenant, shed for the forgiveness of our sins. We drink the cup of blessing, and proclaim your death that saves us. Its power helps us die to sin and rise with you. You are the Lamb of God who takes away the sin of the world. You offered yourself as the perfect sacrifice. In you, our Passover from death to life is fulfilled. The new covenant is established. The Passover is finished. Help me, Lord, to enter more deeply into your dying, so that I may rise with you.

Help me, Lord, to recognize that the emptiness inside me is my thirst for you. Make me thirsty for every word from your lips, and for every drop of your goodness.

7th Word: "Father, into your hands I commend my Spirit." (Luke 23:46)

Jesus, we have such a difficult time trusting you. What are we afraid of? Even from our birth, our parents held us in their loving hands. We have put ourselves in the hands of many others throughout our lives: parents, relatives, brothers and sisters, spouses, neighbors, teachers, doctors, lawyers, police, government leaders, banks, businesses, clerics, counselors and many others. Perhaps we find it hard because we have experienced betrayal and broken trust. Heal us, Jesus. Help us to have the trust you had in the Father. May we pray as you prayed in your dying moments: "In you O Lord, I take refuge, let me never be put to shame ... you heard the sound of my pleading when I cried out to you. Love the Lord, all you his faithful ones! Take courage and be stouthearted, all you who hope in the Lord." (cf Ps 31)



T. Gennara

– Fr. Bill Ashbaugh

SOUP

for the soul

Let's face it. We have all experienced times when we've been mid-burger at the drive-thru and suddenly remember that it's both Friday and Lent. We think, "Oops!" and either toss it out the window or continue eating it in guilt and promise God it will never happen again.

The Lenten customs of fasting, prayer and almsgiving are a challenge. The fasting part, especially, since we live in a society where self-discipline is lacking and we're constantly being bombarded with distractions. I gotta tell you – I was pretty distracted the Friday I bit into that cheeseburger at the drive-thru.

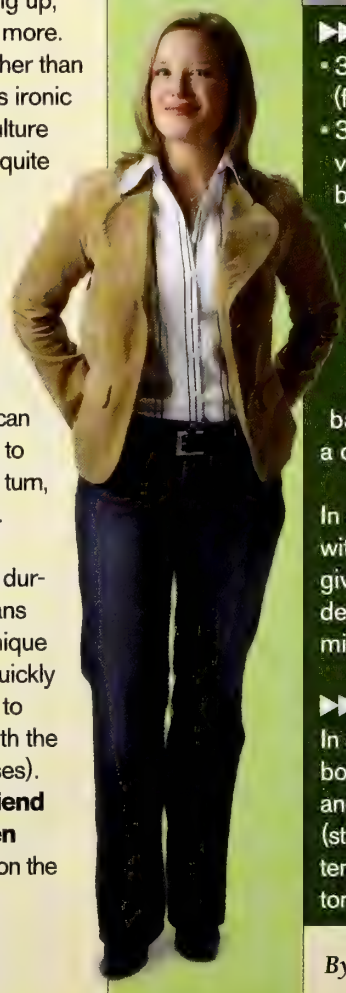
But what if we changed our perspective a little? What if we substituted the word "simplicity" for "fasting?" Fasting is about giving something up, but it boils down to living with less and giving more. Fasting is merely accepting what we need rather than what we want and thus living more simply. It is ironic that "simplicity" should be difficult. But in a culture that tells us we can have it all, living simply is quite hard. Here is something that can help.

I've always thought that soup is a good thing to have around during Lent. Soup itself is a very simple meal and a true time-saver for those of us who, well, just don't have the extra time. The fact that it is simple can also serve as a reminder of what the church calls us to do: to take a look at our lives to see how we can live with less and give more to God. It forces us to think of those who don't have a lot to eat and, in turn, creates an inner hunger for a closeness to God.

My favorite is the standard chicken noodle soup. Problem is, we can't have it on Fridays during Lent. So, why not chicken noodle soup sans the chicken? Here is a recipe which puts a unique spin on the standard noodle soup. It is very quickly made, which means you won't have to resort to the fast-food drive thru to save time (along with the possibility of screwing up your Lenten promises).

Whether you give some to a Catholic friend or stock up your own pantry for the Lenten season, this simple soup mix can help us stay on the task of being disciplined to please God.

Fasting is about giving something up, but it boils down to living with less and giving more.



Recipe



▶▶ Bowtie Soup Mix

- 3 cups of bowtie pasta (farfalle)
- 3 1/2 tablespoons instant vegetable bouillon
- 2 tablespoons of dried minced onion
- 1 tablespoon dried parsley flakes
- 1 teaspoon dried thyme
- 1 1-lb clear cellophane bag (can be purchased inexpensively online or at a candy-making supply shop)



In a clear cellophane bag, layer the bowtie pasta with the dried herbs and bouillion in between. To give as a gift, tie bag with raffia or ribbon to add a decorative touch. On your package of dried soup mix, add these simple directions:

▶▶ Bowtie Soup

In a large pot, bring 10 cups of water to a rapid boil. Add contents of bag, 1/2 cup chopped carrots and 1/2 cup chopped celery. Reduce heat and boil (stirring occasionally) until vegetables and pasta are tender. (approximately 20 minutes). Top off with croutons or parmesan cheese for extra flavor.

By Michelle DiFranco | Photography by Joe Vaughan



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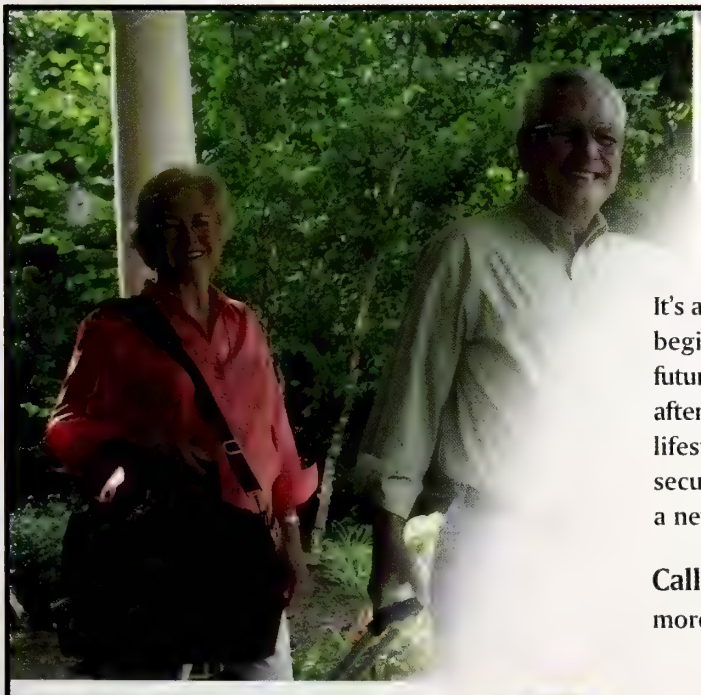
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NP/NCC-Groundbreaking

women build a church (1857)

NC Catholic women



After the Civil War, construction continued on St. Anne Church in Edenton. A tower, a spire, and beautiful stained glass windows were added, funded in part by Mother Katherine Drexel, who was later made a saint.

history

The story of North Carolina Catholic women is largely one of immigrants and converts. It is also a story of scattered individuals rather than settled communities. The state remained a vast mission territory until well into the 20th century, when an influx of Latino workers, professional families, and affluent retirees transformed the demographic profile of the area, bringing large numbers of Catholics into what had been a rock-solid Protestant region. Even today, Catholics remain a small minority in many sections of the state.

One of the most touching stories of women of faith in North Carolina is that of three "young girls" who just prior to the Civil War were instrumental in building a church in Edenton. Today Edenton is a small, quiet town on the Albemarle Sound. But in the 1850s, it was the seventh largest population center in the state. The young women, Mary Elizabeth Jones, her sister, Louise Matilda, and their friend, Elizabeth More, were recent graduates of St. Joseph convent school in Emmittsburg, Maryland, and converts to Catholicism. Although there were only about a dozen Catholics in Edenton, with the energy of youth and the zeal of converts they decided that their town would have a Catholic church.

At the time, traveling by stage coach the vast mission circuit of the eastern part of North Carolina, Fr. C.J. Croghan visited Edenton but once a year, when he would gather the handful of Catholics for Mass, administer the sacraments, and then move on. With the economy sour, rumbles of rebellion increasing, and the number of Catholics small, he had enough trouble maintaining the churches in New Bern and Washington, let alone thinking of building another in Edenton. Undeterred, the three young women asked the priest's permission to do just that. Skeptical of the proposal but certain that there was no harm in humoring the girls, Fr. Croghan gave his approval. Armed with this authorization, the young women began by convincing the father of Mary Elizabeth and Louise Matilda to give them $100 and title to a piece of land. Although Mr. Jones was not himself a Catholic, he admired the faith and enthusiasm of his daughters and their friend.

The three then returned to Baltimore where they had been received into the church and visited Archbishop Francis Patrick Kenrick, who knew the girls from their school days. Touched by their zeal, the prelate gave them a $20 gold piece and permission to go door to door in the city soliciting funds. As they left his residence, the archbishop advised them, "Be sure, now, my children, to put the insults in your hearts and the money in your pockets ..." The $585 they collected convinced Fr. Croghan that the young women not only had a dream, but practical skills, and he consented to the construction of the church.

The $585 they collected convinced Fr. Croghan that the young women not only had a dream but practical skills, and he consented to the construction of the church.

Thus encouraged, the women mailed appeals to every bishop and priest listed in the Catholic Directory. They taught music and translated French works into English, dedicating every penny to the project. Finally, in 1857, Bishop Patrick N. Lynch, the third bishop of Charleston, laid the cornerstone for the church. A year later he returned and celebrated on July 26 the first Mass in the new church, named in honor of St. Anne, the patron saint of the day of its dedication. The procession consisted of four men, five women, three children, and the three convert girls – all the Catholics of Edenton. They were joined by some 200 curious local Protestants.

During the next three years, more than 20 converts were received into the new church, which had no resident pastor. But the period of success was brief and the collapse of the young women's dream total. The Civil War enveloped the area in gunfire, smoke, fear, and flight. The sacred building, less than five years old, was used for housing troops; its furnishings and vessels, like the garment of Christ on the Cross, auctioned off by soldiers.

– William F. Powers



Frank Talk for Mothers and Daughters at St. Michael

▶▶ There were words that would make any girl squirm. Menstruation. Ovulation. Fertility. Ovaries.

But the organizers of the 2006 Mother-Daughter Event at St. Michael the Archangel Church in Cary had another word they wanted the girls to remember as they experience the changes that mark the transition from childhood to womanhood: God.

"The two key messages were, one, that God made everybody unique and special and that girls shouldn't be comparing themselves to their friends, and two, for the girls to know that they can go to their mothers with any question," said organizer Mary DiSano, coordinator of marriage preparation for the Diocese of Raleigh.

As the mother of 9- and 10-year-old girls, DiSano admits she had an ulterior motive in planning the event.

"I wanted to get in there first," she explained, talking about the reality that her daughters will before long encounter this topic at school or among friends. "I wanted them to know it's not just physiology or biology. God's part of the plan."

The presenters also stressed that changes like underarm hair and menstruation are not a curse (even if some girls might disagree) but a gift from God.

"I know that none of this sounds exciting," acknowledged mother and speaker Marisette Grant after detailing the changes to girls' bodies during puberty. "But when it's done it's wonderful." Not all of the 150 attendees looked totally convinced, but then again, the afternoon event was meant as a starting point for dialogue. Mother and daughter duo Patsy and Regina Conley offered hope for others in their roles. As a 15-year-old who has successfully navigated and survived puberty, Regina offered words of wisdom concerning all the changes. "Embrace it," she told the girls. "It's not something to be afraid of."

Patsy Conley's advice for the young girls was to retain the squeamish discomfort they probably felt listening to speakers discuss things like wombs. "Hang on to that all your life," she counseled them. "Modesty is a great grace. It's a gift from God."

Modesty and chastity could form the cornerstones of a similar event DiSano would like to make happen later this year for teenage girls and their mothers.

But chastity talks come after the basics, which is what the group of young girls and mothers received at the mother-daughter program. Jeanne Thelan, a Natural Family Planning presenter for the diocese, used slides to explain the fertility cycle and to demonstrate how God uses the female body to bring new life into the world. Shannon Dougherty provided the natural segue from the clinical aspect of fertility to its meaning in God's plan.

"Being a mother is an amazing blessing from God," said the mother of six who is expecting her seventh.

At the end, a panel including the presenters and a medical doctor addressed questions submitted anonymously by the girls. They ranged from the curious ("Can you drink coffee during your period?") to the scientific ("Why do I have to be 100 pounds to menstruate?") to general questions about what to expect and why.

One question signed by "Very Unnerved" trumped them all. "Is it normal," the question asked, "to think all this is very disgusting?"

Maybe, for now, that's part of God's plan, too. – Dana Lorelle



Photography by Diane Ripollone

In January Cardinal Gibbons High School's Musical Theater Club staged Rogers and Hammerstein's *Sound of Music*. Directed by junior Carly Fleming, the musical starred seniors Michelle Giannini as Maria von Trapp and Jeremy Medlin as Captain Georg von Trapp. The Musical Director and keyboard accompanist was Joan Troy. (Pictured: Maura Reilly and Michelle Giannini)



(l. to r.) Evan Leadem, Michelle Giannini, Sarah Derr, Rosalie Gause, Jeremy Medlin and Maggie Reilly.



From Left: Ashley Unruh, Cilicia James, Maura Reilly and Jen Frazier.

things to do

Registration opens March 3 for the **Catechetical Institute Notre Dame Satellite Theological Education Program (STEP)** courses that start April 10 and April 24, 2006. Select from among courses in Doctrine, Christian Life, Church History, Liturgy, Scripture and Religion & Literature. Courses are available to all adults, particularly catechists. Course terms and costs vary. Register at the University of Notre Dame STEP web site: http://STEP.ND.EDU or call toll-free at 1.866.425.7837. Deadlines are April 3 for courses starting April 10 and April 17 for courses starting April 24.

Ngambi Young Adult Retreat, March 3-6, for ages 19-35 at the Christian Family Living Center, Topsail Island. This retreat is a time to come together in fellowship and worship. Cost: $75 (includes meals and housing). Linens provided. Speaker TBA. Opening session begins at 8 p.m.Contact Martha Carter-Bailey at 919.821.9762 or Martha.bailey@raldioc.org.

Registration opens for **VLC Course Cycle 3,** March 7. Registration is open for the Catechetical Institute Virtual Learning Cycle 3 Courses (3-week Seminars only) running April 23 - May 13, 2006. These courses are available to all adults, particularly catechists. Seminars cost $30, plus books. Earn CEUs. Register at the VLC website: http://VLC.UDAYTON.EDU. Deadline is April 19, 2006.

The **Catholic Golden Age Seniors** meet at St. Raphael Church Sunday, March 5, at 2 p.m. If you're 55 or older and are interested, call Kit Manzo, 919.848.1563, or Aline Christoffelsz, 919.231.1846.

March 15 is **Early Registration Deadline for the Jail & Prison Ministry Convocation.** The 26th Convocation of Jail & Prison Ministry will be held at the Springmaid Beach Resort in Myrtle Beach, South Carolina, May 21-25. Register early and save $20. Registration includes housing and meals, in addition to all conference activities. Contact Bea Callery, 919.821.9715 or callery@raldioc.org.

One Bread, a nonprofit Catholic Evangelization group based in Sanford, will march in the Raleigh **St. Patrick's Day Parade** Saturday, March 11. For more information, contact Karen Matthews, 919.708.6907 or Pat Nolan, 919.844.8105 or e-mail 1bread@excite.com. Register online at www.1bread.catholic.org.

African Ancestry Commission Meeting, March 18 at the St. Alphonsus Center in Wilson, is a meeting of all African Ancestry leaders in the various parishes in the Diocese of Raleigh. Time: 10 a.m. - 1 p.m. (lunch provided).

The Heart's Journey: Entering the Lenten Desert with Jesus. A day of reflection, to discover how to grow in Christ's love and become fully who God created us to be, through inspirational teachings, interpersonal sharing, journaling and ritual. Tuesday, March 21, 9:30 a.m. – 2 p.m. at Avila Retreat Center, 711 Mason Road, Durham; 919.477.1285. Donation $25 (includes lunch).

Single/Single Again Mass 5:30 p.m. Sunday, March 26, at Cardinal Gibbons High School.

Marriage Encounter, March 31-April 1 (Friday 8 p.m. – Sunday 5 p.m.) at Avila Retreat Center. Contact John & Sherry Goff at 704.795.6925.

The Diocese of Raleigh announces ***Llamados a Servir,*** a certification program for Hispanic Lay Ministry. The two-year program is comprised of six weekends of study designed to provide a thorough grounding in Catholic theology, develop competence in administrative and ministerial leadership skills for parish ministry, impart basic familiarity with Catholic social teaching, and ensure that participants understand Catholic spirituality and have the tools to develop their own spiritual life. All classes will be held in Spanish, and all participants must be recommended by their pastors. The first course will be offered April 1-2, 2006, at the Catholic Center in Raleigh. Questions? Please contact Veronica Alvarado (alvarado@raldioc.org or 919.821.9738).

La Diócesis de Raleigh anuncia el programa de certificación para el Ministerio Laico Hispano ***"Llamados a Servir".*** El programa consiste de seis fines de semana de estudio durante un periodo de dos años y está diseñado para ofrecer una base completa en Teologia Católica, en desarrollar competencia en las habilidades de liderazgo ministerial y administrativo en el ministerio parroquial, en impartir un conocimiento básico de la enseñanza social católica y asegurar que los participantes entiendan la espiritualidad católica y tengan las herramientas para desarrollar su propia vida espiritual. Todas las clases se dictarán en español y los participantes deberán ser recomendados por su pastor. El primer curso se ofrecerá el 1 y 2 de abril de 2006, en el Centro Católico de Raleigh. Si tiene preguntas por favor contacte a Verónica Alvarado alvarado@raldioc.org o llamando al 919.821.9738.

Search, March 10-12, at Short Journey Center, Smithfield. Activities encourage self-discovery and reflections on relationships with others and with God. Retreat team is made up of past Searchers who model leadership, faith sharing, and ministry with their peers. Adults in youth ministry also attend and participate in Search. Searches usually fill up quickly, so sign up at the earliest date possible to ensure yourself a space. Cost: $90 youth/adults. Contact Mike Hagarty, 919.821.9770 or Hagarty@raldioc.org.

Safe Environment Training, March 11, 9 a.m. Come to St. Mildred in Swansboro for a workshop that is part of the diocesan safe environment effort. Call the parish to RSVP. All those who minister to children are welcome.

Connections. This youth retreat, March 24-26 at Camp Kanata in Wake Forest, focuses on community building, spiritual growth, self-esteem, and relationships with family, friends, and God. It involves low ropes courses and other physical challenge-type activities. Cost: $90 youth/adults. Contact Mike Hagarty, 919.821.9770 or hagarty@raldioc.org.

Priest Discernment Group, March 25, 9 a.m.-1 p.m.. at Doggett Center at Aquinas House (NCSU), 600 Bilyieu St., Raleigh. Adult Catholic men between the ages of 18-48 discerning a possible call to priesthood are invited to a Discernment Group meeting monthly on a Saturday in Raleigh. Contact Fr. Alex Gonzalez, 919.833.9688 or jagonza@ncsu.edu.

March 29 is the deadline to reserve a room for the **ICSC Regional Stewardship Conference,** April 29, at the Embassy Suites Hotel, 201 Harrison Oaks Blvd., Cary. 919.677.1840. Rate is $99 (on April 28); mention Program Name: Catholic Diocese of Raleigh. All in ministry who embrace stewardship as a way of life to come will benefit from this conference. For more information, contact Debbie Rossi, 919.821.9721 or rossi@raldioc.org.

Handicapped Encounter Christ Retreat, March 31 (5 p.m.)-April 2 at Short Journey Center, Smithfield. Annual Spring Retreat for adults with disabilities. Open to people of all faiths. Contact Linda Bedo, 919.821.9753 or bedo@raldioc.org.

Pulitzer Prize-winning documentary photographer Jose Galvez will show new photographs at the Durham Arts Council, 120 Morris Street, downtown Durham, April 2-May 21. The exhibition, titled ***Rituales***, depicts rituals of the Latino community in the southeast and southwest U.S. For more information call 919.560.ARTS (2728) or go to www.durhamarts.org.

CSM Announces Development Appointment


Patricia M. Reid

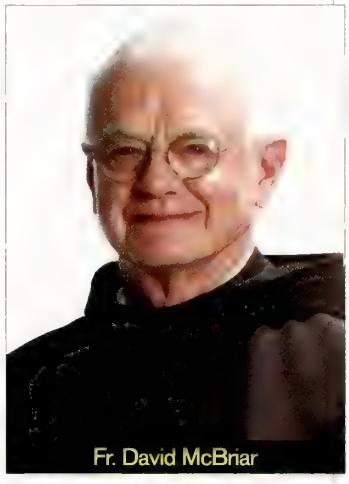
▶▶ To help raise needed resources, Catholic Social Ministries has hired a professional to implement a comprehensive development program. Patricia M. Reid, development director, comes to the agency with 12 years of development experience, having worked for a member of the US Senate and three national nonprofit health care organizations. A Raleigh resident for the last 14 years, Reid is a member of Our Lady of Lourdes Faith Community.

Since its earliest beginnings with the Catholic Orphanage started by Father Thomas F. Price in 1899, Catholic Social Ministries of the Diocese of Raleigh has effectively carried out the church's social mission of charity and justice. Officially incorporated as a nonprofit 101(c)3 in 1983, through strong support from the diocese, CSM serves more than 11,000 families each year.

From family support services, immigration, adoption, emergency assistance, counseling and peace and justice programs, the agency faces the challenges of capacity-building to meet the growing needs of eastern North Carolina's poor and under-represented. For more information or to make a contribution, contact Patricia Reid 919.821.8146 or e-mail patricia.reid@raldioc.org.

Fr. David McBriar Wins 2005 Goodmon Award

▶▶ On Dec. 8, 2005, Leadership Triangle presented Fr. David McBriar, O.F.M., with one of its 4th Annual Goodmon Awards for exhibiting outstanding regional leadership. "For 18 years," the award citation read, "Fr. McBriar has engaged the hearts, minds and spirits of people to improve the Triangle Region as pastor of St. Francis of Assisi Church, Raleigh, and then as pastor of Immaculate Conception Church, Durham." The award cited his work to promote interfaith dialogue and collaboration to address community problems, his advocacy for the Latino community and for farm laborers, and his role in such projects as the Emily Krzyzewski Family Life Center, the Passage Home transitional housing project, and the Inter-Faith Food Shuttle.


Fr. David McBriar

Six from Diocese Invested into Equestrian Order


Invested into the Equestrian Order of the the Holy Sepulchre of Jerusalem as knights and ladies. Surrounding William Cardinal Keeler of Baltimore (from l. to r.) Allan Luihn, Fr. Mark Reamer, O.F.M., Donna Luihn, Msgr. Tim O'Connor, Msgr. Thomas Hadden, Fr. Jerry Sherba, Ralph Townes, Fr. David Fitzgerald,S.A., and Lieutenant of the Order, John Piunno. Msgr. O'Connor, already a knight, was promoted to the rank of Knight Commander and presented the pilgrim's shell, given to those knights who have made a pious pilgrimage to the Holy Land, and have been received by the Grand Prior of the Order, His Beatitude, the Latin Patriarch of Jerusalem.

In a ceremony held in October 2005 at the Franciscan Shrine of the Holy Land in Washington, D.C., six Knights and a Lady were invested into the Equestrian Order of the Holy Sepulcher of Jerusalem. Established in 1099 to guard the tomb of Jesus in Jerusalem, the Order has evolved into a society with the mission of reinforcing the Christian practice of its members, in fidelity to the pope; sustaining and assisting the religious, spiritual, charitable and social works of the church in the Holy Land; and conserving and propagating the faith and the rights of the church there.

A family saga
St. Joseph, Raleigh

parish profile



The story of St. Joseph Parish in Raleigh would tempt a Russian novelist. It's a three-generation family saga, full of powerful characters, with elements of pain, transformation and hope.

Pain. In a folder inside a gray box in the diocesan archives is an onionskin sheet with one typed, tersely worded paragraph titled "Decree." Dated March 1968, and signed by Vincent S. Waters, bishop of Raleigh, the document announces the suppression of St. Monica Parish in Raleigh, and directs the care of St. Monica parishioners to Sacred Heart Cathedral and the new parish in East Raleigh, St. Joseph. (St. Mary in Garner would also become a new home for some of St. Monica's parishioners.)

St. Monica Church and its school had been founded in 1930 to evangelize "the colored people of Raleigh." Then-Bishop Hafey's diary is quoted in William Powers' *Tarheel Catholics:* "One hundred thirty-six children registered for the school – not one of them a Catholic ... another proof of the great harvest ready for the reaper." In the next nearly four decades, mostly under the care of the Dominicans and the Immaculate Heart of Mary Sisters, the church and school would thrive, and bring the Catholic faith to many African Americans.

Bishop Waters (1945-1974) was strikingly ahead of his time in proclaiming the injustice of segregation. But his method of merging black parishes with hostile white ones by decree had disastrous consequences for the progress of African-American evangelization in North Carolina. The closing of St. Monica had the same result as in other places where Waters had closed black churches and schools. Many of the African-American converts, whose churches had become cultural community centers as well as places of worship, simply drifted away.

"There was a can-do attitude that resulted in amazing interracial cooperation there – a determination to 'make a go of this.'"

The wound is no longer fresh. But even today, you cannot talk for long about St. Joseph without talking about St. Monica.

Transformation. Msgr. Michael Shugrue, a former pastor of St. Joseph, remembers the bitterness over the loss of St. Monica. "At the same time," he says, "there was a can-do attitude that resulted in amazing interracial cooperation there – a determination to 'make a go of this.'" Today, after 37 years and 11 pastors, St. Joseph is surely one of the most culturally diverse parishes in the diocese. Members include English- and French-speaking Africans, Montagnards from Southeast Asia, and those of Vietnamese, Hispanic and Polish descent. (The church houses an icon of the Black Madonna, Our Lady of Czestochowa, blessed by Pope John Paul II in a private audience with parishioners in 1990.)

Alex Bass, whose mother and aunt attended St. Monica, praises St. Joseph for "its great liturgical tradition and its orthodoxy. And we're a welcoming parish." He emphasizes both spirituality and community outreach: a Wednesday night novena, current pastor Msgr. John Williams' "preaching in the streets" during Holy Week, a pre-school, and an annual on-site Red Cross blood drive are among the parish's ministries.



Hope. After a long period of stable population, East Raleigh is growing. As a result, St. Joseph is planning a three-stage renovation and enlargement of the church building, reinventing the structure as a "temple" in the prairie style of Frank Lloyd Wright. When the plan is completed, the church will have new entrances and lavatories, a bell tower, an apse to contain an adoration chapel, and seating for an additional 240 congregants.

Raising the funds for all this won't be easy. But you get the feeling that the "can-do" members of this unique Catholic family are up to the task. – **Rich Reece**

3rd Annual North Carolina Black Catholic Conference



Sponsored by Diocese of Raleigh
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For information contact:
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Director of African Ancestry Ministry & Evangelization
919-821-9762 or email: Martha.bailey@raldioc.org

2006 North Carolina Black Catholic Conference • Registration Form

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Phone: 919-821-9744 • Fax: 919-821-9712 • Email: register@raldioc.org

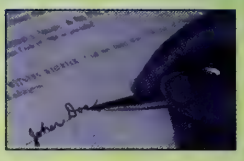
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April 2006 $2.00

since you asked

Dear NCC: In the *Apostles' Creed*, it says Jesus "descended into hell" after he was crucified. What does that mean?

parish profile

faithful stewards
St. Patrick,
Fayetteville



How a Catholic community in Raleigh is rescuing families from oppression in Vietnam

the Montagnards' long road to freedom

rescued, but now what?

from the editor

Most of us have sung the hymn *Amazing Grace*. Some of you may know the story of the hymn's composer, John Newton. For the first three decades or so of his life, Newton (1725-1807) was not a good man. Even for a time after the "conversion" (during a storm at sea) that inspired the hymn, he was captain of a slave ship, transporting men, women and children from Africa to the Caribbean, and selling them for sugar and molasses to make rum. "I once was lost, but now am found; was blind, but now I see," Newton would write. But it was several years before he corrected the inconsistency between his faith and his life, becoming a clergyman in England. At 82, he said, "My memory is nearly gone, but I remember two things: that I am a great sinner and that Christ is a great Savior."

I've been thinking about Newton and his hymn as Easter approaches. The themes of slavery and rescue, sin and grace, that run through his life also apply to what I was taught as a youngster – that Jesus' resurrection freed humankind from the original sin committed by Adam and Eve. The other day, though, I was reading an interview with David McBriar, O.F.M. (an *NCC* columnist last month), in a book by Mark D. Constantine called *Travelers on the Journey: Pastors Talk About Their Lives and Commitments* (Eerdmans, 2005). McBriar was talking about an insight he gained in the '60s, when he encountered the writings of Henri de Lubac on St. Augustine and the subject of grace:

"It was much more of an incarnational – or what one might call 'from below' – understanding of God's presence in creation. In this understanding, Jesus was not God's 'Plan B' for the human race. Jesus, then, was not related to original sin (an antidote for it), but was God's paradigm of what it meant to be human."

Paradigm is one of those words I always have to look up. My dictionary says it means "an outstandingly clear example." Seeing Jesus as the model of what it means to be human had particular relevance for McBriar in his work with the poor and marginalized. And it's an understanding of Jesus I want to ponder a little as the feast of his resurrection arrives.

Jesus rescued us. Good. But now what? If Jesus is a model, then we are charged to rescue others. If we are forgiven, then we are to forgive. If Jesus' incarnation shows how we are loved ... You get the idea.

Jesus rescued us. Good. But now what? If Jesus is a model, then we are charged to rescue others. If we are forgiven, then we are to forgive. If Jesus' incarnation shows how we are loved ... You get the idea. Interestingly, the book that is said to have sown the seeds of John Newton's change of heart was the classic by Thomas á Kempis, *The Imitation of Christ.*

This month in *NCC*, you'll read about people of faith in North Carolina rescuing the Montagnards, natives of the highlands of Vietnam and allies of our troops during the tragic war there in the '60s and '70s. Since then, the Montagnards have been imprisoned, tortured and, in some cases, murdered by the Vietnamese government. Helping these people to freedom seems like one example of a "more incarnational" understanding of the meaning of Christ's life, death and resurrection.

As we begin our second full year of publication, I want to thank you for your help and comments, and to solicit your ideas for future issues. You can reach me at 715 Nazareth St., Raleigh, NC 27606 or reece@raldioc.org.

– Richard Reece is the editor of *NC Catholics*



Mike Hutzler

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How a Catholic community in Raleigh is rescuing families from oppression in Vietnam

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Para éste mes, la revista NC Catholics consulta a tres personas: a un trabajador social, a un especialista en inmigración y a un sacerdote, cuáles son las preguntas más frecuentes que hacen los hispanos a quiénes ellos sirven.

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Jenny Wayne, school and youth coordinator for the Leukemia & Lymphoma Society, accepts a check from St. Mary Magdalene eighth-graders (l-r) Lauren Ceretti, Ryan Schanz, Margaret Baker and Derek Bartushak.

St. Mary Magdalene students boost cancer research

In Apex, St. Mary Magdalene Catholic School students in Mrs. Susan Parks's class and Mrs. Joyce Blum's class kicked off their celebration of Catholic Schools Week by coordinating school-wide participation in The Leukemia & Lymphoma Society's Pennies for Patients program. The eighth-graders conducted this fundraiser, where students donate their spare change to fund cancer research and patient aid programs, as their service project. On Feb. 14, the students presented the society with a special Valentine, a check for $782.42.

"Every penny counts," said Jenny Wayne, campaign coordinator for the Eastern North Carolina Chapter. The support of St. Mary Magdalene students will help us find cures for blood cancers and fund our patient aid programs to support the patients and families who are affected by these diseases."

School administrators appreciate the value of having students work with a goal of helping others. "Our students' involvement with The Leukemia & Lymphoma Society teaches them that they can make a difference in the lives of others," said Bob Cadran, school principal. "This is a wonderful program for us to take part in, and the results of our student's efforts will benefit an outstanding organization."

In the 2004-2005 campaign, 159 schools throughout Eastern North Carolina raised more than $114,000. "Estimates indicate that $10.5 billion in loose change is sitting idle in American households," Coinstar, Inc. reports. A portion of that is being donated to a good cause through the Pennies for Patients program. But there is still much more potential.

For information regarding local programs and services of the Eastern North Carolina Chapter of the Leukemia & Lymphoma Society, call 800.936.9337 or visit our Web site at www.lls.org/nce.





Holy Cross breaks ground for new church

After 69 years in its present location at 1400 S. Alston Ave. in Durham, Holy Cross Catholic Church will be moving to a new location on South Alston Avenue just south of Riddle Road. The groundbreaking ceremony at the new site took place Feb. 5. Bishop Joseph Gossman joined Holy Cross pastor Fr. Stephen Garrity, S.J., provincial assistant for lay ministries Fr. Robert McChesney, S.J., and Holy Cross parishioners at the event. Holy Cross was established by the Maryland Province of Jesuits at the request of the late bishop of Raleigh, Vincent S. Waters, to serve African-American Catholics in the Durham area.

St. Isidore
schoolmaster of the Middle Ages

saint of the month



St. Isidore of Seville
Feast Day: April 4
Born: c. 560
in Cartagena, Spain
Died: April 4, 636

Claim to fame: St. Isidore is a doctor of the church, a saint known for his knowledge of the faith and his ability to share that knowledge through his teachings and writings. St. Isidore is called the "Schoolmaster of the Middle Ages" for his incredible contributions to education in sixth-century Spain. But more important than that, Isidore taught that learning was a means of coming closer to God and that education without faith was incomplete.

Little-known fact: Isidore came from a whole family of saints. Two of his brothers, Leander and Fulgentius, and his sister, Florentina, are all honored as saints in Spain.

What made him a saint: Isidore was known as the greatest teacher in Spain during the sixth and seventh centuries – a time when the rest of Europe was sliding into what is known as the Dark Ages. He helped establish seminaries in every diocese of Spain, and he wrote books on grammar, astronomy, geography, history, theology, biography and philosophy – as well as an encyclopedia, *The Etymologies,* that was used for 900 years. He also helped his brother convert the Visigoths to Christianity.

Best quote: "The man who is slow to grasp things but who really tries hard is rewarded, equally he who does not cultivate his God-given intellectual ability is condemned for despising his gifts and sinning by sloth."

How did he die: Isidore lived for almost 80 years. On his deathbed, he gave all of his possessions to the poor.

Prayer: Because of his great and varied knowledge and his love of learning, St. Isidore has been proposed as the patron saint of the Internet and Internet users. The following prayer can be said before logging on to the Web: *Almighty and eternal God, who created us in your image and commanded us to seek after all that is good, true and beautiful, especially in the divine person of your only-begotten Son, our Lord Jesus Christ, grant that, through the intercession of St. Isidore, bishop and doctor, during our journeys through the Internet we will direct our hands and eyes only to that which is pleasing to you and treat with charity and patience all those souls whom we encounter. We ask this through Christ our Lord. Amen.* – Elizabeth Johnson

santo del mes

San Isidro de Sevilla
Día del Santo: 4 de abril

Lo que lo destacó: San Isidro es Doctor de la Iglesia, un santo conocido por su conocimiento de la fe y su habilidad de compartir ese conocimiento por medio de sus enseñanzas y escritos. San Isidro se conoce como "el Maestro de la Edad Media" por sus increibles contribuciones a la educación de España del siglo seis. Pero más importante aún era lo que Isidro enseñaba que el estudio era un medio para acercarse más a Dios y que el estudio sin fe era incompleto.

Hecho poco conocido: Isidro pertenecia a una familia de santos. Dos de sus hermanos Leandro y Fulgencio, y su hermana Florentina son venerados como santos en España.

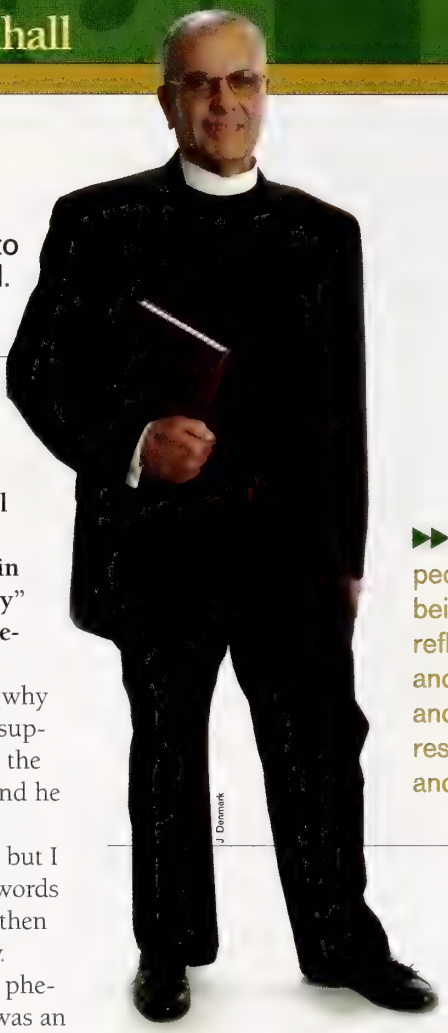
Lo que lo hizo Santo: Isidro fue conocido como el maestro más grande de España durante los siglos seis y siete – una época en que el resto de Europa comenzaba a hundirse en lo que se conoce como la Edad de las Tinieblas. Ayudó a establecer seminarios en todas las diócesis de España, y escribió libros de gramática, astronomia, geografia, historia, teologia, biografia, y filosofia además de una enciclopedia, Las Etimologias, que fue usada por 900 años. También ayudó a su hermano en la conversión de los Visigodos al Cristianismo.

Su mejor cita: "El hombre que es lento para entender pero que se esfuerza es recompensado, el que no cultiva la habilidad intelectual que Dios le ha dado es condenado por menospreciar sus dones y por pecar de indolencia."

Forma en la que murió: Isidro vivió hasta tener casi 80 años. En el lecho de muerte, le dejó todos sus bienes a los pobres.

Oración: *Debido a sus amplios y variados conocimientos y su amor por el estudio, San Isidro ha sido propuesto para ser el santo patrón del Internet y de los usuarios del Internet. Esta es una oración para ofrecer la antes de conectarse. Todopoderoso y eterno Dios, que nos creaste en Tu imagen y que nos mandaste que buscáramos todo lo bueno, todo lo verdadero y todo lo hermoso, especialmente en la divina persona de Tu Hijo unigénito nuestro Señor Jesucristo, te rogamos que por la intercesión de San Isidro, obispo y doctor, que durante nuestros viajes por la Internet dirijas nuestras manos y nuestros ojos sólo hacia aquello que te es agradable a Ti y que tratemos a las almas que encontremos con caridad y paciencia. Te lo pedimos a través de Cristo nuestro Señor. Amen*

since you asked ...
this month with Fr. Jonathan Woodhall



In the *Apostles' Creed*, it says Jesus "descended into hell" after he was crucified. What does that mean?

One of the many advantages of my Catholic school education was learning formal prayers early in life. Like any kid, I asked "why" when I didn't understand something. Maybe it was about the second grade that I asked Sister why Jesus went to hell when he was supposed to be so good. Remember the words in the Apostles' Creed: "and he descended into hell."

I don't remember her reaction, but I remember her saying that those words simply meant he really died and then rose again to life on the third day.

Over time I learned about the phenomenon of translation. "Hell" was an early English translation of the Hebrew word "Sheol" meaning the place of the dead. The Romans used the word "Hades" to signify the same idea. Later on through the centuries the word "hell" took on the meaning of a state of being for the condemned. That's how we understand "hell" today, but not when the Creed was first translated into English. Some English translations of this phrase use: "He descended to the dead."



Sister's original response was very theologically correct, I found out later in life when I studied the developing doctrines of the early church. There were some people who were finally declared heretics who said Jesus did not die, but only seemed to die. They held that because Jesus was divine, he really wasn't a human being and, therefore, he couldn't suffer or die. However, the faith that was handed down to us first by word of mouth and contained in what we term "apostolic tradition," and then finally written down in Scripture, held that Jesus was true God and true man.

In Scripture, we have the preaching of Peter in Acts 2, which sets forth the belief that Jesus really died and rose that all might be saved. The first letter of Peter, chapters 3:18-19 and 4:6 contain the traditions that Jesus preached to the dead. While his body lay in the tomb, the soul of Jesus descended to those in the grave where Jesus proclaimed the Good News to all who had come before him in the history of God's love for his creation.

Because art is able to convey a different kind of truth, we can look to iconography to understand spiritual meanings. In the Christian tradition of the eastern Roman Empire, today cherished both by Orthodox and Eastern Rite Catholics, there is a particularly famous image of Christ preaching to the dead after his death and before his resurrection. It shows Christ breaking through the rocks, extending his hand to Adam and Eve, with images of all the great Hebrew prophets and kings in the background of the icon.

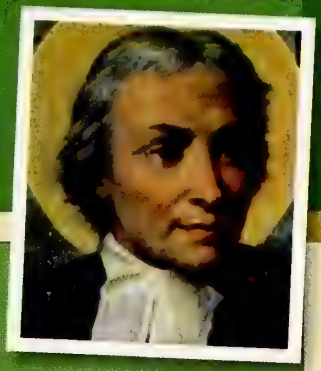
St. John of Damascus in the eighth century, one of the last great theologians of the formative doctrinal centuries (forth-ninth) called the Patristic Age of the church, wrote that we should understand that even as Jesus shone on this earth as the Sun of Righteousness, he went to Hades to shine on those under the curse of death. Even as he brought the message of peace to those who lived

▶▶ Jesus' life, death and resurrection affect all people: past, present and to come. Far from being just a brittle formula, doctrine allows us to reflect and then to experience God in different and perhaps fuller ways as we grown in age and spiritual maturity. Living our lives with the resurrected Lord breaks open our minds, hearts and actions to life instead of death.

great brandy and a devotion to God

in what year did the Christian Brothers begin?

history quiz



▶▶ Saint John Baptist de la Salle was born in Reims, France on **April 30, WHAT YEAR?** Saint John became a renowned educational pioneer when he founded the Institute of the Brothers of the Christian Schools (Christian Brothers), an academic society of young men devoted to a life of religious service.

▶▶ At 11:40 p.m. on **April 14, WHAT YEAR?**, the massive English ocean liner fittingly named Titanic struck an iceberg. Just under three hours after the collision, the infamous 'unsinkable' ship was under the chilly waters of the Atlantic, where its remains still rest today.

▶▶ "To be or not to be, that is the question." The famous playwright William Shakespeare was born in Stratford-upon-Avon sometime this month. Since no record of his exact date of birth exists, it is assumed to be **April 23, WHAT YEAR?**, in correspondence with his baptismal records.

▶▶ By signing the Louisiana Purchase on **April 30, WHAT YEAR?**, the United States acquired the Louisiana Territory (stretching from the Mississippi River to the Rocky Mountains, and from the Gulf of Mexico to the Canadian border) from Napoleonic France for about 15 million U.S. dollars. Thirteen states were carved from the former territory.

while he walked this earth, Jesus gave that same message to the dead, fulfilling the words of Philippians 2:10: "... so that at the name of Jesus every knee should bend to him in heaven, on earth and under the earth ..."

Yet another way of looking at the descent into hell is given in a homily attributed to St. Makarios of Egypt in the forth century. He writes that when we hear about Christ preaching to the dead, we should think of ourselves. The homily calls our heart a tomb where our thoughts and intellect are imprisoned in heavy darkness. Christ lifts the heavy stone that oppresses the soul who calls upon him and releases the soul from darkness. The homily ends with these words: "...What was the purpose of his descent to earth except to save sinners, to bring light to those in darkness and life to the dead." (*The Philokalia*, vol. III (1984) London, p. 337)

Jesus' life, death and resurrection affect all people: past, present and to come. Far from being just a brittle formula, doctrine allows us to reflect and then to experience God in different and perhaps fuller ways as we grow in age and spiritual maturity. Living our lives with the resurrected Lord breaks open our minds, hearts and actions to life, instead of death.

– Fr. Jonathan A. Woodhall, Ph.D., is vice rector of Sacred Heart Cathedral, Raleigh.

Send your questions to:
"Since you asked ..."
715 Nazareth St.,
Raleigh, NC 27606
Or:
reece@raldioc.org

sweet!

what is your favorite Easter candy?

parish poll

▶▶ We asked first- and second-grade students at Pope John Paul II School, Southern Pines: **What is your favorite Easter candy?**



Jenna Schoolcraft, Grade 1
Mints.



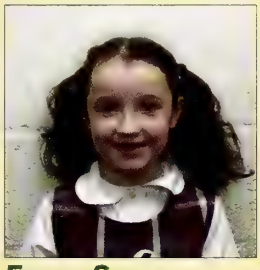
Cheyann Christine Henry, Grade 2
Sugar Peeps.



Alex Butwinski, Grade 2
Chocolate rabbit.



Justin Casillas, Grade 1
Jelly beans.



Emma Souza, Grade 1
Reese's Peanut Butter Cups.



Gabrielle Boesler, Grade 2
Starbursts.

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the liturgy of the word

a 9-part exploration of the church's public prayer

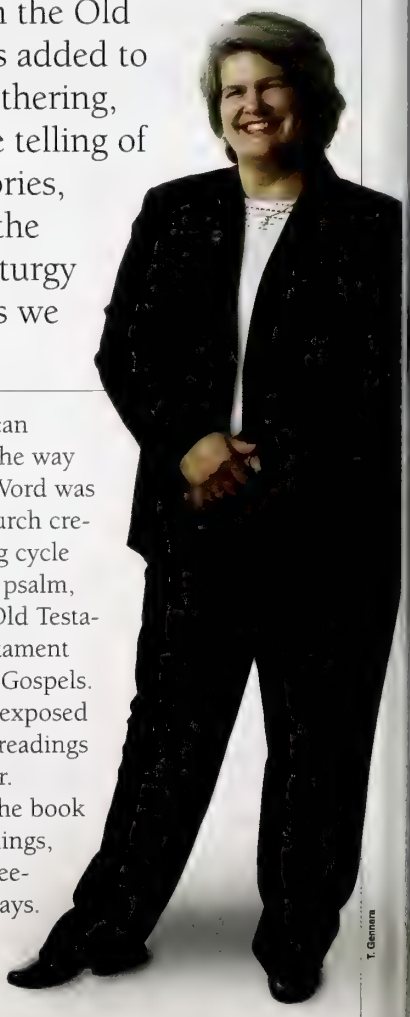
theology 101



The Mass is divided into two major parts: the Liturgy of the Word and the Liturgy of the Eucharist. The Liturgy of the Word is a part of the Mass that reflects our Jewish heritage. In the early church, Christians attended Sabbath services on Saturday, where they heard readings from the Torah, the Prophets and the Law. They sang psalms and worshipped God. The next day, the church gathered in homes for the celebration of the Lord's Supper. After Christians were banished from the synagogues, Scripture from the Old Testament was added to the Sunday gathering, along with the telling of the Gospel stories, thus forming the roots of the Liturgy of the Word as we know it today.

The Second Vatican Council reformed the way the Liturgy of the Word was structured. The church created a three-reading cycle plus a responsorial psalm, drawing from the Old Testament, the New Testament and, of course, the Gospels. In this way, we are exposed to a rich variety of readings throughout the year.

The Lectionary, the book containing the readings, is arranged in a three-year cycle for Sundays. Cycle A proclaims



T. Gennara



why do we do that?

standing

▶▶ Standing has always been a gesture of deep respect. We stand in the presence of royalty, when we meet dignitaries, or when we're introduced to someone. Many people still stand to greet women or their elders. It is only natural that this respect would flow into our liturgical life, as well. Standing to pray was the usual posture in the Jewish temple and synagogues: Jesus spoke of the hypocrites who love to stand and pray in the synagogues and his parables about the Pharisee and the publican both mention them standing to pray. Thus, during the Mass, we stand during the reading of the Gospel, we stand during many of the prayers and, in the United States, the norm for the reception of holy Communion is standing.

who's in the sanctuary?

▶▶ Extraordinary minister of holy Communion: When the number of people in the congregation warrants it, the pastor may enlist certain members of the parish to serve as extraordinary ministers of holy Communion. These people assist in the distribution of Communion at Mass and often carry consecrated hosts to the sick and homebound.

bible quiz
Prophets at the time of the Exile

bible quiz

1. The first prophet to question God's ways of governing the world.
2. The only prophet who received his calling during the Babylonian exile.
3. One of the few kings of Judah praised in the Deuteronomic history because he instituted religious reforms based on a book of the covenant found in the temple.
4. Both priest and prophet, he was called by God when he was just a boy and was initially reluctant to say "yes."
5. A prophet who lived and preached before the Exile.
6. The prophet who spoke directly of the events surrounding the fall of Nineveh.
7. A prophet who calls the people to do justice, love kindness, and walk humbly with God.



Isaiah

a. Nahum
b. Micah
c. Isaiah
d. Jeremiah
e. Habakkuk
f. Josiah
g. Ezekiel

answers: 1:e; 2:g; 3:f; 4:d; 5:c; 6:a; 7:b

the Gospel of Matthew; Cycle B, Mark; and Cycle C, Luke. The Gospel of John, with its emphasis on the resurrection, is read throughout the Lent and Easter seasons, and also during Advent and Christmas. In the Easter Season, the first reading is from the Acts of the Apostles. During the rest of the year, the first reading is from the Old Testament, the second from the letters of the New Testament or Revelation. The readings culminate with the Gospel.

The Second Vatican Council reformed the way the Liturgy of the Word was structured.The church created a three-reading cycle plus a responsorial psalm, drawing from the Old Testament, the New Testament and, of course, the Gospels. In this way, we are exposed to a rich variety of readings throughout the year.

A homily follows, which explains the Scripture readings and helps us draw parallels with our daily lives, so that we can apply the teachings we've just heard.

We then recite the Nicene Creed, a brief statement of our most fundamental beliefs. We profess our faith in God the Father as creator, in his son Jesus, in the Holy Spirit and in the basic tenets of the church.

We then offer prayers for all the needs of our world, our church and our local community. We join our voices together to ask the Lord to "hear our prayer."

Through prayer, singing, the hearing of Scripture and the contemplation of the lessons learned, we have prepared ourselves to present our gifts to the Lord and enter into the next phase of the Mass, the Liturgy of the Eucharist.

By Elizabeth Solsburg | Illustrations by Bob Patten

what's the season?



Easter

Easter is the most profound celebration of the church's year. It begins with the most beautiful liturgy of the year, the Easter Vigil Mass. During the Easter Vigil, catechumens are baptized. The season of Easter lasts 50 days, until Pentecost. It is to be celebrated as a continual feast day – one "great Sunday." The liturgical color for Easter is white.

what's he wearing?



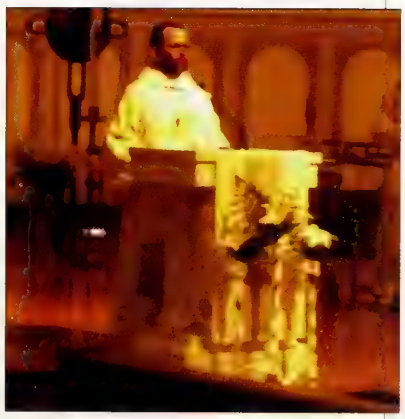
stole

The stole is the long strip of material that hangs around the neck of a priest during the performance of sacramental functions. It is also worn diagonally across the chest by deacons who are assisting at Mass. There is a small embroidered cross in the center of the stole, which the priest kisses before donning it. The stole is a symbol of the office of priest or deacon.

what's in the church?

ambo:

The ambo is the podium or lectern from which the readings are proclaimed. It takes its name from a word meaning *elevated* and is based on the raised platforms from which rabbis read. The ambo should be stationary and located in a place where the ordained ministers and lectors can be easily seen and heard by the assembly.



de la cuaresma a la pascua

la naturaleza de nuestra fe

Durante diez años hemos visitado a un grupo de hispanos en una prisión federal. Hemos conocido a muchos que llegan directo de sus paises de origen a una prisión, otros han recorrido el país y han caído en crímenes o delitos que han ensombrecido sus vidas. Otros simplemente intentaron hacer algo y el solo "intento" los condenó.

Lo más hermoso durante estos años es poder ver cómo se transforman los sentimientos: lo que los llevo a robar o delinquir es hoy en día secundario ante los valores de la vida y la familia. Lo que los llevo a alejarse de Dios, de la oración y de la Santa Misa, es hoy la causa por la que retornan a Dios. Algunos tienen un grupo para rezar el Santo Rosario y muchos hacen el esfuerzo de asistir a la Santa Misa, aunque el servicio sea solamente una vez al mes por no tener capellán permanente.

Se valora su ánimo y hasta su alegría que se van sensibilizando al pasar los dias. Su nostalgia los azota en muchos momentos pero van adquiriendo la fortaleza y la madurez. Algunas veces sus vidas se parecen a las nuestras de manera figurativa, porque estamos encarcelados en nuestros recuerdos, pecados y deseos y necesitados de un espacio y un tiempo como el de ésta Cuaresma para poder comenzar a experimentar el paso a la libertad, al despertar de la conciencia y a la vida verdadera que nos ofrece la Pascua.



Mike Hutzler

Nosotros, junto con Jesús hemos pasado de la noche de lucha contra la muerte y el pecado a la mañana de primavera donde florece la vida, la fe, la esperanza y la caridad. Para contemplar que regresamos por la victoria de Cristo a nuestra libertad, a nuestra comunidad y a nuestros seres queridos, con la pena de haber pagado una pena, pero con la dicha de saber que somos criaturas nuevas. Vivir este tiempo es valorar la Resurrección de Cristo, su amor y su triunfo para comprender que estamos llamados a crecer en la alegría y el gozo de ser amados por Dios. – Padre Ferando Torres

a saint, freed by a saint

pastor's perspective

By 1869, slavery had ceased to exist in the Western world. It perdured in the Ottoman Empire, however, fueled by slaver raiders who crossed over into Africa from the Arabian Peninsula. In 1878, slave raiders came into the region of Darfur, Sudan, and kidnapped a 9-year-old girl of well-to-do parents.

This slave girl later wrote of her capture: "One early morning I walked around the fields, a bit far from home, with a companion ... I saw two persons behind me. One of them briskly grabbed me with one hand, while the other pulled a knife from his belt and held it to my side. 'If you cry,' he told me, 'you die! Follow us!'"

After being bought and sold five times and horribly mistreated, she was bought by the Italian consul in the Sudan as a servant and playmate for his daughter. Eventually brought to Italy, she was given to another family. Both Italian families treated her lovingly and humanely.

When her new owners went to the Sudan on business, they trusted their daughter and her slave servant to the Canossian Sisters. There she was instructed in the Catholic faith and received the sacraments from the patriarch of Venice, Cardinal Sarto.

Her owners returned to take their daughter and their slave. But the slave refused to go, saying she wanted to remain with the Sisters and join their community. Her owners insisted. The Sisters enlisted the help of Cardinal Sarto. The Italian government ruled that since slavery was forbidden in Italy, the girl had been free from the moment she stepped upon Italian soil. So she joined the Sisters, and the people of Vicenza grew to love her and called her *nostra madre moretta,* "our dear black mother."



Mike Hutzler

She died in 1947 and was canonized on Oct. 1, 2000. This is the story of St. Josephine Bakhita. Cardinal Sarto, who came to her aid, we know today as Pope St. Pius X. St. Josephine wrote, "If I were to meet those slave raiders who abducted and tortured me, I'd kneel down to them to kiss their hands, because if it had not been for them, I would not have become a Christian and Religious woman." Only a saint could speak this way. For more on St. Josephine, simply type into a search engine "Josephine Bakhita."

– Msgr. Thomas P. Hadden

in remembrance

guest columnist

On April 8, 2005, I had the privilege to take part in the funeral Mass for His Holiness Pope John Paul II and to distribute Holy Communion to the faithful. During the homily delivered by then Joseph Cardinal Ratzinger, now Benedict XVI, he spoke these words: "Today we bury Pope John Paul II's remains in the earth as a seed of immortality. Our hearts are full of sadness, yet at the same time of joyful hope and profound gratitude." Yes, sadness, joy and gratitude walked with me those days in Rome.



Msgr. Tim O'Connor (front row, 2nd from the right) prays at the funeral of Pope John Paul II.

At the invitation of WRAL-TV of Raleigh, I had the joy of traveling to Rome with David Crabtree and Chad Flowers to cover the funeral. In the days before the burial, I interviewed people, Catholic and non-Catholic, who came to Rome from all over the world. Each in their own way and words expressed their love for Pope John Paul II. I watched as people waited as long as 14 hours to walk past the body of the pope. There was a profound silence as they waited that expressed their love and sadness at his passing.

I will never forget the night before the funeral. As far as you could see, people young and old were preparing to sleep in the square and the streets all around St. Peter's Basilica. The city officials had provided blankets and simple food. As I returned to the hotel to sleep myself, I had to ask myself, could I do what these people are doing – sleep on the streets of Rome in order to be present for the funeral the next day? I will always remember those people with great respect.

I watched as people waited as long as 14 hours to walk past the body of the pope. There was a profound silence as they waited that expressed their love and sadness at his passing.

Early on the morning of the funeral, April 8, the taxi took us from the hotel as far as he could go toward St. Peter's – and then the journey began. It took us about two hours to walk around and over people who were waiting, some still sleeping in the streets leading to St. Peter's Basilica. Once inside, we watched as Pope John Paul II's body was put in the first of three coffins in preparation for the funeral Mass. Those present were the cardinals of the church, representatives of the religions of the world, representatives of the governments of the world, and 300 of us priests chosen to give communion to the faithful.

After the funeral Mass was concluded, those chosen to witness the burial of the pope proceeded to the crypt of St. Peter's, and the crowds of people began to disperse. I lingered for a while in the basilica to pray and to reflect on the man whom I came to love and respect. I had the joy in many settings to meet the pope 24 times in his 26-year reign. My reflection that day showed me that our Holy Father was a priest to the last, for he offered his life to God for his flock and the entire human family, especially amid the sufferings of his final months.

None of us can ever forget how, in that last Easter Sunday of his life, the Holy Father, marked with suffering, came once more to the window of the Apostolic Palace and one last time gave his blessing *Urbi et Orbi*. I am certain that our beloved pope is now standing at the window of the Father's house, that he sees us and blesses us. We know of his great devotion to the Mother of God, and we now entrust him to her for all eternity. *Totus Tuus*.

– Msgr. Tim O'Connor is pastor of St. Michael the Archangel, Cary.



How a Catholic community in Raleigh is rescuing families from oppression in Vietnam

the Montagnards' long road to freed



▶▶ **Opposite:** Hor Nay and his wife, H'Kranh Ksor, with Gene Troskey. **Above,** l.-r.: Ko Rmah, Lora Ksor, H'Thuy Ksor, Vina Ksor, and H'Kim Ksor.

om

By Dana Lorelle | Pictures by Denmark Photography

Dit Siu gives a huge smile as he steps out of the age-worn minivan at a photography studio in Raleigh on a sunny winter day. He smiles as he greets the photographer, as he points to each member of his family and as he proudly and carefully writes down the names of his five children in blocky script, complete with birthdates.

His smile crosses the language barrier, and it's with this same smile – smaller, but still there – that he regards his family and uses one word to describe how he felt those four years without them, not knowing – or worse, imagining – what they were subjected to in their native Vietnam after he left.

"Missing," he says. And smiles.

North Carolina has become a haven for more than 5,000 Montagnard refugees who have fled the persecution of the Vietnamese government, a persecution well documented by human rights organizations.

In Vietnam, the 24 tribes of 3 million Montagnards in the Central Highlands are a minority compared to the 77 million ethnic Vietnamese who live in the country's Lowlands. The Montagnards – French for "mountain people" – have their own language and culture distinct from the larger Vietnamese population. They are also distinct for their continued resistance to the communist government.

Many Montagnards fought alongside U.S. forces in the Vietnam War and were subsequently imprisoned in re-education camps after the war's end in 1975. Those who served with U.S. forces and who were imprisoned for at least three years received special resettlement privileges in the U.S.

Others, like Dit Siu, escaped through the Vietnamese jungle to a United Nations refugee camp in Cambodia after a peaceful protest turned deadly in 2001. Watchdog groups like Amnesty International and Human Rights Watch estimate that hundreds of Montagnards were killed in the massacre that followed their demonstration against the religious persecution, human rights abuses and confiscation of traditional Montagnard land by the Vietnamese government.

Staying behind would have meant imprisonment, torture or death. ▶





Dit Siu and his family. Back row, l.-r., H'Kok Rmah, Ken Rmah, H'Plen Rmah, Dit Siu. Front row, l.-r.: H'Yut Rmah, H'Hnunh Rmah, So Rmah.

Hor Nay couldn't return to Vietnam even if he wanted to. "I'd be arrested," says the former translator the U.S. soldiers nicknamed "Tex."

Dit Siu knows this by the plight of others. A fellow refugee's son was captured in the jungle and slapped so hard his eardrums popped. Dit's brother-in-law was caught and sent to prison for three years. Refugee Dreng Siu's brother was sent for six to a prison in Hanoi. His family still is not permitted to visit him.

In 2002, a wave of 900 Montagnards came to North Carolina as refugees from this protest. They couldn't speak the language. They had no clothes, no money and no families.

The only thing they had was a generous contingent of volunteers from St. Francis of Assisi Church in Raleigh waiting for them.

Working with resettlement organizations such as Lutheran Family Services, the church volunteers adopted first four refugees, then three more, including Dit Siu, and found them an apartment in Raleigh. Church members donated money, food, clothing and furniture. They helped them find jobs; Dit Siu is now employed as a custodian at St. Francis.

St. Francis donors have even given automobiles to each sponsored Montagnard.

Even with low-paying custodial or factory jobs, the Montagnard men saved money to send home to their families. They used cell phones to call their wives and children and prayed for their safety.

But they often feared the worst, knowing that they were likely subjected to persecution once their husbands were declared enemies of the state.

Hor Nay couldn't return to Vietnam even if he wanted to.

"I'd be arrested," says the former translator the U.S. soldiers nicknamed "Tex." In Vietnam he would write his name as "Nay Hor," with Nay as his family name. Here, he has switched the order to Americanize it. In Montagnard culture, children take their mothers' family names, so his children are surnamed Ksor.

Dit Siu didn't see his family for four years ... His youngest son, only three when Dit Siu fled through the jungle, barely remembered him.

Unlike most other Montagnards, he is an immigrant rather than a refugee. Three years in a reeducation camp after the war qualified him for the U.S. resettlement program.

In 1999, he and his family packed their belongings and headed to their airport. At the other end of their journey, a group from St. Francis was waiting.

Gene Troskey was among them.

He was, in his own words, only "half a volunteer." Members of St. Francis' Resettlement Committee had asked him to join, and he had given a half-hearted "yes" and agreed to meet Nay's family at the airport.

But Nay never came. At the last minute, Vietnamese security police took the family's passports and wouldn't let them leave.

"I got mad," Troskey said. "So I thought, 'I'm going to make them give their passports back.'"

Three years later, this "half a volunteer" finally met the man on whose behalf he had spent countless hours writing letters



and making phone calls to government and refugee agencies. Nay came with his wife, H'Kranh, and his son, Binh Ksor. Several daughters had to remain behind, as did Binh's wife and children.

Later that year, Nay presented Troskey with a brass bracelet.

"In Montagnard culture, when a man marries a woman he doesn't give her a gold ring," explained Troskey. "He gives her a brass bracelet. It means a lifelong commitment."

Since his first introduction to the Montagnards, Troskey has become a familiar figure in their lives. What surprised him – and what still surprises him – is how different life is in the hills of Vietnam. When the Montagnards first came, they didn't know how to open car doors, since they had never ridden in cars. They couldn't use can openers, flush toilets, or turn on the stove. Things like income taxes were foreign concepts.

Troskey and the other volunteers helped teach them.

"After going through all that with them, they're like your children," said Troskey.

He remembers their first days here, when their mistrust of everybody and everything spoke volumes about their treatment by authorities in Vietnam. Troskey would set a time to go over to their shared apartment – say, 3 p.m. – and at the appointed time would knock on the door. No one would answer. He would have to go around to the sliding glass door and show himself before the Montagnards would let him in.

But life has improved for the Montagnards. Nay has found that the growing group of Montagnard parishioners at St. Joseph Church in Raleigh is "like family" and he recently moved into a house provided by a Baptist church. Dit Siu and Dreng Siu will soon receive Habitat for Humanity homes. As a group, the Montagnards have rallied for their rights, joining with the Montagnard Human Rights Organization (MHRO) to protest the Vietnamese government crackdown on their people. They have traveled to Washington and all across North Carolina to draw attention to the plight of those left behind.

The Office of Refugee Resettlement awarded MHRO a federal grant to help the Montagnard refugees arriving in the U.S. The Diocese of Raleigh gave the group a $1,000 Respect Life grant to support them in their efforts to end the genocidal policies of the Vietnamese government against the minority Montagnards.

As for Troskey, this January the "half a volunteer" received an award from the MHRO for "outstanding service and commitment" for his role as advisor.

While the men struggle with life in a new country, the women and children left behind struggle as their husbands and fathers are branded enemies of the state. Women often lose their jobs. Their families live on rice. Wives are persecuted by patrolling police.

The men talk to their families once each month. They send money. But mostly, they wait.

Nay is still waiting. Two daughters left behind are finally here. One, whose broken leg prevented her from traveling with her parents in 2002, has since seen an American surgeon and can finally walk normally again. Another daughter arrived with her husband and child and gave birth again last year. Yet another daughter who remained in Vietnam to marry will come this March with her husband and two children.



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Nay's son, Binh Ksor, expects his wife and two children to arrive later this year.

Until they're all here, Nay is saving his money for paperwork and airline fares.

Dit Siu didn't see his family for four years. Finally, his wife and five children arrived in North Carolina in late 2004. His youngest son, only three when Dit Siu fled through the jungle, barely remembered him.

They've had time now to adjust to life in America. The oldest daughter, H'Plen, is 16 and attends Broughton High School. She likes American music. Her brother Ken, 13, has discovered video games.

Their English is still halting, but like their father, they smile at their new life and at new people.

Of everything about his new life, Dit Siu knows exactly what he prefers most. "McDonald's," he says without hesitation. "McDonald's." And he smiles.



Dit Siu is reunited with his family at RDU International Airport.

pregúntele a los expertos

Para éste mes, la revista *NC Catholics* consulta a tres personas: a un trabajador social, a un especialista en inmigración y a un sacerdote, cuáles son las preguntas más frecuentes que hacen los hispanos a quiénes ellos sirven.


Sue Gilbertson

El trabajador social

Sue Gilbertson es una trabajadora social licenciada, Directora Regional de la Oficina del Ministerio Social Católico del Piedmont.

"Mi hijo acaba de cumplir los doce años. De pronto este niño dulce y maravilloso que conocia se ha convertido en un monstruo. Desconozco a éste niño. Me cuesta trabajo apreciarlo. ¿Qué puedo hacer?"

Esta puede ser una época turbulenta. Alrededor de los 9 a los 10 años muchos niños comienzan los cambios biológicos que se asocian con la pubertad. Con frecuencia les recomiendo a los padres que vayan a la biblioteca y lean todo lo que puedan sobre los cambios que deben esperar en el desarrollo preadolescente. Tener conocimiento de los cambios físicos, las presiones sociales, las presiones de la escuela y el trabajo, de las dudas internas que ocurren durante esta época, puede ser muy útil. Recientemente por ejemplo, una madre me contó lo siguiente: su hija de quince años iba a un evento deportivo después de la escuela. La madre llevó a la hija a la escuela pero al llegar sus amigos aún no habían llegado. La hija entonces le preguntó a su madre muy seriamente: "Mamá, ¿que crees que se vea más estúpido, el que yo me quede aquí parada conversando contigo o que vaya al juego sin mis amigos"? La madre pudo haberse sentido insultada y haberse puesto a la defensiva pero recordó lo difícil que es tener quince años. Así que habló con su hija y le ayudó a encontrar valor para poder entrar al evento deportivo y buscar allí las personas conocidas.

En el libro *You and Your Adolescent: A Parent Guide for Ages 10-20* (Tú y tu adolescente: una guía para padres de jóvenes entre los 10 y los 20), los autores Lawrence Steinberg Ph. D. y Ann Levine nos recuerdan lo siguiente:

- Los adolescentes consideran que ser cercanos a los padres o confiar en ellos es "infantil".
- Los adolescentes no quieren que se les vea con los padres de familia.
- Los adolescentes necesitan privacidad física y emocional.
- Los adolescentes buscan (y encuentran) tus defectos personales.
- Los adolescentes a menudo prefieren a los amigos que a la familia.

Los padres con hijos en ésta edad necesitan adaptar su estilo de ser padres para ajustarse a la etapa de desarrollo del niño. Ya no tendrán el mismo nivel de control que tenían antes, cuando su hijo era menor. El padre de familia necesita dejar que los adolescentes practiquen ser responsables dentro de unos parámetros definidos. Por ejemplo, cuando un joven de 12 años se enoja por que no quiere hacer sus tareas, el padre puede decirle lo siguiente: "Me has dicho que te gusta tener buenas notas y para eso tienes que hacer tus tareas. Sé que no te gusta que te pregunte por tus tareas y tampoco me gusta a mí hacer de policía de las tareas. Así que ¿por que no hacemos un compromiso? Tú haces tus tareas en cualquier momento entre las 3:00 y las 9:00. Cuando terminas me muestras qué hiciste. Yo no haré mención de las tareas hasta las 9:00. Si no las has hecho tendremos que pensar en algo más estructurado. ¿Estás de acuerdo?"

Mi recomendación es que en lo posible los padres de familia hablen con los adolescentes cuando la atmósfera está en calma para explicarles lo que se espera de ellos. Por ejemplo, la conversación descrita anteriormente tendrá más efecto si se hace cuando el adolescente no esta enojado por las tareas del día.



Un sacerdote

El Padre Bill John Acosta-Escobar es el Administrador Pastoral de la Misión de San Juan Diego en Robbins.

Padre, ¿no se aburre tan solito, por qué no consigue una novia o se casa?

A diferencia de los ministros de otras denominaciones, los sacerdotes católicos tenemos el deber de estar disponibles a cualquier hora del día o la noche pues la estructura sacramental nuestra así lo exige. Algunos sacramentos como la confesión y la unción son exclusivos del sacerdote y no se pueden limitar a un horario de oficina pues se ofrecen comunmente en cercanías de la muerte. A eso, pueden sumarle que algunos conducimos entre 90 y 250 millas al día visitando familias, el hospital, la oficina, las reuniones, consejería, etc. A mis 30 años y con casi cuatro de ordenado no puedo negar que quisera afecto, cariño e íntimidad y hasta un hijo en este momento, pero todo lo anterior me impediría tener el tipo de relación de pareja o familia que nosotros mismos esperamos de todos los fieles. Caería con facilidad en una relación utilitarista y quizás sería un padre irresponsable; eso sería muy injusto para todos. Así que si antes dudaba mucho del celibato como llamado y disciplina, ahora tiene más sentido.

Padre, ¿qué cambios va a hacer este nuevo Papa?

Es difícil saber en tan corto tiempo, es más, no podemos asumir que hará cambios como algunos movimientos ya sean feministas, socialistas, liberales o conservadores de los países del primer mundo lo esperan. Pero si puede verse en el Papa Benedicto un gran interés por explotar más la enseñanza social de la Iglesia, buscando despertar un compromiso serio e inmediato de todos los católicos y los hombres y mujeres de buena voluntad del mundo en la búsqueda de la paz mundial. También, él busca en nosotros una revaloración de los símbolos, rituales y arte sacro que hemos perdido por el relativismo contemporáneo que ha invadido a los católicos. Es cierto que hasta ahora no es tan carismático como Juan Pablo II, quizás por su origen alemán, pero gracias a eso usa un lenguaje directo y claro para dirigirse a los líderes del mundo, a otras Iglesias cristianas y a nuestros hermanos judíos. No dejen de leer su primera encíclica "Dios es amor" pues describirá la línea de su pontificado.

Padre, ¿qué opina la Iglesia sobre la construcción del muro en la frontera con México?

Hace algunos años que los obispos de este país junto con los obispos mexicanos han estado analizando la horrible situación que viven los inmigrantes mexicanos y uno de sus acuerdos es la de tener una participación más activa y enérgica en muchas dimensiones de la vida social y religiosa de los cristianos de aquí y de allá. Ambas conferencias han expresado su rechazo profundo a esta propuesta y le han pedido al presidente G. Bush públicamente que la rechace antes de que llegue a estancias mayores. De la misma manera, los obispos llamarán la atención a todos los católicos alejados de su responsabilidad política que asuman y ejerzan sus deberes como cristianos en favor de todos los inmigrantes pues hay un temor latente que este proyecto se convierta en excusa perfecta para grupos racistas, rebeldes y pandilleros, para sus acciones bélicas. (Además, no creo que ningún mexicano preste su mano de obra para la construcción de un muro arriesgándose que al final de la construcción y después de mucho trabajo le pidan que se quede al otro lado del muro).



Los expertos en inmigración del Ministerio Social Católico son: Adriana Pridgen en Wilmington, Jim Palmer en Greenville y Consuelo Kwee en Raleigh.

Un especialista en inmigración

El señor Jim Palmer es especialista de inmigración en la Oficina del Ministerio Social Católico de Raleigh.

El Ministerio Social Católico se dedica a ayudar a las personas sin importar su religión o estación de la vida. Uno de los aspectos en los que se ayuda a la familia es con la inmigración. Creo que es talvez la cosa más importante que podemos hacer por una familia, porque ayuda a normalizar su situación y aún más importante, ayuda a su reunificación.

En la Diócesis de Raleigh hay tres especialistas de inmigración. Están en las Oficinas del Ministerio Social Católico de Raleigh, Greenville y Wilmington. A continuación presentamos unas preguntas típicas sobre inmigración que recibimos todos los días:

Soy ciudadana americana y me casé con un hombre mexicano. Queremos aplicar por sus papeles.¿Pueden ayudarnos?

Si su esposo entró a los Estados Unidos legalmente con una visa, podremos ayudarle a diligenciar las aplicaciones necesarias. Su esposo puede ajustar su estatus a la de residente permanente en las oficinas de USCIS en Charlotte, Carolina del Norte, siempre y cuando no tenga problemas como por ejemplo, una deportación previa u otros registros criminales. Necesitará un examen médico y una verificación de antecedentes criminales del FBI. El proceso total toma aproximadamente 15 meses.

También podemos ayudar con la aplicación, cuando su cónyuge no está en los Estados Unidos. El proceso se hará en el Consulado de los Estados Unidos en su país de origen. Por ejemplo, el Consulado en México está en Ciudad Juarez, que está al otro lado de la frontera del El Paso, Texas.

¿Puede ayudarme a aplicar por mi hermano o hermana para que venga a los Estados Unidos?

Si, podemos ayudarle a presentar una petición por su hermano o hermana. Usted deberá ser ciudadano de los Estados Unidos para poder hacer una petición.

Si la petición es aprobada, su hermano o hermana y su familia inmediata podrán venir a los Estados Unidos cuando haya una visa disponible. La petición de hermanos y hermanas toma por lo general un tiempo largo y depende del país de residencia. Para los que son de México toma aproximadamente 14 años.

Apliqué por mi familia hace mucho tiempo. ¿Puedo finalizar su inmigración ahora?

La mejor manera de saber es chequeando en el Departamento de Estado las fechas de prioridad de su aplicación en el boletín de visas, para determinar si su caso está al día.

Para que podamos chequear por usted necesitamos ver una copia de la carta de aprobación o carta de recibo de sus aplicaciones. Algunas situaciones se tardan 14 años o más para que la fecha de prioridad de la aplicación se actualice.

Por favor llámenos si tiene preguntas de cómo podemos ayudar a su familia con el proceso de inmigración. Los números telefónicos son los siguientes: Raleigh 919.873.0094, Greenville 252.355.5111 y Wilmington 910.251.8130.

¡Ya que usted lo pregunta!
el padre Jonathan Woodhall responde la sección de éste mes

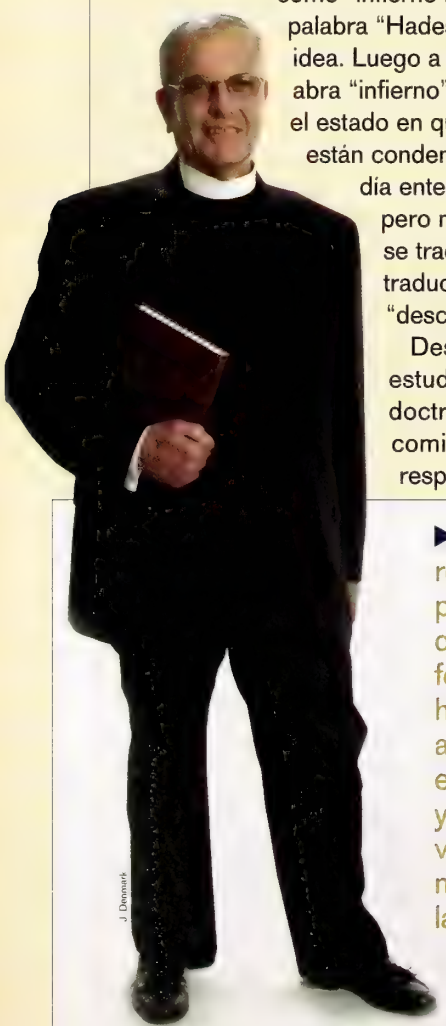


En el Credo de los Apóstoles dice que Jesús "descendió a los infiernos" después de ser crucificado. **¿Qué significa esto?**

Una de las muchas ventajas de mi educación en una escuela católica fue el aprender las oraciones a una edad temprana de la vida. Como cualquier niño, preguntaba cuando no entendía algo. Talvez fue durante mi segundo año cuando le pregunté a la hermana porqué Jesús había descendido a los infiernos si se suponía que Él era bueno. Recuerden lo que dice el Credo de los Apóstoles: "Y descendió a los infiernos."

No recuerdo cuál fue su reacción pero sí recuerdo que me dijo que ésas palabras simplemente significaban que Él había muerto realmente y había resucitado al tercer día.

Con el pasar del tiempo aprendí sobre el fenómeno de la traducción. En tiempos pasados la palabra hebrea "Sheol", que significa el lugar de los muertos, fue traducida al inglés como "infierno". Los romanos usaron la palabra "Hades" para expresar la misma idea. Luego a través de los siglos, la palabra "infierno" tomó el significado como el estado en que se encuentran los que están condenados. Es así como hoy en día entendemos la palabra "infierno", pero no fue así cuando el Credo se tradujo al principio. Algunas traducciones de ésta frase dice "descendió donde los muertos".



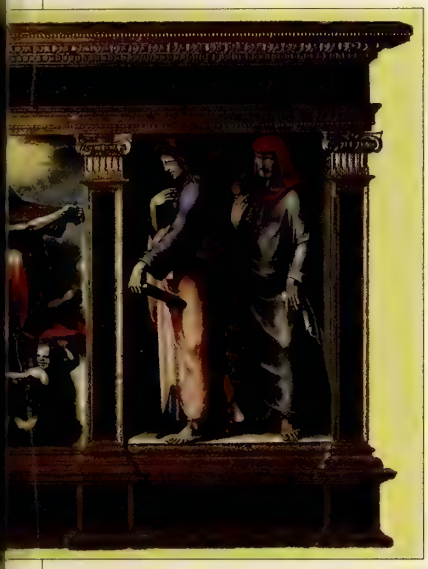
Después en mi vida, cuando estudiaba el desarrollo de las doctrinas de la Iglesia en su comienzo, descubrí que la respuesta que la hermana me había dado era teológicamente correcta. Hubo personas que finalmente fueron declaradas como herejes, quienes dijeron que Jesús no había muerto sino que parecía haber muerto. Ellos sostenían que porque Jesús era divino no era humano realmente y por lo tanto no podía sufrir o morir. Sin embargo, al comienzo la Fe se transfirió oralmente en lo que llamamos la tradición apostólica y finalmente se escribió en las Escrituras; ésta sostenía que Jesús era Dios verdadero y hombre verdadero.

En las Escrituras, en Hechos 2, Pedro da fe que Jesús murió realmente y resucitó para que todos pudieran salvarse. La primera carta de Pedro, Capítulo 3: 18-19 y en 4:6 dice que Jesús fue a predicar a los muertos. Mientras su cuerpo estaba tendido en la tumba, el Espíritu descendió donde aquellos que habían muerto antes que él y les anunció la Buena Nueva.

Como el arte puede transmitir una verdad diferente, podemos prestar atención a la iconografía para entender los mensajes espirituales. En la tradición Cristiana del imperio romano oriental, hoy preservada por los ortodoxos y el Rito Oriental Católico, existe una imagen particularmente famosa de Cristo predicando a los muertos después de su muerte y antes de su resurrección. Ésta muestra a Cristo pasando por entre las rocas y extendiendo su mano a Adán y a Eva; las imágenes de los grandes profetas hebreos y reyes se encuentran en el fondo del icono.

En el Siglo VIII, San Juan Damasceno, uno de los últimos grandes teólogos de los siglos de formación doctrinal (IV al IX), llamada la Edad Patristica de la Iglesia, escribió que deberíamos entender que así como Jesús resplandeció sobre la tierra como el Sol de Justicia, también bajó a Hades para que su resplandor cayera sobre aquellos que estaban bajo la maldición de la muerte. Así como Él trajo el mensaje de paz a aquellos que vivían en el tiempo en que estaba en la tierra, también llevó el mismo mensaje a los muertos, cum-

▶▶ La vida de Jesús, su muerte y resurrección afectan a todas las personas: en el pasado, el presente y las que vendrán. Lejos de ser una simple fórmula débil, la doctrina nos permite hacer una reflexión y luego experimentar a Dios de manera diferente y más llena, en la medida que crecemos en edad y en madurez espiritual. Vivir nuestras vidas con el Señor resucitado nos abre nuestras mentes, corazones y acciones a la vida, en vez de a la muerte.



pliendo con las palabras en Filipenses 2:10: "... para que al Nombre de Jesús se doble toda rodilla en los cielos, en la tierra y entre los muertos..."

Pero otra consideración del descenso a los infiernos se da en una homilia que se le atribuye a San Macario de Egipto en el siglo IV. Él escribe que cuando oimos de Cristo predicando a los muertos debemos pensar en nosotros mismos. La homilia dice que nuestro corazón es una tumba dónde nuestros pensamientos e intelecto son prisioneros de una pesada oscuridad. Cristo levanta la pesada piedra que oprime el alma de quien los llama y libera al espíritu de la oscuridad. La homilia termina con las siguientes palabras: "Cuál fue el propósito de que descendiera a la tierra sino para salvar a los pecadores, para traer luz a aquellos en la oscuridad y vida a los muertos." (*The Philokalia, vol III* (1984) Londres, pag. 337)

La vida de Jesús, su muerte y resurrección afectan a todas las personas: en el pasado, el presente y las que vendrán. Lejos de ser una simple fórmula débil, la doctrina nos permite hacer una reflexión y luego experimentar a Dios de manera diferente y más llena, en la medida que crecemos en edad y en madurez espiritual. Vivir nuestras vidas con el Señor resucitado nos abre nuestras mentes, corazones y acciones a la vida, en vez de a la muerte.

– El Padre Jonathan Woodhall, Ph. D. es Vicerector de Sacred Heart Cathedral, Raleigh.

Sponsor a Child and Change a Life Forever!

The ***Guatemalan Student Support Group*** brings impoverished Guatemalan children to the United States to go to school. Please help by sponsoring one of our children. We will select a boy or girl for you and send you a picture. And, as he or she learns English, you will begin receiving letters from your child.



Our youngsters live with host families in the United States and you may be able to meet your sponsored child. When he or she graduates, you will have an opportunity to share the joy of an unheard-of achievement among Guatemala's poor—a U.S. college education. For more information, please logon to our website: www.gssg-usa.org or call us at (919) 968-9052.

To sponsor, fill in the form below and mail it to us: ***GSSG, 116 Berry Patch Lane, Chapel Hill, NC 27514.*** If you are already sponsoring, please use this form to sponsor another child or pass this page on to a friend. All contributions are tax-deductible and at the end of the year we will send you a receipt for your total.



"Please join me in sponsoring a Guatemalan child." **F. Joseph Gossman, Bishop of Raleigh**

Yes, I want to join Bishop Gossman. I will sponsor a: **[ ] boy [ ] girl [ ] child most in need.**

(name) _____ **(phone)** _____ **(e-mail)** _____

(street) _____ **(city)** _____ **(state)** _____ **(zip)** _____

My monthly pledge is: [ ] $20 [ ] $30 [ ] $50 [ ] $100 [ ] Other $_____. I will send it [ ] monthly [ ] quarterly (amount of pledge x 3) [ ] semi-annually (amount of pledge x 6) [ ] yearly (amount of pledge x 12).

Enclosed is my initial contribution of $_____. (Please make checks payable to: GSSG.)

. . . . . .

[ ] I can't sponsor right now but I do want to help. Enclosed is my contribution of $_____.

[ ] In place of or in addition to sponsoring, I would like to join a support group, taking children on trips to cultural, historical, recreational, & musical events, providing temporary housing, tutoring, responding in an emergency, and otherwise being helpful.

he says ... she says ... what should they do?

romance



Thoughts of Love – Seek out inspirational literature. Read your favorite passages together or take turns reading to each other. The *Song of Songs* is a great biblical romance meditation.

time



It's about Time – Prioritize your time together. Give "priority one" to each scheduled "Date" time slot entered on your calendar. Make the entries in ink to ensure lower priority items don't rise to become "number one."

money



Personal Credit – Take care of your credit history with awareness and knowledge. Pay obligations on time and don't overextend. Most importantly, order your credit report periodically for review.



Leslie and Tom are both 40 and have been married for 10 years. Tom's career path is causing difficulties in their relationship.

she says

he wants to risk it all for a new business

Leslie says: Tom and I have a wonderful relationship, except regarding his career. We've been married for 10 years and we are both employed in jobs that pay reasonably well. We had a rough financial period right after we were married, but now we're able to pay our bills, save some money and donate to our parish. Tom isn't very happy with his job and wants to start his own business. I think we need to be looking toward retirement and keeping jobs with good benefits. Also, I don't know if Tom is fully aware of how time-consuming starting a new business can be; I'm afraid he won't have any time for our family or parish activities.

Tom isn't very happy with his job and wants to start his own business. I think we need to be looking toward retirement and keeping jobs with good benefits.

he says

she wants to play it safe

Tom says: I love Leslie, but I'm disappointed that she's not more supportive of my dream to own a business. I'm tired of working for someone else and not being able to realize my ideas. I know I could be a success and I want Leslie to share in that. My family and parish are important to me, but I believe this is my last chance to make my lifelong dream a reality. After the business is up and running, I can focus on spending time with Leslie again.



T. Gennara

what's a kid to do?

who makes the decisions about a child's time?



In 1974, it looked like the career of Los Angeles Dodger pitcher Tommy John was about to end, but innovative surgery returned him to the mound, a procedure followed by other major-leaguers. But now, four-inch "Tommy-John" scars are appearing on the arms of adolescents. It's exciting to be a 12-year-old pitching inning after inning, but a child doesn't know about overuse injuries. Travel teams and tournament schedules are different from the old days of Little League and its weekly pitching restrictions.

Our children participate in a variety of enriching extracurricular activities, but, as parents, we must help them maintain the balance that keeps these events captivating rather than holding our children captive.

"... educate them in the right use of their reason and freedom" (CCC #2228).

As they grow, children begin to make decisions regarding how to use their time. As our catechism points out, developing autonomy is a part of the education provided by parents. Explain the reasoning process behind your decisions at a level that your child can understand. This gives them a model for problem solving as they make more decisions on their own.

When a child wants to give up an activity.

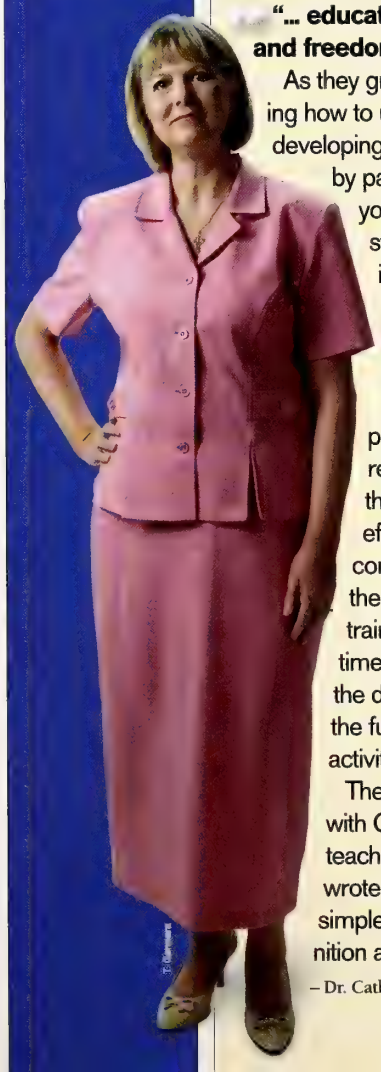
If a child wants to give up an activity she's appeared to enjoy in the past, listen carefully to the reasons. Perhaps there is teasing that is making the situation untenable. Maybe it takes more effort than the child assumed. If it is a short-term commitment and there is no harassment involved, then finishing is a reasonable solution. If years of training are involved, then give the decision some time. It may be more difficult for parents to give up the dream of the potential college scholarship and the future career than it is for the child to give up the activity!

The time we spend in prayer, in our relationship with God, helps free us from society's demands and teaches us God's wisdom. As St. Therese of Lisieux wrote, "For me, prayer is a surge of the heart; it is a simple look turned toward heaven, it is a cry of recognition and of love, embracing both trial and joy."

– Dr. Cathleen McGreal

communication

In the mood – With any surprise, you may need to allow your spouse some time to get into the same romantic mood. It may not turn out to be a good time for him or her. Accept whatever happens. Intentions that demonstrate your love never go unnoticed.



expert says

they need to compromise

When a man and woman marry, they become one. This doesn't merely apply to physical relationships – it means they enter into a partnership with God. Leslie and Tom need to spend some time talking and praying about what is best for their family in this decision.

In general, men are risk-takers, while women seek security. This is exemplified by the different approaches Leslie and Tom are taking as they contemplate this decision. Tom wants to risk everything to start a business, while Leslie favors a safe approach that will ensure their retirement.

In general, men are risk-takers, while women seek security. This is exemplified by the different approaches Leslie and Tom are taking as they contemplate this decision.

This is a time for compromise. Starting a business is a major endeavor. Tom should pray for the wisdom to discern whether this is something God is calling him to do. On a practical level, it would be a good idea for Tom to consult with people who have succeeded – and failed – at owning businesses. Starting the business as a part-time endeavor may allay some of Leslie's financial fears, as the couple can assess the viability of the enterprise without completely giving up Tom's job. Before committing to the business full-time, they should have 12 months of Tom's pay in a savings account.

Leslie may want to find ways to become involved in the business as well, so that this can be a business partnership as well as a family partnership. Or, she may simply support Tom emotionally and prayerfully as he pursues his dream.

It is important that both Leslie and Tom communicate regularly and honestly about the viability of the business and the impact it is having on their relationship. Tom will need to find ways to make time to spend with Leslie and to continue drawing spiritual sustenance from his parish and the sacraments. While the business may be Tom's dream, his marriage with Leslie is God's dream for both of them. – Cheval Breggins

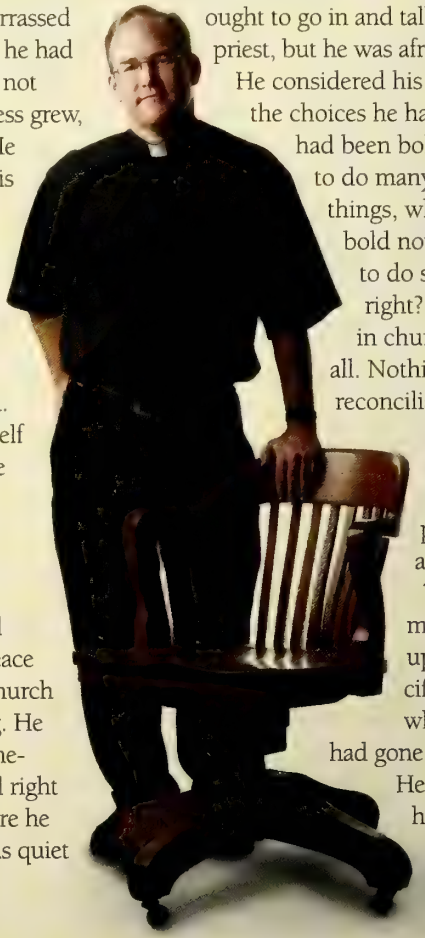
freedom in forgiveness – how letting go helps us.



"I am forgiven! I am forgiven! I am forgiven!" The young man had just stepped out of the reconciliation room and was jubilant. He had gone through a long struggle with serious sin and the priest had asked him to keep coming back to the sacrament each week until he was free. It took time, but he grew in trust of God and experienced a new freedom he never thought possible.

Before this, his relationship with God had been weak to nonexistent. He was raised in a Catholic home, and even went to Catholic school, but he never really practiced his faith from his heart. He just went through the motions. In some ways, he was successful – from a worldly point of view. He was making good money as a young professional, and had a bright career future. However, his high school and college habits had stayed with him and had gotten worse. He had gotten involved in drinking, drug use and inappropriate sexual activity for years – now many of those activities were addictions. His thoughts were ever focused on when it would be time for the next fix. At times, when he would allow himself to consider his choices, he was deeply disappointed in himself. He felt alone and too embarrassed (or proud) to admit he had a problem he could not handle. His emptiness grew, as did his despair. He was in a prison of his own making and at this point it seemed as if he were serving a life sentence.

Then, one Saturday, he found his way into the church. He had drunk himself sick the night before and felt miserable. He came to church because he did not know what else to do. He remembered having a sense of peace and well-being in church when he was young. He knew there was something very good and right about it. And so there he was. The church was quiet and dark. A few candles burned near a statue of Mary. As he sat, he began to cry. He felt he did not really belong there nor deserve to be in such a good place. An old priest came into church and went into the reconciliation room. The light above the door came on – the priest was ready to hear confessions.



The young man sat in the pew and became anxious. He felt he ought to go in and talk to the priest, but he was afraid. He considered his life and all the choices he had made. He had been bold enough to do many wrong things, why not be bold now and try to do something right? He was in church after all. Nothing in that reconciliation room could hurt any more than the pain he was already in. The young man looked up at the crucifix, and saw what Jesus had gone through. He also saw himself. His sin had

wounded and scarred his own soul. He knew he deserved his pain, but Jesus was innocent. The young man prayed, "I am sorry Jesus. I know my sins put you on the cross. Please forgive me, Lord. Help me, Lord."

He went in to see the priest. He went in with despair and a great weight on his back. He went in like a dead man.

He came out as if he were Lazarus raised from the dead.

The old priest was kind to him and did not say much. He just told him to keep coming to church and to keep coming back to this sacrament each week if he could.

Each week he returned faithfully, even though he sometimes fell. He kept coming back. As the months went by, he began to experience more and more freedom. His sins no longer held him bound. He found he was thinking differently – about himself, the world, his family and friends. Hope was blazing in him and he was experiencing the promise of Jesus being realized. "If the Son sets you free, then you are free indeed." (John 8:36) This young man knew he was forgiven. His faith was in Jesus and the forgiveness that Jesus gave him He felt loved and realized it was God loving him. If the young man could have done flips of joy in church, he would have.

This young man gave me permission to share his story. We all have a story. We have different difficulties, different struggles and different sins. But each one of us is meant for freedom.

Scripture is filled with songs of praise like the Canticle of Zachariah: "Blessed be the Lord, the God of Israel. He has come to his people and set them free. "(Luke 1:68-69)

This young man knew he was forgiven. His faith was in Jesus and the forgiveness that Jesus gave him He felt loved and realized it was God loving him. If the young man could have done flips of joy in church, he would have.

When the people of Israel were freed from slavery in Egypt, they sang a "new song" to the Lord. They exalted God's saving power. (cf Exod 15) King David and other psalmists wrote beautiful hymns of praise and thanksgiving to God for deliverance and freedom. One of my favorities is Psalm 32, "You took away the guilt of my sin ... you are my shelter; from distress you will preserve me; with glad cries of freedom you will surround me."

Instead of being surrounded by reminders of our sin and guilt, God surrounds us with "glad cries of freedom."

My brothers and sisters, if you have been forgiven by God, you are free! Remember that.

– Fr. Bill Ashbaugh



spiritual exercise

Our spiritual exercise this month is to deepen our awareness of being forgiven. The more aware we are of this forgiveness, the more freedom we will have. Jesus suffered, died, and rose to set us free. I would strongly encourage a good sacramental reconciliation as a part of this exercise.

▶▶ Find a place where you can pray. You may want to go to a place where you won't feel embarrassed to speak your words out loud. I encourage you to do so. You may wish to pray the following prayer, but if you can express your own prayer of praise to God, all the better!

All praise to God the Father, God the Son, and God the Spirit. Ever blessed be your most glorious name.

I was held captive, but you have set me free. I was sick and dying, and you have brought me back to life. I was falling into the pit, but your hand caught me. You placed a rope around me and have lifted me up. You have bound me to yourself by an everlasting covenant sealed with the very blood of Jesus Christ your Son. All praise to you, God my Savior.

Although I abandoned you, you have never abandoned me. You called me, and your voice broke through my deafness. Your presence fills me. You have forgiven me and your forgiveness is surer than the ground beneath me or the air I breathe. It is sturdier than the mighty mountains and far larger than the sea. My words and thoughts can never express how good and awesome you are. Hallowed be thy name.

O Holy Spirit, your truth sets us free. Holy Spirit keep me in truth. Fill me with the truth and obedience of Christ; then I shall always be free.

All glory and praise to God the Father, and the Son, and the Holy Spirit. Who was, who is, and shall always be, forever and ever. Amen.

Clarissa Bond Price
1825-1885

Clarissa bore 10 children ... one of these was the first woman in North Carolina to become a nun; another was the first native North Carolinian to be ordained a diocesan priest.

Born on a plantation in the eastern part of the state, Clarissa Bond was sent in her teens to Washington, North Carolina, to further her education. Here she boarded with a Catholic family and was attracted to Catholicism. At age 18, Clarissa became Catholic. Her father opposed this so strenuously that she was never able to live with her own family again. She became engaged to a wealthy planter, but when he proclaimed that "no popish priest would ever come to his house to see his wife," the strength of her religious conviction was such that she broke her engagement.



She then announced her desire to become a Sister of Mercy in Charleston, South Carolina. Her father, hearing this, declared that he would burn down the convent if she did so. Fearful of her father's wrath, Clarissa gave up the idea of religious life.

Subsequently, she married Alfred Lanier Price, who, although not Catholic himself, offered no objection to his wife's religious practice. Despite suffering from defective hearing and having to wear a brace all her life to strengthen a once broken back, Clarissa bore 10 children to Alfred Price, three of whom entered religious life. One of these was the first woman in North Carolina to become a nun; another was the first native North Carolinian to be ordained a diocesan priest. Clarissa, who herself had been forbidden to enter the Sisters of Mercy, saw two of her daughters enter that community. Her priest-son, Thomas Frederick Price, after working as a missionary in his home state for 25 years, in 1911 co-founded the Catholic Foreign Mission Society of America, popularly known as Maryknoll.

Her priest-son, Thomas Frederick Price, after working as a missionary in his home state for 25 years, in 1911 co-founded the Catholic Foreign Mission Society of America, popularly known as Maryknoll.

The Prices lived in Wilmington, which in 1868 became the seat of the newly established Vicariate Apostolic of North Carolina, headed by the young Bishop (later Cardinal) James Gibbons. During this period, Clarissa Price was one of the most prominent lay women in the city. Unfortunately, she died the year before her son's ordination.

history

▶▶ The story of North Carolina Catholic women is largely one of immigrants and converts. It is also a story of scattered individuals rather than settled communities. The state remained a vast mission territory until well into the 20th century, when an influx of Latino workers, professional families, and affluent retirees transformed the demographic profile of the area, bringing large numbers of Catholics into what had been a rock-solid Protestant region. Even today, Catholics remain a small minority in many sections of the state.

Duke scholar
brings life to liturgy



Teresa Berger

Teresa Berger describes her career path as "still a little unusual" for a woman. Berger, a member of Immaculate Conception parish in Durham, is professor of ecumenical theology at Duke Divinity School. We met to talk about her latest book, *Fragments of Real Presence: Liturgical Traditions in the Hands of Women* (Crossroad, 2005). "The way in which members of a particular group worship," Berger says, "engages the material reality in which they live. Even mundane details, like what we eat, influence the way we worship God."

Fragments of Real Presence is a wonderfully rich map of that truth for women. A sort of theological quilt concocted of essay, reflection, prayer and memoir, the book explores the connections between the real lives of women and many of the feasts of the liturgical year. Describing the worship that results from these connections, Berger uses the word *concelebration*: "A concelebration between the liturgical tradition, with its texts and celebrations, and the reality of the lives women bring to every liturgical celebration."

In a chapter on the feast of St. Clare of Assisi, for example, Berger uses a trip to the supermarket as a springboard for an exploration of the connections and contradictions between the ascetic and "radiant" Clare and Clairol shampoo, which promises brilliant hair: What do the saint and contemporary conventions of female attractiveness reveal about the nature of beauty, femininity and passion? It's not just a true value-false value comparison, inner beauty vs. superficial beauty: "Clare does not call us to boycott Clairol and shave our heads instead ... Clare instead challenges us to place faith in the possibility that women's lives can, indeed, be radiant. Where and how this radiance can best shine forth in the 21st century, and for women who instead of living a cloistered life of radical poverty have to find time for the grocery store, these are questions St. Clare will not answer for us. We ourselves are called to chart these paths in the 21st century."

A native of Germany, Berger came to North Carolina in 1984 for nine months of post-doctoral research. She has wound up staying for more than 20 years. An internationally respected scholar with doctorates in dogmatic theology and liturgical studies, she describes her recent book as "on a much more popular level than my other, more research-focused productions, and linked, in many ways, to the liturgical life of my local parish." In her chapter on Holy Week, Berger tells about going to the "living" Stations of the Cross at her son's Catholic school: "Some of the soldiers who crucify Jesus are girls, the angel at the tomb wears braces ... As I ponder anew the Way of the Cross, I give thanks for the real of our lives, which, precisely in its real-ness, points to the reality of Christ's living and dying as one of us."

Besides deepening the spiritual engagement of women with the liturgy, the book is likely to motivate all its readers, female and male, to pay closer attention to the texts and gestures which make up our worship. For anyone who has ever thought she or he "didn't get anything" out of a liturgy, *Fragments of Real Presence* is a powerful – and empowering – model of what worship can be when we bring – each of us, uniquely – our lives to the celebration. Berger hopes her book will do something else as well. "As a woman called to a theological vocation when there were no blueprints for such a life," she says, "I have a keen interest in showing younger women that such a calling is, indeed, a deeply fulfilling ecclesial vocation."

– Rich Reece

Fragments of Real Presence can be found at The Regulator book store in Durham, at Barnes & Noble and at amazon.com.

Cape Fear CSM nominated "Agency of the Year"

The New Hanover Human Relations Commission nominated the Cape Fear Office of Catholic Social Ministries as "Agency of the Year" and that office's immigration specialist, Adriana Pridgen, "Woman of the Year." The winners were announced at the commission's annual banquet Feb. 25. Cape Fear CSM Director Linda Pierce credits the nominations to good community relationships and coalition building with other nonprofit agencies.

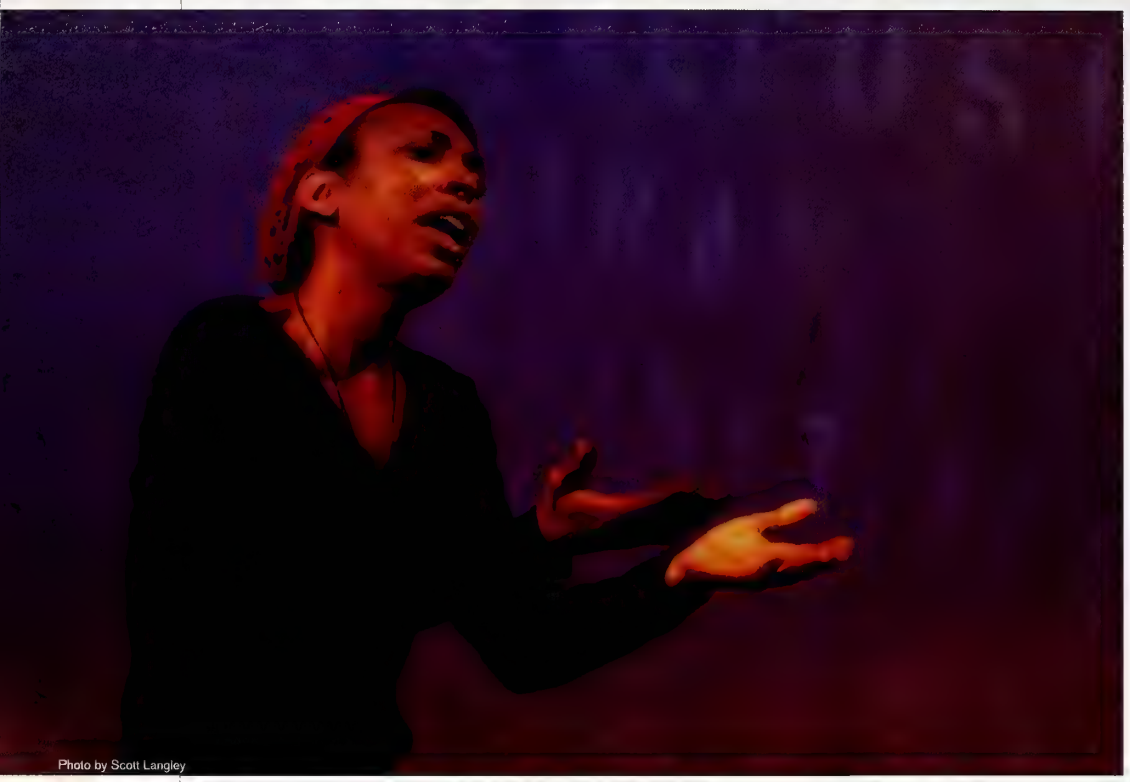


Photo by Scott Langley

Justice Theater Project Examines the Death Penalty

In February, Cardinal Gibbons High School hosted three workshop performances of *Still...Life,* an original play about the death penalty by The Justice Theater Project. Hosting the performances is part of the Catholic high school's partnership with the local theater group, which is committed to Catholic social teaching.

Still...Life is an original piece based on interviews with North Carolina residents who speak about the impact of the death penalty, offering their personal perspectives and opinions. The interview process, as well as intensive research around the issue of the death penalty, began in June 2005. Deb Mizerk, the theater group's artistic director, visited Cardinal Gibbons in January to conduct discussions and exercises with senior theology students to prepare them for the workshop performance.

A "workshop" performance is just that. The play is still evolving, and the final form it takes will be determined in part by the input of audiences. The completed version is scheduled for the stage in September. Through monologues and ensemble work by five actors, with a projected backdrop of images by photographer Scott Langley, the play dramatizes both sides of the death penalty controversy, exploring the various meanings of "justice" expressed by the condemned, the families of victims, prison personnel and other North Carolinians impacted by the issue. "The goals of this piece," Mizerk says, "are to open up a dialogue, uncover new perspectives, and respectfully heal through the experience."

Hispanic Encuentro draws hundreds of youth



The Encuentro for Hispanic Youth, held Jan. 14 at Cardinal Gibbons High School in Raleigh, brought together more than 200 youth and young adults, representing 20 parishes and the Apostolic Youth Movement Alvernia, to share ideas, to pray and to celebrate their presence in the church. Coordinated by Bro. Giovanni Ada, CICM, the meeting was the first of its kind in the diocese. "The young people really felt and appreciated that the diocese is taking them seriously," Bro. Giovanni said. Twelve delegates were selected to represent the diocese at the regional Encuentro in Atlanta in March, and the national Encuentro at Notre Dame University in June.



Where Families Renew Their Spirits

▶▶ "Welcome to Paradise ... Topsail Island" reads the billboard at the Route 210 East exit off Route 17. The billboard may be referring to the idyllic, rarely crowded beaches of Topsail Island, but it could just as easily be directing the weary to the Christian Family Living Center on North Topsail Beach, just a few miles away, where the paradise of spiritual renewal is realized every year by families of all Christian faiths.

The Christian Family Living Center began in 1973 with a remarkable couple, Jim and Sue Rider. At that time, Jim was in the 21st year of what would be a 26-year stint in the Marine Corps. He and Sue had seven children, and Sue had begun to question what Scouts, sports and a flurry of extracurricular activities were doing to their large family. Feeling splintered, they wanted to share in a family religious experience, and so spent a week at a Marianist Family Retreat Center in Cape May Point, N.J. The family enjoyed the experience so much they returned in 1974.

In 1975, the Marines transferred Jim to their air station in New River, N.C. There the Riders began talking to another family, the Mirandas, and with the Marianist priests and brothers, about joining their family ministry. At the same time, Marian Fr. Bill Collins was also inquiring about joining the Cape May Point community. The graces from God began to flow and the Marianists decided to establish a ministry in North Carolina.

That ministry began modestly in 1976 with family weekend retreats followed in 1977 by two week-long summer retreats held at the Rider home. The Marianists supplied Fr. Collins, Brother Al Koch and Sister Gretchen Trautman. Soon the programs expanded to include weekend retreats for friends, Cursillistas and Charismatic renewal groups.

As the family program grew, it became apparent that the Riders' home was inadequate. The children were getting a bit tired of vacating their bedrooms every summer. The Marianists contacted the Episcopalians, who agreed to share their facility in Salter Path, N.C., and the family program moved into the Alice B. Hoffman Center in the summer of 1979. Through the efforts of many faith-driven priests, religious and lay people, the program became increasingly successful. Weekly retreats were offered to families of all faiths. Shelter was also provided to homeless families.

In 1987, the Marianists offered $500,000 to help build a family retreat center. With planning and input from the Marianists, the Diocese of Raleigh and, most important, the lay leaders involved, the dream became a reality. A non-profit corporation was formed, the Marianist Family Ministry, Inc., and CFL families donated $311,000. Fr. Collins, along with Jim Rider, recommended purchasing more than an acre on Topsail Island. Ground was broken in 1987 and two buildings were completed.

The first summer of retreats began in July 1988. Furniture and other items needed to run the facility were donated. The family programs were an overwhelming success and in 1992 a third building was completed using funds loaned by CFL families who, in turn, donated back all interest earned on the loans. In 1995, Jim Rider retired as director. A manager whose family had experienced CFL, Joe DiCostanzo, volunteered to replace him. Joe provided the business experience needed for the facility to grow and prosper.

Over the years, the center would face more than one crisis. When Hurricane Fran struck in 1996, the center was significantly damaged, and without water for 77 days. Hurricane Floyd damaged the center in 1999. In both cases, volunteers came in droves and with their help and insurance reimbursement, repairs and improvements were made. In October 2003, a fire severely damaged one of the buildings, destroying the roof, office, director's apartment and many bedrooms. Through God's grace and the determination of the CFL community, the damaged building is being restored and an additional floor added.

After construction, the facility will have three buildings holding 18 bedrooms. The facility also has a large commercial kitchen, dining room, laundry room, meeting room, chapel, play room and a large play yard for children. In September 2004, Ed DeBerri replaced retiring Joe DiCostanzo. This year Marilyn Shackelford succeeded Ed as the new director.

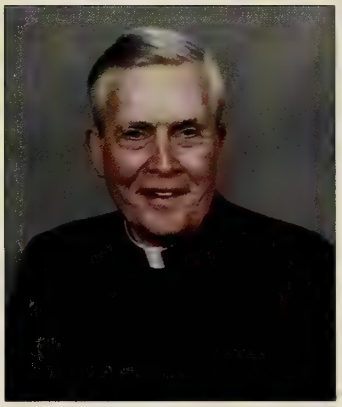
It all started more than 25 years ago when one family, inspired by a Marianist retreat in New Jersey, opened their home with a weekend program for 10 to15 people. During 2005, approximately 2,500 retreatants visited CFL. Who can doubt what the laity can accomplish when inspired by the awsome power of faith? –

Al and Barbara Amatruda live in Hampstead, N.C. They teach Bible Study at St Jude the Apostle Catholic Church in Hampstead.



For more information about CFL, contact the Center at 910.328.1584

Bishop F. Joseph Gossman has announced the following pastoral assignments:



EFFECTIVE OCTOBER 27, 2005

Very Reverend David D. Brockman, A.V.J., J.C.L., is appointed Diocesan Promoter of Justice in addition to his assignment as pastor of St. Patrick Church in Fayetteville. Bishop Gossman has also extended to him the faculty for granting marriage dispensations, when necessary and as needed.

EFFECTIVE JANUARY 24, 2006:

Very Reverend Patrick Keane, Diocesan Liaison for Hispanics, is appointed Vicar for Hispanics, with residence at Our Lady of Guadalupe Rectory in Newton Grove.

EFFECTIVE FEBRUARY 14, 2006

Reverend Marcos Leon-Angulo, parochial vicar at Infant of Prague parish, Jacksonville, is appointed parochial vicar at Saint Mark parish, Wilmington and its mission of Christ the King, Riegelwood.

EFFECTIVE MARCH 10, 2006

Reverend David McBriar, O.F.M., retired pastor of Immaculate Conception Church in Durham, is appointed administrator of our Lady of Lourdes Church in Raleigh.

Bishop Gossman welcomes the following priests to the diocese:

Reverend Francisco Javier Garcia González, a priest of the Archdiocese of Medellin, Colombia, is appointed parochial vicar at Saint Thomas More Church, Chapel Hill, and Saint Stephen the First Martyr Church in Sanford, with residence at Saint Stephen the First Martyr Rectory in Sanford, effective February 1, 2006. Reverend Francisco Javier Garcia González will remain in the Diocese of Raleigh for a period of three years.

Reverend Joseph Kazibwe Ntuwa, a priest of the Diocese of Kampala, Uganda, will be appointed parochial vicar at Saint Mary, Mother of the Church in Garner and Saint Mary Church in Goldsboro. Father Ntuwa will be pursuing his Information Technology Internship with the Diocesan Office of Computer Services.

Reverend Pius Sangura Wekesa, a priest of the Archdiocese of Nairobi, Kenya, will be appointed parochial vicar at Sacred Heart Cathedral and Adjutant Vicar for African Ancestry Ministry and Evangelization. Father Pius Wekesa will be pursuing a Masters' degree in Communication at North Carolina State University.

april readings



Sunday, April 2
Fifth Sunday of Lent
Jer 31:31-34
Ps 51:3-4,12-15
Heb 5:7-9
John 12:20-33
(Or for the Scrutinies:
Ezek 37:12-14
Ps 130:1-8
Rom 8:8-11
John 11:1-45 or 11:
3-7,17,20-27,33b-45

Sunday, April 9
Palm Sunday of the Lord's Passion
Mark 11:1-10 or John 12:12-16 (procession)
Isa 50:4-7
Ps 22:8-9,17-18a,19-20,23-24
Phil 2:6-11
Mark 14:1-15:47 or 15:1-39

Thursday, April 13
Holy Thursday Evening, Mass of the Lord's Supper
Exod. 12:1-8,11-14
Ps 116::12-13,15-16bc,17-18
1 Cor 11:23-26
John 13:1-15

Friday, April 14
Good Friday of the Lord's Passion
Isa 52:13-53:12
Ps 31:2,6,12-13, 15-17,25
Heb 4:14-16;5:7-9
John 18:1-19:42

Saturday, April 15
Holy Saturday, The Easter Vigil
Gen 1:1-2:2 or 1:1,26-31a
Ps 104:1-2a,5-6,10,12-14,24,35c or Ps 33:4-7,12-13,20,22
Gen 22:1-18 or 22:1-2,9a,10-13,15-18
Ps 16:5,8-11
Exod 14:15-15:1
(Ps) Exod 15:1-6,17-18
Isa 54:5-14
Ps 30:2,4-6,11-12a,13b
Isa 55:1-11
(Ps) Isa 12:2-3,4bcd,5-6
Bar 3:9-15,32-4:4
Ps 19:8-11
Ezek 36:16-17a,18-28
Pss 42:3,5bcd;43:3-4
or, when baptism is celebrated, (Ps) Isa 12:2-3,4bcd,5-6 or Ps 51:12-15,18-19
Rom 6:3-11
Ps 118:1-2,6ab-17,22-23
Mark 16:1-7

Sunday, April 16
Easter Sunday, The Resurrection of the Lord
Acts 10:34a,37-43
Ps 118:1-2,16ab-17, 22-23
Col 3:1-4 or 1 Cor 5:6b-8
John 20: 1-9 or
Mark 16:1-7 or, at an afternoon Mass, Luke 24:13-35

Sunday, April 23
Second Sunday of Easter or Divine Mercy Sunday
Acts 4:32-35
Ps 118:2-4,13-15, 22-24
1 John 5:1-6
John 20:19-31

Sunday, April 30
Third Sunday of Easter
Acts 3:13-15,17-19
Ps 4:2,4,7-9
1 John 2:1-5a
Luke 24:35-48

things to do

The Women of Holy Week, Tuesday, April 4, 9:30 a.m.-2 p.m. at Avila Retreat Center, Durham. This day is an invitation to pray, reflect and walk hand-in-hand with the lesser known companions of Jesus, the women who kept company with him in his final days. The presenter, Lois Sauer, has engaged in a wide variety of ministries and is currently coordinating and presenting numerous adult education programs. Donation: $25 (includes lunch). For more information, contact Avila Retreat Center, 919.477.1285.

The Spirit of Art, The Art of Spirit, April 8, 9:30 a.m.-2 p.m. at Avila Retreat Center, Durham. Does your spirit drive your creative self or does your creative self drive your spirit? Join us for this hands-on multimedia art workshop to explore, ponder and relax. Take a break from the world and delve into the lightness of artistic creation. No art experience is needed for this workshop. Presenters Claudia Fulshaw and Lisa Giannini are Durham artists. Donation: $25 (includes lunch). For more information contact Avila Retreat Center, 919.477.1285.

Search, April 7-9 at the Short Journey Center, Smithfield. Activities encourage self-discovery and reflections on relationships with others and with God. Retreat team is made up of past Searchers who model leadership, faith sharing, and ministry with their peers. Adults in youth ministry also attend and participate in Search. Searches usually fill up quickly, so sign up for the earliest date possible to ensure yourself a space. Cost: $90 youth/adults. For more information, contact Mike Hagarty at 919.821.9770 or Hagarty@raldioc.org.

The 17-piece Wilmington Big Band is looking forward to entertaining a crowd of 300 in the Tileston gymnasium on April 22 from 7 p.m.-10:30 p.m. at the St. Mary's **"Roman Holiday" Spring Dance.** Tickets ($12/$15 at the door) are available at the church office, 412 Ann St., Wilmington, or call Jeanne Bua at 910.799.0164.

Gerry Straub, documentary filmmaker and author of *The Sun and Moon Over Assisi,* a book of reflections on St. Francis and St. Clare, will speak at St. Francis of Assisi Church on **"Poverty and Prayer"** April 24 at 7 p.m. For more information, contact Megan Nerz, 919.870.8500 or mln@mindspring.com.

Sankofa Youth Summit IX, April 27-30 in the Archdiocese of Denver. The primary goal of the Sankofa Youth Summit is to respond to the educational, psychological, and spiritual needs of youth of African descent. Sankofa Youth Summit emphasizes an Africentric approach in addressing the needs of youth. Estimated cost $175 per youth. For more information, contact Marta Bailey-Carter at 919.821.9762 or Martha.bailey@raldioc.org.

Priest Discernment Group, April 29, 9 a.m.-1 p.m. at Doggett Center at Aquinas House (NCSU), 600 Bilyieu St., Raleigh. Adult Catholic men between the ages of 18-48 discerning a possible call to priesthood are invited to a Discernment Group meeting monthly on a Saturday in Raleigh. Contact Fr. Alex Gonzalez, 919.833.9688 or jagonza@ncsu.edu.

Youth **Jamboree**, April 29 at the Short Journey Center, Smithfield. This high energy Saturday event is for youth grades 6-8 to gather for social action activities, outdoor liturgy, picnic, keynote speaker, community building and lots of fun. Cost: $25 youth/adults. For more information, contact Mike Hagarty at 919.821.9770 or hagarty@raldioc.org.

Saturday, April 29 is the 2006 **Regional Stewardship Day Conference** in Cary, N.C. Join others from N.C., S.C. and Ga. at the Embassy Suites in Cary, 8:30 a.m. – 5 p.m. The conference promises to be a dynamic day with keynote speaker Dan Conway from RSI Catholic Services Group. The cost is $35 per person or $25 for RELM members and includes lunch and materials. Deadline to register: April 14. To request a brochure or for any questions, please contact Debbie Rossi at 919.821.9721 or rossi@raldioc.org. Brochures can be downloaded at: www.dioceseofraleigh.org/how/stewardship/stew.

Weekend for Engaged Couples, April 28-30, Fri. 7 p.m. - Sun. noon at Avila Retreat Center. Contact Linda Bedo, director, Marriage Preparation & Enrichment at 919.821.9753 or bedo@raldioc.org.

A retreat for men and women: **A Creative Later Life: A Gift to Be Cherished,** May 1-3 at Avila Retreat Center, Durham. From both a psychosocial and faith perspective, how do we affirm ourselves in later life to continue to develop and contribute, to complete our unfinished business and "promises to keep." Whether considering retirement or already retired, all are welcome to share their concerns, hopes and plans. How is God, at this time of life, calling us to new beginnings of personal meaning and purpose? Presenter Dick von Stamwitz is a national certified gerontological counselor, licensed professional counselor, and retiree of the New Jersey Division of Employment Services, with experience in career guidance, support groups, and bereavement counseling. Dick is a graduate of the Charlotte Diocese Lay Ministry Program, and the senior leadership initiative of the NC Institute on Aging. Donation: $110. For more information, contact: Avila Retreat Center, 919.477.1285.

faithful stewards
St. Patrick, Fayetteville

parish profile

St. Patrick, Fayetteville, is one of the diocese's truly historic Catholic communities. Its original church was the first Catholic church dedicated in North Carolina, in 1829. When that structure burned in 1831, another was built in 1832. Early on, the people of St. Patrick demonstrated a tenacity and a commitment to stewardship that persists today.

"Sometimes people think of stewardship as a synonym for financial responsibility," says St. Patrick's pastor, Fr. David Brockman, "but it's really a way of life. It means continually refreshing in our memory and our spirituality the need to return our talents and prayers to God in thanksgiving for the blessings we have received." It's clear in talking to Fr. David that the parishioners of St. Patrick don't just take care of the church, they take care of each other. And that care is needed in this community in a special way.

St. Patrick is adjacent to Fort Bragg and Pope Air Force Base. Together, the two form one of the largest military installations in the world, and with the U.S. at war in Iraq and Afghanistan, Fayetteville is a place where families often experience the extremes of grief, joy and stress. "Many families here depend on the support of both the military community and the church community," Fr. David says. The congregation makes a point of publicly welcoming returning soldiers. "There's always a very warm welcome and applause. And we have a program to keep in touch with our parishioners overseas by mail and e-mail.

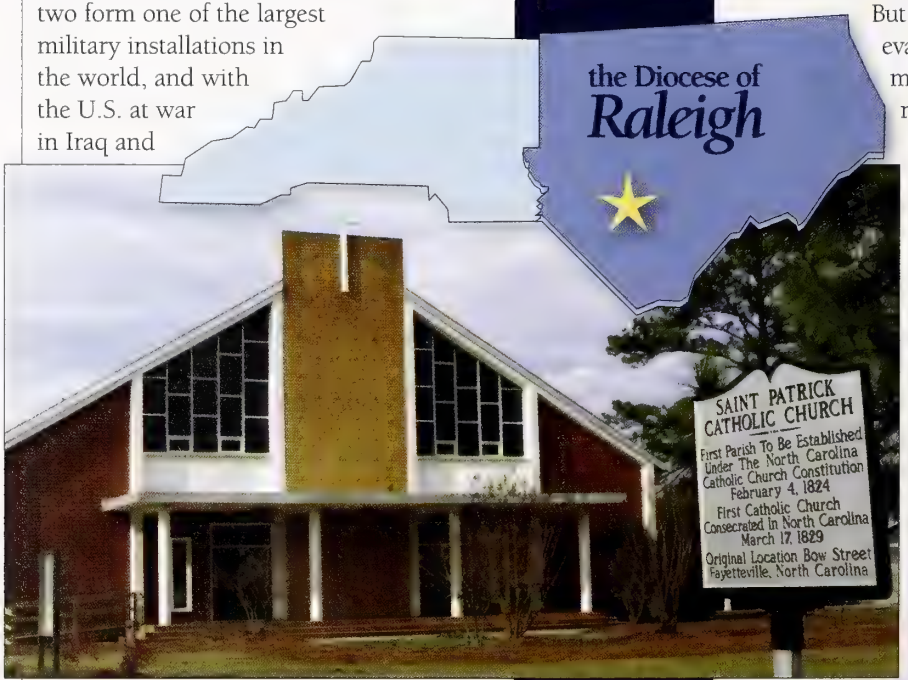


"Many families here depend on the support of both the military community and the church community," Fr. David says. The congregation makes a point of publicly welcoming returning soldiers. "There's always a very warm welcome and applause."

"The spouses at home make incredible sacrifices to keep their families intact," Fr. David adds. "They also really need to be thanked."

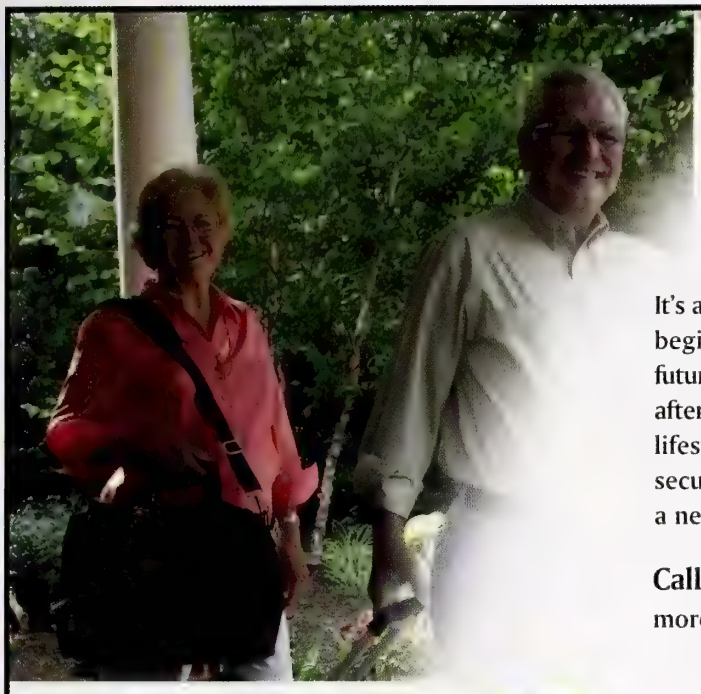
Perhaps this sense of sacrificial stewardship comes naturally to a community many of whose members, after all, serve as stewards for the nation. But "military" doesn't completely describe the people of St. Patrick. There are many civilian government employees, and their number is likely to increase with the coming realignment of the bases in the next few years. There are many retirees. Fr. David points out the diversity of his parishioners as well. "The international flavor reminds me of Rome," he says, referring to his time acquiring a licentiate in canon law there. "As people leave Mass, I can hear Spanish, Italian, German, French, Vietnamese, Filipino. We have a sizeable African-American community, and a vibrant Hispanic contingent as well, especially people of Puerto Rican or Panamanian descent. Each culture brings its own treasures to our community."

Another large group Fr. David mentions is inactive Catholics. "When people hear 'St. Patrick,'" he says, "they think 'Irish.' But St. Patrick was above all an evangelizer, and evangelization is extremely important in our community. The people here evangelize in the community with words but also by their actions: just the volume of response at Mass, their welcoming demeanor, the seriousness of their prayer. And the liturgical music is among the finest in the diocese. Our community has a long-standing commitment to full, active participation. This definitely is reflected in our prayer and in those who are coming to the church through the RCIA process.



"Our parish school is one of the primary pieces of our parish mission. Our faculty and staff, as well as or school parents, make it a success and a strong Catholic presence in the Fayetteville community."

The St. Patrick Catholic community has one of the diocese's longest records of distinguished, faithful service, and that tradition continues. – **Rich Reece**



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Msgr. Thomas P. Griffin, 1931
Rev. James H. Tevlin, 1966
Rev. Corbin W. Ketchersid, 2003
Rev. James F. Keenan, 1988
Rev. Joseph F. Gallager, 1946
Rev. Francis J. McCourt, 1982
Rev. Howard V. Lane, 1967
Rev. Walter F. Higgins, 1981
Msgr. Cornelius Murphy, 1954
Rev. Guido John Carcich, 2002
Rev. Michael W. Murphy, 1990
Rev. Herman Bosschermuller, 1966
Msgr. Charles Gable, 1977
Rev. James A. Manley, 1940

MAY

Rev. Eugene P. Carroll, 1937
Rev. Henri Blanc, 1972
Rev. Joseph F. Bumann, 1989
Rev. William T. McShea, 1973
Msgr. Michael Francis O'Keefe, 1994
Most Rev. William J. Hafey, 1954
Rev. C. Ralph Monk, 1985
Rev. John J. Harper, 2003
Rev. James J. Noonan, 1992
Most Rev. George E. Lynch, 2003
Rev. John A. Beshel, 1955

JUNE

Msgr. John Roueche, 2000
Rev. Edward L. Gross, 1963
Rev. Hugh Kennedy, 1968
Rev. Philip B. Edelen, 1944
Rev. Michael A. Jordan, S.J., 1999
Rev. Nicholas Liston, 1955
Rev. Francis J. Gallagher, 1931

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we want to hear from you

If you have story ideas you would like *NC Catholics* to consider, or would like to comment on articles and stories in this issue of *NC Catholics*, please e-mail them to Rich Reece at: reece@raldioc.org. or mail them to:

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THE MAGAZINE
OF THE CATHOLIC
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RALEIGH

dear ncc What is 'adult faith formation' and why do I need it?

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AN EXCELLENT TEACHER!

Laura Gallimore, a first-grade teacher at St. Catherine of Siena School, wins the Lewis Award

apologetics
¿"Qué es la 'Formación de Fe para adultos' y por qué la necesito?

ncc women
Mary Charles Curtin, R.S.M.

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Holy Spirit, Kinston

catechumens and candidates
New Catholics, welcome!

live and learn

from the editor

Did you learn anything today? That's a question I try to ask myself every evening. Often what I've learned is relatively trivial. Reading a biography of Andrew Jackson the other day, I learned three new (to me) but old (to colloquial English) words: *bloviating*, *gasconading*, and *flagitious*. And last week, when a pair of large birds visited my back yard, I learned they were red-shouldered hawks, and that they sometimes hold their territory for decades, which means they may occupy "my" living space considerably longer than I will.

Unless you're practicing to be a contestant on *Jeopardy*, these kinds of facts aren't very useful. But learning even something small each day, I've come to think, is profoundly important. The number of things I don't know is infinite. So if I'm not learning at least one thing every day, I'm not paying attention. And if I'm not paying attention, I'm going to miss the crucial things: an offhand remark that indicates a change in someone's thinking; or a request for help; or a problematic pattern in my own behavior. I don't think it's too much to say that life is learning, and learning is life.

Well, I don't mean to bloviate. But the theme of this issue of *NC Catholics* is one of the spiritual works of mercy, "to instruct the ignorant," so it's about teaching and learning. As a former teacher and a permanent student, it's a subject close to my heart. Somewhere along the line that word, *ignorant*, became a term of ridicule, but originally it simply meant "unknowing." The job of the educator was to lead the student out of unknowing into the light of knowledge. Most educators – and their students – know that opening someone's eyes to the world and to its Creator is an act of love.

... the theme of this issue of NC Catholics is one of the spiritual works of mercy, "to instruct the ignorant," so it's about teaching and learning. As a former teacher and a permanent student, it's a subject close to my heart.

This month, we're featuring three of the best educators in our diocesan school system (and I can say from observing our schools that this is very high praise indeed). You'll also read a truly encouraging commentary (on page 11) about Catholics in the public schools. Robert Jones, diocesan director of adult faith development, writes (on page 6) about the most important aspect of our ongoing education, no matter how long it's been since we sat in a classroom.

Finally, I have a special request for you readers, whether you belong to large parishes or small ones, in the city or the country or on the coast: Educate me. I want to know about the NC Catholics in your parishes who have inspirational stories to tell all our readers. After a year in North Carolina, there's still so much I have to learn about our diocese. I'd be grateful for your help! You can reach me at 715 Nazareth St., Raleigh, NC 27606 or reece@raldioc.org.

– Richard Reece is the editor of *NC Catholics*



Mike Hutzler

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(l-r) Sister jubilarians Susan Therese Armbruster, I.H.M., Janet Mary Schemmel, S.N.D., Margaret F. Gallagher, I.H.M. and Mary Zeno McGuirk, S.P., celebrated anniversaries of vowed life and service at a special Mass at Sacred Heart Cathedral in February.

Four Women Religious celebrate jubilees

The year 2006 is a special one for four women religious in the diocese celebrating anniversaries of vowed life and service. Sister Mary Zeno McGuirk, S.P., marks 65 years of service; Sister Margaret F. Gallagher, I.H.M., 50 years; Sister Janet Mary Schemmel, S.N.D., 40 years; and Sister Susan Therese Armbruster, I.H.M., 25 years.

Sister Mary Zeno, whose order, the Sisters of Providence of Holyoke, Mass., is devoted to social and health services, began her ministry as a lab technician; she later served as a house mother in her order's home for orphans and children from broken homes.

Sister Margaret served as a classroom teacher in New York and at St. Monica School in Raleigh for 22 years, before being called to pastoral administration in Washington and Plymouth, N.C. She is currently administrator of St. Joseph the Worker Parish in Warrenton, N.C. "I'm especially grateful to Bishop Gossman," she says, "for entrusting the care of people in small parishes to women through the ministry of pastoral administration. Through this call, he has given credence to the leadership of women in the church."

Sister Janet first met the Sisters of Notre Dame as teachers in her elementary school and became an aspirant at 13. She ministered at Notre Dame Academy in Middleburg, Va. for 14 years and has taught physics at Cardinal Gibbons High School in Raleigh for 14 years. She is also a music minister at Holy Cross Parish in Durham.

Sister Susan, who has spent most of her 25 years as a religious in education, is principal of St. Paul Education Center in New Bern, N.C. Remembering her years as an I.H.M. sister, she says, "When we were young sisters we were challenged to keep the fire burning strong in our hearts through prayer, love and joyful service. That has always stayed with me."



Bishop Gossman to receive NCCC Distinguished Service Award

On May 9, the North Carolina Council of Churches will present Bishop F. Joseph Gossman with its Distinguished Service Award, presented each year to someone with an exceptional and extended record of service, through the North Carolina Council of Churches, to the causes of Christian wholeness, justice and peace.

Gossman will be cited for his leadership in bringing the diocese into the council; his powerful opposition to the death penalty and to war; his influential hand in farm worker issues, including the settlement of the Mt. Olive boycott; and his creation of the Peace and Justice Office, among many achievements.

Catholic former recipients of the award include Sister Evelyn Mattern and Fr. Charlie Mulholland from the Diocese of Raleigh, and Bridget Johnson, Fr. George Kloster, and Bishop Michael Begley from the Diocese of Charlotte.

St. Bernardine of Siena
a golden tongue for God

saint of the month



santo del mes

St. Bernardine of Siena
Born: Sept. 8, 1380
Died: May 20, 1444
Feast Day: May 20

Claim to fame: St. Bernardine of Siena, a Franciscan priest, is renowned for his eloquent preaching. Called a "second Paul" by Pope Pius II, Bernardine traveled throughout Italy on foot, preaching about God's mercy and the love of Mary. He was dedicated to the Holy Name of Jesus, a devotion he popularized. In a time and place known for intrigue and vendettas, St. Bernardine preached peace and reconciliation. His charisma and his message attracted thousands. It's not surprising that he is the patron saint of advertising, public relations and public speaking.

Little-known fact: Bernardine wasn't always a golden-tongued preacher. When he was first ordained, his voice was hoarse and weak. After 12 years of prayer, his voice became strong and commanding, attracting crowds who hung on his every word.

What made him a saint: Bernardine put his entire self into everything he did – from caring for the sick during a plague in Siena to using his gifts as a preacher to bring healing and reconciliation to troubled communities. He refused to listen to gossip or shameful words, and showed his listeners how words could be used for holy purposes.

Lowest/scariest moment: While many people admired St. Bernardine, others were jealous of his success. They told the pope that he was preaching superstition and encouraging idolatry by promoting the use of placards inscribed with IHS (the abbreviation for the Holy Name of Jesus). The accusations were quickly proved groundless.

Best quote: "The name of Jesus is the glory of preachers, because the shining splendor of that name causes his word to be proclaimed and heard."

How he died: St. Bernardine devoted his life to preaching. When he realized he was dying, he brought forth one last reserve of energy and preached for 50 straight days, traveling throughout Italy by donkey when he was too weak to walk. He died in 1444.

Prayer: *Saint Bernardine of Siena, words were very important to you. You used your gifts to share words of Jesus' mercy and forgiveness and to praise his Holy Name. Pray for us that we may always choose to speak Jesus' name with reverence and to use our words to promote peace and love rather than discord. Amen.* – Elizabeth Johnson

Bernardino de Siena
Día del santo: 20 de mayo

Lo que lo destacó: San Bernardino de Siena, sacerdote Franciscano, es conocido por su predicación elocuente. El Papa Pio II lo llamó el "Segundo Pablo." Bernardino viajó por toda Italia a pie, predicando sobre la misericordia de Dios, el amor de María, y la devoción al Santo Nombre de Jesús, devoción que él popularizó. En un periodo de tiempo y lugar reconocido por la presencia de facciones políticas antagónicas, intrigas y vendettas, Bernardino predicó sobre la paz y la reconciliación. Su carisma y su mensaje atraían a miles de personas al lugar donde estuviese predicando. No es de extrañarse que Bernardino sea el santo patrono de la publicidad, las relaciones públicas y la oratoria.

Hecho poco conocido: Bernardino no fue siempre un predicador brillante y elocuente. Despues de haber sido ordenado sacerdote tenía la voz ronca y débil así que por 12 años dedicó toda su energía a la oración y al retiro en vez de la predicación. Cuando finalmente tuvo que predicar, descubrió que su voz era fuerte y autoritaria atrayendo a multitudes de personas que se aferraban a todas sus palabras.

Lo que lo hizo santo: Bernardino ponía todo su ser en todas las tareas que emprendía, ya fuera cuando atendía a los enfermos durante la peste en Siena o cuando usaba sus dones de predicador para cicatrizar heridas y traer reconciliación a las comunidades atribuladas. Se negaba a escuchar habladurías y palabras vergonzosas y les demostró a sus oyentes la forma en la que las palabras podían ser usadas con propósitos santos.

Su momento más difícil: Mientras que muchos admiraban a San Bernardino, otros estaban celosos de su éxito como predicador. Estas personas le informaron al Papa que Bernardino recomendaba supersticiones y fomentaba la idolatría al promover el uso de estandartes inscritos con "HIS" (la abreviación del Santo Nombre de Jesús). El Papa exigió que Bernardino interrumpiera su trabajo hasta que las acusaciones hubieran sido investigadas. Por supuesto, pronto su nombre quedó limpio y Bernardino volvió a compartir la Buena Nueva.

Su mejor cita: "El nombre de Jesús es la gloria de los predicadores, porque el esplendor magnífico de ese nombre hace que su palabra sea proclamada y escuchada. ¿Cómo piensan ustedes que vino al mundo esa inmensa, repentina y deslumbrante luz de la fe, si no hubiera sido porque se predicó a Jesús? ¿No ha sido a través del fulgor y dulzura de este nombre que Dios nos ha llamado a venir a su luz maravillosa?"

Forma en la que murió: San Bernardino dedicó toda su vida á la predicación. Vivió casi 64 años y cuando se dio cuenta de que se estaba muriendo, recurrió a su última reserva de energía y predicó 50 días seguidos, viajando por toda Italia a lomo de burro cuando se encontraba muy débil para seguir caminando. Murió en el año 1444.

Oración: *San Bernardino de Siena, las palabras eran muy importantes para ti. Usaste tus dones para compartir las palabras de perdón y misericordia de Jesús y para bendecir su Santo Nombre. Ora por nosotros para que siempre podamos elegir declarar el nombre de Jesús con reverencia y usemos nuestras palabras para promover la paz y el amor en vez de la discordia. Amén.*

since you asked ...
this month with Robert Jones

What is 'adult faith formation' and why do I need it? I'm no theologian, but I attended Catholic schools and feel like I have an adequate understanding of my faith.

Because "adult faith formation" is a relatively new term in the church, it's easy to understand the reason for your question. So let me thank you for asking it.

The seed of faith in us needs to develop and grow throughout our lives. Adult faith formation is a broad term for the many ways parish communities help adults to grow consciously in the life of Christ. Adult faith formation is about being Catholic, knowing Catholic and doing Catholic. So it's not only about instruction in the faith like you receive in school. It includes prayer, liturgical and sacramental life, moral responsibility, communal life and missionary activity.

All of these dimensions and the approaches parishes use – such as faith sharing and social justice groups, Scripture study and a variety of pastoral ministries – try to bring adult believers to Christian maturity, furthering their response to the Word of God. It's about *discipleship*, which means moving forward in faith and being in closer communion with Jesus.

There are many church documents that tell of the importance of adult faith formation, how it is at the center of the church's educational mission, the organizing principle and axis around which the formation of children and youth revolves. After all, it is adults who have the best opportunity and greatest capacity to live the Christian message in its fully developed form. Only mature adults are capable of making choices and commitments or responses to the many challenges and demands of life.



The American bishops, in their pastoral plan *Our Hearts Were Burning Within Us*, say adult faith formation has three fundamental goals.

The first and most important goal is to invite and enable ongoing conversion to Jesus in holiness of life. It is sad, but many baptized Catholics have not turned their hearts to Christ. This invitation to Jesus and enabling of conversion is part of the whole process of evangelization. The Christian tradition speaks of our being created anew through Christ. Every Christian is meant to be conformed to Christ. And conversion of heart and holiness occurs at every age and stage of life.

The second goal is to promote and support active membership in the Christian community. As Catholics, we believe that we cannot know Christ without knowing and being a part of the Body of Christ, the church. Yet, too frequently, many adults leave the church not truly realizing what they are leaving. An individual can't live or experience fully what it means to be a Christian disciple apart from the friendship and companionship of others. The church, as an ongoing fact of Christ's presence among us, is a sign of certainty in our journey toward our true destiny in a world dominated by a view that points the opposite direction.

The third goal of adult faith formation is to call and prepare adults to act as disciples in mission to the world. By grace we have been called, given a vocation, a task by baptism, to participate and share with others what we have encountered – the good news of Jesus. The real task of evangelization is the transformation, not only of ourselves, but of culture, to build a civilization of truth, life and love. Many people are hungry and open to regain a vision of reality that recognizes signs of transcendence. Too often, many adults are unable to confront the threatening conditions they face in the world. Too often, we fall silent or lack the reasons to judge events effectively and to propose our faith, our hope and our love. Christians are called to be witnesses of our faith in society and to contribute humanizing effects in every culture. And this call does not end at confirmation or graduation, but continues until one's death.



J. Denmark

Adult Faith Formation is about being Catholic, knowing Catholic and doing Catholic. So it's not only about instruction in the faith like you receive in school. It includes prayer, liturgical and sacramental life, moral responsibility, communal life and missionary activity.

Finally, it's a good thing to have attended Catholic schools, but today, fewer people are attending them. In

"If you want something done, ask a woman."

outspoken Margaret Thatcher takes office in ...?

history quiz



▶▶ Making her mark in history, the first female prime minister of Great Britain, Margaret Thatcher, is sworn into office on **May 4, WHAT YEAR?**

▶▶ At 5:19 p.m. on **May 13, WHAT YEAR?,** the Turkish Mehmet Ali Agca shot Pope John Paul II while he was circling St. Peter's Square. After being operated on extensively at Gemelli Hospital, the pope declared: "Pray for the brother who shot me, whom I have sincerely forgiven."

▶▶ All in good 'Faith.' Gordon Cooper begins his 34-hour journey into space aboard Faith 7, NASA's capstone of Project Mercury, on **May 15, WHAT YEAR?** Cooper was the first American astronaut to spend more than a day in space.

▶▶ On **May 17, WHAT YEAR?** the U.S. Supreme Court declares a unanimous decision in Brown v. Board of Education of Topeka, ruling that racial segregation in public schools is unconstitutional. The court's historic decision marked a major victory in the civil rights movement. – Sara Teller

Answers: 1979, 1981, 1963, 1954

fact, it's really the parish that is the school of the community. There are too many people trying to live an adult Christian life with merely a grade school or high school understanding of the faith. And this is truly inadequate. Even if you have an adequate understanding of the faith, who would ever think to be motivated and satisfied in life by aiming for "adequate"? The aim in life worth aspiring to, especially in our faith life, is nothing less than excellence.

If you would like to participate in adult faith formation, get involved in your parish. In addition, the Division of Evangelization and Catechesis creates and distributes a monthly poster to parishes that lists some of the continuing formation and learning opportunies for adults that are available. If you would like to learn more, feel free to contact me.

– Robert Jones is diocesan director of adult faith development.

Send your questions to:
"Since you asked ..."
715 Nazareth St.,
Raleigh, NC 27606
Or:
reece@raldioc.org

my favorite class

parish poll

▶▶ We asked seventh- and eighth-grade students at St. Peter School, Greenville: **What is your favorite subject in school, and why?**



Jessie Rassau, Grade 7

Physical education, because Mr. Bostic is my favorite teacher. He teaches us to be ourselves and to respect others. He also makes up fun new games for us to play in class.



Ellen Williams, Grade 7

I like religion, because you get to spend time reading the Bible, learning about God and praying. Also, I have an awesome teacher.



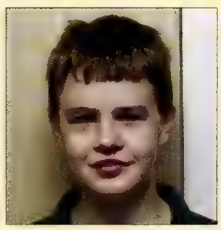
Sean Ruffolo, Grade 7

Religion. It tests your faith and sometimes your imagination. I like to compare theories in science with our studies in religion, especially ideas about creation.



Chelsea Lang, Grade 8

My favorite subject is history, because I enjoy learning about people from earlier ages who are really similar to ourselves, and I'm fascinated by events that occurred centuries ago.



Matthew Edwards, Grade 8

Science is a subject that offers me a challenge, more so than any of my other subjects. And since I plan to go into the medical field, it offers me a great background.



Paddy Warren, Grade 8

I like math because it provides a basis of knowledge. Mathematics can make all the other subjects easier, and gives you an idea of how things work.

NC Catholics online resources

More Catholic questions, answers and online discussion:
www.CatholicQandA.org

Know an inactive Catholic? Invite them to visit
www.OnceCatholic.org

Diocesan Division of Evangelization and Catechesis:
919.821.9746

the liturgy of the Eucharist

a 9-part exploration of the church's public prayer



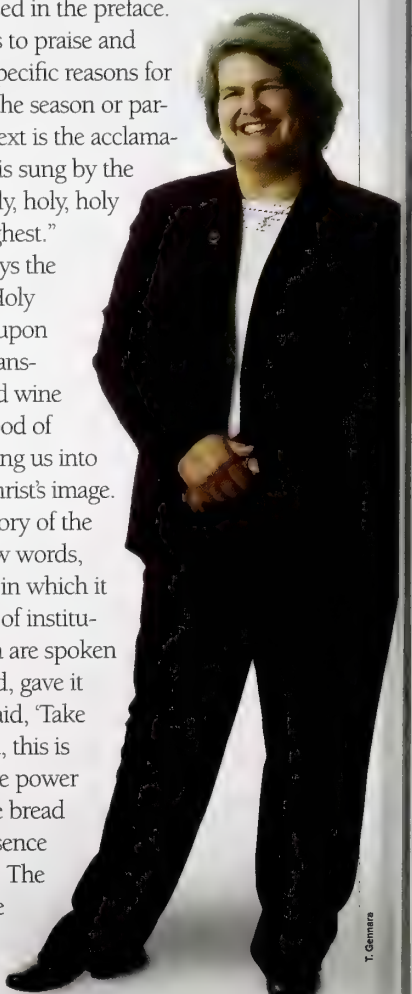
At Mass, we present our gifts to the Lord.

The Liturgy of the Eucharist begins with the preparation of the gifts. Although this part of the Mass was more elaborate in the Middle Ages, it has been restored to its earlier simplicity. The altar has been bare up to this point; now the server brings the book (Sacramentary) and vessels over and members of the congregation bring forward the community's offerings of bread, wine and financial gifts. The presider prays, asking a blessing for the gifts and those who offered them.

The Eucharistic prayer follows, beginning with thanksgiving, expressed in the preface. The preface invites us to praise and worship, and offers specific reasons for doing so – based on the season or particular celebration. Next is the acclamation of praise, which is sung by the whole assembly: "Holy, holy, holy ... Hosanna in the highest."

The priest then prays the epiclesis, asking the Holy Spirit to come down upon the gifts and on us, transforming the bread and wine into the body and blood of Christ and transforming us into people who live in Christ's image.

He then tells the story of the first Eucharist in a few words, mentioning the meal in which it occurred. The words of institution and consecration are spoken – "He broke the bread, gave it to his disciples and said, 'Take this all of you and eat, this is my body.'" And by the power of the Holy Spirit, the bread becomes the real presence of the body of Christ. The same follows with the wine as it is trans-



T. Gennara



why do we do that?

kneeling

▶▶ Kneeling is a gesture of penitence and supplication. Although the general Jewish posture for prayer was standing, penitents and supplicants knelt on occasions of great solemnity or urgency. For example, we read about Solomon kneeling before the multitudes, Jesus kneeling to pray in the Garden of Gethsemane and Stephen falling to his knees in the midst of an ecstatic vision before the Sanhedrin. From about the fourth century, kneeling was recognized as the usual attitude for private prayer. During the Mass, we kneel from the end of the *Sanctus* (the *Holy, Holy, Holy*) to the great Amen that occurs just before the recitation of the *Our Father.* In the United States, the bishops received an adaptation to the general norms of the church to allow for kneeling after the *Agnus Dei* (the *Lamb of God*).

who's in the sanctuary?

▶▶ Altar server: The altar server is usually a young person who assists the priest during Mass. The altar server carries the processional cross, candles, the incense and thurible. He or she also assists the priest during the purification rite and often acts as a living bookstand. An altar server may be an acolyte, one of the minor orders on the path to the priesthood.

bible quiz
Old Testament books

bible quiz



a. 1 and 2 Samuel and 1 and 2 Kings
b. The Pentateuch
c. Daniel
d. Book of Lamentations, Nahum 1:2-8, and several psalms
e. Book of Ruth
f. Esther
g. Numbers
h. Daniel

1. Old Testament book read each year during the Jewish festival of Purim.
2. Old Testament book best known for its apocalyptic symbolism.
3. Old Testament book that reminds us to be tolerant and understanding of people from different countries.
4. The Old Testament book that deals with the social organization of Israel based on the 12 tribes.
5. Narrative is the main literary style of these books.
6. The only book of the Old Testament that clearly affirms resurrection for the individual.
7. A combination of narratives and law codes that cover time from creation of the universe to just after the death of Moses.
8. These books use acrostics, each line beginning with a letter of the Hebrew alphabet.

Answers: 1: f; 2: c; 3: e; 4: g; 5: a; 6: h; 7: b; 8: d

formed into the blood of Christ.

After the words of institution, we sing the memorial acclamation – "Christ has died, Christ is risen, Christ will come again" or one of the other available choices that proclaims the essence of the paschal mystery.

Prayers of remembering, offering and intercession follow. We ask God's blessings on the church, its ministers, and all its members – both living and dead.

The Eucharistic prayer ends with a doxology, or statement of praise. The priest elevates the consecrated bread and wine and sings, "Through him, with him and in him, in the unity of the Holy Spirit, all glory and honor are yours, almighty Father, forever and ever." The people sing a profound, "Amen," their assent and belief in all that has taken place in the Eucharistic prayer.

We follow by praying the *Our Father,* the prayer Jesus taught us. We move into the sign of peace among the congregation. In this, we are following Jesus' command to reconcile before coming to the altar. As the hosts are broken and placed in vessels for distribution, we pray the *Agnus Dei*, the *Lamb of God.* We express our sorrow for our sins in the prayer, "Lord, I am not worthy to receive you ..." Then we rise in unity and process to receive the body and blood of our Lord, saying, "Amen" to indicate our belief .

After prayers of thanksgiving, the Mass concludes with a blessing and a statement to go and serve the Lord, living out the Eucharist we have received.

By Elizabeth Solsburg | Illustrations by Bob Patten

what's the season?



marian feasts:

The church devotes special veneration to Mary as the mother of God. As such, there are solemnities devoted to her, as well as a host of feast days and memorials. Some are based on biblical events, such as the Annunciation; some on specific devotions, such as Our Lady, Queen of Peace; some on dogma, such as the Immaculate Conception; and some on geography, like Guadalupe. Additionally, May is traditionally the month of Mary and October is the month of the rosary.

what's he wearing?



chasuble:

The chasuble is the most visible of the vestments the priest wears at Mass. The chasuble is an adaptation of secular garments worn during the early church. The presider wore his newest and cleanest everyday clothes to preside at Mass. As secular clothing changed, the church reserved the chasuble for liturgical functions. Its name derives from the word, *casula*, or little tent, which it resembled in its ability to cover the whole person.

what's in the church?

altar:

The altar is the table on which the elements of bread and wine are placed during the Mass. In the earliest days of the church, this table was called the *trapeza Kyriou*, or "table of the Lord." It was generally made of wood or stone and was identical to ordinary dining tables. Catacomb frescoes show groups gathered around the trapeza as at a meal. The term *altar* was studiously avoided by Christians until the fifth century, due to its pagan sacrificial connotations.



camino
de emaús

la naturaleza de nuestra fe

Como los discípulos de Emaús que hicieron una jornada catequética, conociendo a Jesús que camina junto a ellos, para entender el momento que vivían en su propia historia y la de su pueblo, hasta llegar al encuentro vivo, alegre y radiante de fe que les permitió reconocer al Cristo Vivo, resucitado y presente a través del compartir el pan. De la misma forma nuestras comunidades necesitan vivir esta jornada, no sólo en el tiempo de la Pascua, sino también en nuestro diario caminar como niños, jóvenes y adultos.

Caminamos con un cristianismo que necesita renovarse y actualizarse continuamente. Los padres de familia no recuerdan los mandamientos, los niños no saben cómo participar en la celebración de la Santa Misa y muchos de los jóvenes se sienten que no tienen un espacio ni participación dentro de la Iglesia.

En muchas de las parroquias han surgido personas que con entusiasmo y espíritu de servicio han aceptado prepararse para ayudar a otros a recibir los sacramentos, pero en la medida que se disponen a hacerlo descubren que ellos no solo tienen que aprender conceptos, sino también deben confrontar sus vidas con el Evangelio y para poder participar de la mesa donde Jesús revela que ha estado y estará siempre con nosotros.

Ser catequista es ser un testigo que anuncia como bautizado a ayudar a leer los signos de los tiempos, a servir como puente para que la persona reconozca a Jesús y se comprometa a anunciarlo con obras de amor, justicia y verdad, a profundizar en el conocimiento a través de la formación y llegar a una contemplación por medio del encuentro de fe en la oración.



Mike Hubler

Ayudemos para que los padres de familia sean los primeros catequistas de sus hijos, que los jóvenes ayuden a evangelizar a otros jóvenes y que los niños sean los primeros misioneros de la Iglesia. Que con el trabajo de todos podamos tener la experiencia de reconocer a Jesús todos los domingos en nuestra comunidad y con el testimonio de todos podamos proclamar la presencia amorosa de Dios en nuestro mundo.

– Padre Fernando Torres

a gifted teacher
in Rocky Mountain

pastor's perspective

One of the features of Southern Protestantism is the summer Bible school. In our diocese, some Catholic parishes use this term. It is a marvelous way to reach out to the wider Christian community.

A few years ago, Fr. JaVan Saxon, then pastor in Rocky Mount, asked Dr. Geneva Chavis, a parishioner, to conduct a summer Bible school at Immaculate Conception Church. It is located in a black neighborhood where the people surrounding the church are Protestant Christians.

Dr. Chavis is a lady of many talents. She is a gifted teacher, administrator, story teller and musician. She heads up the AAMEN Chapter at her parish and has been active in this ministry from the beginning. She is a convert, and some of her family members, led by her example, have entered the Catholic Church. *NC Catholics* featured her sister, Mrs. Margaret Lindsey, a recent Catholic, in its Special Christmas Issue.

Dr. Chavis could not find curricula that would speak to the needs of the children, so she wrote her own. She has presented such topics as creation; Mary, the mother of God; the rosary; and the Eucharist. These subjects were based on the Bible.

Dr. Chavis used art, poetry and culture in her teaching. In her creation curriculum, she taught the children about all the various races God had made. The children were taught African history and culture. James Weldon Johnson's famous creation poem was part of this teaching, as were dance, dress and stories.

When she taught the rosary, she had the children collect art that was based on the rosary. Each child was given a rosary and taught how to pray it. The year that Kwanzaa was the theme, Dr. Chavis taught Bible verses that exemplified the principles of Kwanzaa.

Thanks to Dr. Chavis, this type of pre-evangelization will bear fruit for the church, because the participants will better understand the Catholic faith. Experience has shown that, in years to come, some of the participants may even enter the church as they seek a closer relationship with God.



Mike Hubler

– Msgr. Thomas P. Hadden

more than a house
a home

guest columnist


Jason Curtis

What's the difference between a house and a home? Real estate agents encourage clients to stage a house in preparation for selling, knowing that buyers are attracted to the idea of "home." Brightly lit spaces and the smell of freshly baked bread resonate with prospective homeowners. But the idea isn't reality. A house serves the needs of shelter and security, while a home is built on the commitment of the people who share in its life and spirit. A home is imbued with love, support and a central purpose that shapes its existence.

Catholic schools are a home where families trust us to partner with them in the formation and guidance of their children. It is in our unique identity as Catholic schools that families recognize the central purpose to our existence: we are a faith-based community dedicated to forming each young person's spiritual, intellectual, physical, emotional and social well-being. Simply put, no other education provides outstanding academic programs in the light of Catholic teaching and practice.

Last summer, the U.S. Conference of Catholic Bishops affirmed that Catholic schools are the "most effective means available to the church for the education of children and young people who are the future of the church." Their statement makes it clear that it is Catholic schools' collaboration with families that ensures that children "have the foundation to live morally and uprightly in our complex modern world."

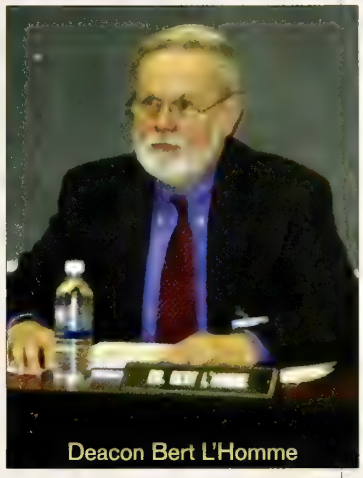
Several years ago, I attended a senior retreat with a student named John. John seemed cynical and withdrawn throughout the weekend, and, by the end of the experience, I wondered what significance, if any, the retreat had held for him. At a gathering of peers and parents on the final night, students had the opportunity to share their reflections about the weekend. After every other student had spoken, John stood up and spoke quietly but firmly: "Mom and Dad, I love you. I know I've never said it before, but thank you ... thanks for everything."

John writes to me occasionally and his notes remind me of the blessing of my vocation. Helping to create a home for students and families – a home where John found support and a fuller understanding of purpose – is my opportunity to form students who live differently ... and live most fully.

– Jason Curtis is principal-elect of Cardinal Gibbons High School in Raleigh.

the other kids ...

guest columnist


Deacon Bert L'Homme

Most Catholic boys and girls do not attend Catholic schools. There is good news, however: Most Catholic boys and girls get a good education in the public schools. That's because there are scores of good public school teachers and administrators who dedicate their lives to teaching all children. Catholic children in public schools sit side by side with Protestants, Muslims, Hindus, Jews and, I'm afraid, a few atheists. They will play, study, and compete with African-American, Latino, Asian, and white students. They will have the opportunity to learn valuable lessons that will guide them throughout their lives.

My Catholic sisters and brothers often say, "You cannot pray in public schools." It's against the law for a teacher to lead a prayer, but I assure you, there is a lot of praying going on. For example, every Monday morning before the workday begins, a colleague joins me in my office to pray with and for me. We pray for teachers, students and parents. We remember the students and teachers who are sick and we always pray that our students arrive safely and are greeted by a warm and loving adult.

I attended Catholic schools for 15 years and I know there is no substitute for a Catholic education. I also know that many communities do not have Catholic schools and many parents cannot afford tuition. Therefore, we must invest our time and effort to ensure our public schools are places where all children are safe, can grow academically and thrive socially.

Along with thousands of Catholic schoolchildren in our public schools in North Carolina, there are several Catholic superintendents, scores of Catholic PTA members, and dozens of Catholic school board members. We have much to offer, especially a keen understanding and appreciation for social justice issues, inclusion, diversity and academic excellence. Catholics know how to include students who do not speak English, may not have a warm winter coat, or don't learn like others.

Our Catholic children who attend public schools need your support at election and budget time. All children – Catholic and non-Catholic – need our prayers. Join me every Monday morning and pray for our children and parents, teachers and administrators, bus drivers and cafeteria workers, and everyone who supports our public schools.

– Deacon Bert L'Homme is assigned to Our Lady of the Rosary Church in Louisburg and is a volunteer chaplain at the federal prison in Butner and the state prison in Durham. During the week, he is superintendent for Franklin County Schools.

AN EXCE
TEA



Laura Gallimore is flanked by teacher's assistant Lora Markotch and members of her first-grade class.

LENT CHER!

Laura Gallimore, a first-grade teacher at St. Catherine of Siena School, wins the Lewis Award

By Dana Lorelle | Pictures by Denmark Photography

Laura Gallimore knew what was in the envelope before she opened it. She recognized the logo, knew the wording of the letter, and understood what to expect with the unplanned visits by the selection committee and the suspenseful wait for the March announcement.

Two years ago, she had experienced all of the above as one of the finalists for the Monsignor Gerald L. Lewis Award for Excellence in Teaching, an honor given each year to a diocesan teacher to recognize, promote and encourage excellence in teaching. The two most important criteria are the ability to form positive relationships and to inspire students to learn. ▸

Gallimore, who teaches at St. Catherine of Siena School in Wake Forest, screamed with joy when her principal handed her the finalist letter again this year. It was during class time, and Gallimore's excitement was such that she interrupted her first-graders' work to share the letter with them.



Laura Gallimore with her class at St. Catherine

"I opened it and jumped up and down and screamed," she recalls. "I was surprised because I didn't expect it. You never expect things like that."

She didn't win in 2002-2003, but this year the final outcome was different. On March 9, Gallimore opened her classroom door to a delivery of flowers and balloons bearing one special word: Congratulations.



Gallimore never wanted to be anything but what she is today. As a little girl visiting her mother's preschool classroom, as a child admiring and appreciating her own Catholic school teachers, through college at Western Carolina University and even through the trials of student teaching, she never wavered in her core desire to stand at the front of an elementary school classroom.

She achieved that as a reading resource teacher and then as a kindergarten teacher in the Johnston County school system. Seven years ago she achieved another long-held dream: teaching in a Catholic school.

"The importance of Catholic education is to show that our faith is not just what we have in our religion book," she said. "I want the kids to see that we are all one big family in God's eyes."

Her classroom day always begins with God. Every morning she and her students have 10-15 minutes of prayer that consists of a Bible reading, prayers for personal intentions, the *Our Father* and a song or prayer relevant to the liturgical season. They discuss saints, feast days, the importance of sacrifice and how worries and problems can be turned over to God.

"I try to make faith come as alive as possible," she said. "I want to take from my life and give them what I've learned."

"I try to make faith come as alive as possible," she said. "I want to take from my life and give them what I've learned."

What she has learned comes from her own Catholic education all through grade school. Knowing she wanted to be a teacher, she studied education at Western

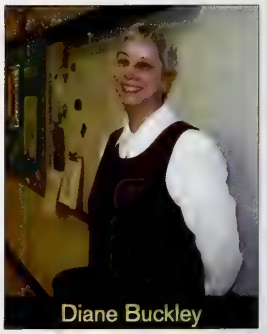
two finalists from St. Raphael

Diane Buckley and Marilyn Leap are acknowledged opposites. The word "gentle" describes Buckley, from her smile to her classroom style, while Leap chooses words such as "hyper" and "reactive" and says she draws energy from her fourth-graders. As a child Buckley wanted to be a teacher but was discouraged; Leap wanted to be a journalist but was nudged toward education. Even outside the classroom their activities are disparate: Buckley enjoys gardening and works with the Geography Bee and the poetry club at school. Leap plays bells with the Bell Choir and sings with the Teen Choir at Mass.

But they both ended up at St. Raphael Catholic School in Raleigh in next-door classrooms, and they now share the honor of being named finalists for the Lewis Award.

Diane Buckley

▶▶ Diane Buckley wants her students to examine more than the basic biographies of saints. She wants them to think about the virtues and qualities that kept the saints close to Christ and led to their canonizations, and to apply these findings to their own lives.



Diane Buckley

She wants them to use the saints, along with Mary and Jesus, as their "spiritual heroes."

This open discussion of faith and the encouragement to look for such heroes was what she found missing as a public school teacher.

"In Catholic education I have that opportunity to touch their lives and to teach them love in a way that will allow them to teach others," she said. She also has the opportunity to follow her own lesson every day: "Before you go into your classroom you have to prepare yourself to see Christ in the face of every child, even in the most difficult ones."

She teaches science and language arts to the fifth-graders, interspersing this instruction with prayer and religion. She especially wants her students to think about "changing injustice to justice."

Inspired by her own examples growing up, Buckley always wanted to be a teacher. But others discouraged her when it came time to select a college – they warned her about the "glut



a School in Wake Forest.

Carolina University and taught in public schools until she found the position at St. Catherine's.

"I love it. These seven years have been some of the best experiences," said Gallimore, who outside school loves visiting parks, camping and doing almost anything outdoors.

St. Catherine's was new and growing when she arrived. Her son was a baby at the time; now, Gallimore sees the 7-year-old every day at St. Catherine's. Next year, her 4-year-old daughter will enter the school's kindergarten. Her original students are approaching eighth grade and the school has grown along with them, adding one grade per year.

Gallimore, as one of the first teachers, is considered the "senior teacher" among her peers.

Her classroom operates in a set structure, with planned segments of reading, writing, snack time, grammar, religion, math and science or social studies. But Gallimore is not afraid to use "crazy comments, crazy noises" to grab her students' attention. "I love to have fun," she said.

Within this structure, her spontaneity and flexibility – and, perhaps most of all, her assistant – allow for individual attention to the students. If she notices a student struggling to keep up or not understanding a lesson, she is quick to help or to motion to her assistant.

She remembers in particular one little boy in her class years ago who struggled with reading. Gallimore worked one-on-one with him to help his skills. He surprised her one day in class by raising his hand when she asked for a volunteer reader.

"The smile that came across his face, that told me all that hard work was paying off," she said.

"The importance of Catholic education is to show that our faith is not just what we have in our religion book, I want the kids to see that we are all one big family in God's eyes."







Marilyn Leap

of teachers" – so Buckley put her artistic talent to work and studied advertising design and illustration at Virginia Wesleyan College. This creativity facilitated her transition to teaching and led to certificates in art and education.

Seven years ago, her husband was transferred to North Carolina from Virginia Beach and Buckley left Catholic education to sign on as a substitute public school teacher. Then, after six months, she heard about an opening at St. Raphael's. "I felt like it was a perfect fit," she said.

Marilyn Leap

▶▶ One of Marilyn Leap's favorite mementos from her teaching career is a mug inscribed "World's Greatest Dad." A student gave it to her shortly before he returned to his native Zaire; he had purchased the mug for his father at the PTA Christmas sale but gave it to his teacher instead.

She has other stories to tell, like the girl whose immigrant parents and their difficult lives touched her heart. But the common thread in all of them is Leap's close interaction with the students and their families.

It's one of the things she loves about teaching.

However, if she had followed her first instinct she'd be a journalist today, not a fourth-grade teacher at St. Raphael's. Luckily she took the advice of others and studied education at Duquesne University in Pittsburgh. From there she transitioned straight into marriage and motherhood. After 15 years and four children, she put her teaching certificate to work in the public school system.

But, like Buckley, she knew something was missing, and it was the core component of the Catholic faith.

Coming to St. Raphael's six years ago, she found what was lacking. "There is nothing to replace daily prayer, daily exposure to the tenets of our faith," she said. In addition to a faithful family life, she calls Catholic education "the best way to pass on a faith that sticks."

She is flexible and creative, and laughingly describes herself as loud and her style as energetic. This energy she draws in part from two sources: The students, and the support from and collaboration with parents and colleagues.

"I never want to not come here," she said of her job. "I feel like this is part of my ministry."

¡Una maestra excelente!

el hispano Católico



▶▶ Laura Gallimore, una maestra de kindergarten de la escuela St. Catherine of Siena gana el premio "Lewis Award".





Laura Gallimore ya sabía lo que había dentro del sobre antes de abrirlo. Reconocía el membrete, sabía lo que decía la carta y lo que debía esperar de las visitas imprevistas del comité de selección y el suspenso de la espera hasta que se diera el anuncio en marzo.

Ya hace dos años había experimentado todo lo anterior por haber sido una de las finalistas para el premio a la excelencia en la enseñanza, el "Monseñor Gerald L. Lewis Award", un honor que se otorga cada año a un maestro diocesano para reconocer, promover y motivar la excelencia en la enseñanza. Los criterios de evaluación más importantes para este premio son: la habilidad de formar relaciones positivas e inspirar a los estudiantes al aprendizaje.

Laura Gallimore, quien enseña en la escuela de St. Catherine of Siena en Wake Forest, gritó de alegría cuando nuevamente el rector le entregó la carta de finalista este año. Fue durante el periodo de clase y su emoción fue tal, que interrumpió a sus estudiantes de primer grado para compartir con ellos la carta.

"La abrí, salte de arriba a abajo y grité" recuerda ahora. "Me sorprendió porque no lo esperaba. Uno nunca espera cosas como éstas."

En el año 2002-2003 no ganó, pero éste año el resultado final fue diferente. El 9 de marzo, Laura abrió la puerta del salón y encontró un ramo de flores y de globos con un letrero especial que decía: ¡Felicitaciones!

Laura siempre quiso ser lo que es hoy en día. Desde pequeña, cuando visitaba el salón del preescolar de su madre, cuando niña, admirando y apreciando su propia escuela Católica o durante los años en la universidad en Western Carolina y aún durante los difíciles momentos de la práctica estudiantil, nunca vaciló en su deseo profundo de estar al frente de un salón de clase de la escuela primaria.

Este sueño lo logró siendo maestra de lectura y luego como maestra del kindergarten en el sistema educativo de Johnston County. Hace siete años logró otro sueño esperado: enseñar en una escuela Católica.

Ella nos dice: "Lo importante de la educación católica es mostrar que nuestra Fe no es sólo lo que hay en los libros de religión. Quiero que los niños vean que todos somos una gran familia ante los ojos de Dios."

Cada día su clase comienza con Dios. Cada mañana ella y sus estudiantes tienen un periodo de oración de 10 a 15 minutos, el cual consiste de una lectura de la Biblia, las oraciones por las intenciones personales, el Padre Nuestro y una canción u oración relacionada con el tiempo litúrgico. Hablan de los santos, los días de fiesta, la importancia del sacrificio y cómo los problemas y las preocupaciones se le pueden entregar a Dios.

"Lo importante de la educación católica es mostrar que nuestra Fe no es sólo lo que hay en los libros de religión. Quiero que los niños vean que todos somos una gran familia ante los ojos de Dios."

"Trato de que la Fe sea lo más viva posible y quiero tomar de mi propia vida y darles lo que yo he aprendido," nos dice.

Lo que ella ha aprendido viene de su propia educación Católica durante los años de primaria. Sabiendo que quería ser maestra, estudió Educación en la Universidad de Western Carolina y enseñó en las escuelas públicas, hasta que encontró la posición en la escuela de St. Catherine.

"Amo todo esto. He tenido algunas de mis mejores experiencias durante los últimos siete años, nos dice Laura Gallimore , a quien cuando no está en la escuela le gusta visitar los parques, ir de camping y hacer cualquier actividad al aire libre.

Cuando llegó, la escuela de St. Catherine era nueva y

estaba creciendo. En ése entonces su hijo era un bebé. Hoy, Laura puede ver a su hijo de siete años todos los días en la escuela. El próximo año su hija de cuatro años entrará al kindergarten. Los niños a quienes enseñó cuando comenzó, ya estarán en el octavo año y la escuela ha ido creciendo con ellos; cada año se ha adicionado un curso más.

Laura, por ser una de las primeras maestras, es considerada entre sus compañeras como una de las "maestras antiguas."



Su salón de clase funciona bajo una estructura en la que hay periodos planeados para la lectura, la escritura, el refrigerio, la gramática, la religión, las matemáticas y las ciencias o los estudios sociales. Sin embargo, Laura no duda en usar "momentos locos y ruidos locos" para capturar la atención de sus estudiantes. "Me encanta divertirme" nos dice.

Dentro de esta estructura de espontaneidad y flexibilidad y también con la ayuda de su asistente, sus estudiantes reciben atención individual. Si ella nota que un estudiante tiene que esforzarse por estar a la par con el resto del grupo o no está entendiendo la lección, rápidamente le ofrece ayuda o le hace señas a su asistente para que ayude al niño.

En particular recuerda un pequeño en su clase hace varios años, que tenía que esforzarse con la lectura. Laura trabajó con él individualmente para ayudarle. Un día la sorprendió en clase cuando él levantó su mano de manera voluntaria al ella preguntar quién quería leer.

"La sonrisa en su rostro me dejó saber que todo ese esfuerzo valía la pena," nos dijo.

Diane Buckley y Marilyn Leap tienen personalidades opuestas. La palabra "suavidad" describiría a Diane, desde su sonrisa hasta su estilo en clase; por el contrario, la palabra que describe a Marilyn sería "hiperactividad " o "reactividad" pues toma toda su energía de sus estudiantes de cuarto grado. Desde pequeña Diane quiso ser maestra aunque en el camino sufrió desencantos. Marilyn quería ser periodista pero terminó desviándose hacia la educación. Aún fuera de clase, sus actividades son distintas. Mientras Diane disfruta de la jardinería y trabaja con el club de poesía y de geografía en la escuela, Marilyn toca con el coro de campanas y canta con el coro juvenil en la Misa. Pero las dos terminaron en salones de clase contiguos en la escuela de San Rafael en Raleigh y comparten el honor de ser nombradas finalistas del premio "Lewis Award".

Diane Buckley

Diane Buckley quiere que sus estudiantes vayan más allá de estudiar las biografías básicas de los santos. Ella desea que piensen sobre las virtudes y las cualidades que los mantuvo cerca a Cristo y que los llevó a ser canonizados, y aplicarlas a su propia vida.

Ella desea que los santos, junto a María y Jesús se conviertan en sus "héroes espirituales".

Como maestra de la escuela pública extrañaba las discusiones abiertas sobre fe y la motivación de buscar este tipo de héroes.

"Por medio de la educación católica tengo la oportunidad de llegarle a sus vidas y enseñarles sobre el amor de una manera que les permita enseñar a los demás" nos dice. También le permite a ella seguir su propia lección cada día. "Antes de entrar al salón de clase tienes que prepararte para ver a Cristo en la cara de cada niño, aún en aquellos que son más difíciles."

Enseña Ciencias y Lenguaje en el quinto grado, intercalándolo con religión y oración. En especial quiere que sus estudiantes piensen en cambiar "la injusticia por la justicia."

Recibió inspiración de los ejemplos que vio cuando crecía y siempre quiso ser maestra. Sin embargo algunos la desmotivaron en el momento de escoger su universidad pues le advertían sobre la "superabundancia de maestros" así que puso a trabajar su talento artístico y estudió Diseño Publicitario y Dibujo en Virginia Wesleyan College. La creatividad le facilitó hacer la transición a la enseñanza y pudo sacar certificados en arte y en educación.

Hace siete años, su esposo fue transferido desde Virginia Beach a Carolina del Norte y tuvo que dejar la educación católica. Se inscribió como maestra substituta pero después de los seis meses supo de la oportunidad en San Rafael. "Sentí que era perfecta para mí", nos dice.

Marilyn Leap

Para Marilyn, uno de los recuerdos más queridos de su carrera en la enseñanza es una taza que dice: "El padre más maravilloso del mundo". Un estudiante se la regaló un poco antes de regresar a Zaire, su país nativo. La había comprado para su padre en una venta navideña de la Asociación de Padres y Maestros, PTA, pero había decidido más bien dársela a su maestra.

Tiene otras historias para contar, como la de la pequeña niña cuyos padres eran inmigrantes y cómo las dificultades por las que pasaban le llegaban a su corazón. Todas estas historias comunes son las que hacen que Marilyn sea tan cercana a sus estudiantes y a sus familias. Esta es una de las cosas que ella ama de la enseñanza.

Sin embargo, si hubiera seguido su primer instinto hoy sería periodista y no maestra del cuarto grado en la escuela de San Rafael. Afortunadamente escuchó el consejo de otras personas y estudió Educación en la Universidad de Duquesne en Pittsburgh. De allí pasó al matrimonio y a la maternidad. Después de 15 años y cuatro hijos puso a trabajar su certificado de enseñanza en el sistema educativo público. Sin embargo Marilyn igual que Diane, sentía que algo le faltaba; era el componente de la fe católica.

Al venir a la escuela de San Rafael hace seis años encontró lo que extrañaba. "No hay nada que reemplace la oración diaria, la exposición diaria a los principios de nuestra fe". Además de una vida familiar de fe, dice que la educación Católica es "la mejor forma de transmitir una fe contagiosa".

Es flexible y creativa y con risas se describe a sí misma como ruidosa y su estilo es lleno de energía. Esta energía la sustrae de dos fuentes principalmente: de los estudiantes y del apoyo y colaboración de los padres y de sus colegas.

"Nunca quiero dejar de venir" dice de su trabajo, "Siento que esto es parte de mi ministerio".

Por Dana Lorelle | Fotografías tomadas por la autora y por Denmark Photography.

¡Ya que usted lo pregunta!

Robert Jones responde la sección de éste mes



¿Qué es la 'Formación de Fe para adultos' y por qué la necesito? No soy teólogo pero estudié en una escuela católica y creo que tengo un entendimiento adecuado de mi Fe.

Es fácil entender la razón de su pregunta ya que el término "Formación de Fe para Adultos" es relativamente nuevo en la Iglesia. Déjeme agradecerle por hacer esta pregunta.

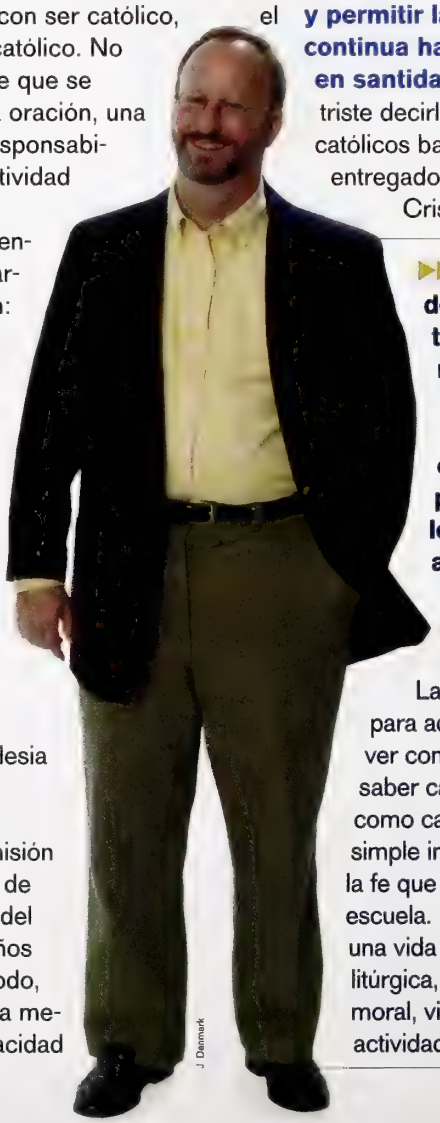
La semilla de la Fe que hay dentro de nosotros necesita desarrollarse y crecer a lo largo de nuestras vidas. La Formación de Fe para Adultos es un término que abarca las muchas formas como las comunidades parroquiales le ayudan a los adultos a crecer concientemente en la vida de Cristo. La Formación de Fe para Adultos tiene que ver con ser católico, el saber católico y actuar como católico. No es la simple instrucción en la fe que se recibe en la escuela. Incluye la oración, una vida sacramental y litúrgica, responsabilidad moral, vida comunal y actividad misionera.

Algunos ejemplos de las dimensiones y la manera como las parroquias tratan de acercarse son: compartiendo la fe, los grupos de justicia social, el estudio de las escrituras y otra variedad de ministerios pastorales. Por estos medios las parroquias tratan de llevar al creyente adulto a una madurez cristiana aumentando su respuesta a la Palabra de Dios. Esto se relaciona con el discipulado, lo cuál significa avanzar en la Fe y estar en una comunión más cercana a Jesús.

Muchos documentos de la Iglesia hablan de la importancia de la Formación de Fe para Adultos, cómo está en el centro de su misión educativa, cómo es el principio de organización y el eje alrededor del cual gira la formación de los niños y de los jóvenes. Después de todo, son los adultos quienes tienen la mejor oportunidad y la mayor capacidad de vivir el mensaje cristiano de manera totalmente desarrollada. Únicamente los adultos maduros son capaces de hacer elecciones y de dedicar o responder a los muchos retos y exigencias de la vida.

Los obispos de los Estados Unidos en su pastoral *Sentíamos Arder Nuestro Corazón* dicen que la Formación de Fe para adultos tiene tres metas fundamentales.

▶▶ La primera meta y la más importante es invitar y permitir la conversión continua hacia Jesús, en santidad de vida. Es triste decirlo pero muchos católicos bautizados no han entregado su corazón a Cristo. Esta invitación a Jesús y permitir la conversión es parte de todo el proceso de evangelización. La tradición cristiana dice que somos creados de nuevo por medio de Cristo. Cada cristiano debe estar en conformidad con Cristo. La conversión en corazón y santidad ocurre en cada edad y etapa de la vida.



J Danmark

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▶▶ La segunda meta es promover y apoyar una membresía activa en la comunidad cristiana. Como católicos creemos que no podemos conocer a Cristo sino conocemos y somos parte del cuerpo de Cristo, la Iglesia. Sin embargo, muy frecuentemente muchos adultos dejan la Iglesia sin darse cuenta lo que están dejando atrás. Una persona no puede vivir o experimentar lo que significa ser un discípulo cristiano si está apartado de la amistad y el compañerismo de los demás. La Iglesia, que nos demuestra la presencia constante de Cristo entre nosotros, es una señal segura en nuestro trayecto hacia nuestro verdadero destino, dentro un mundo que está dominado por puntos de vista que señalan la dirección opuesta.

▶▶ La tercera meta de la Formación de Fe para adultos es llamar y preparar a los adultos para que actúen como discípulos en misión para el



mundo. Hemos sido llamados por la gracia, se nos ha dado una vocación, por medio del bautismo hemos recibido la tarea de participar y compartir con otros lo que hemos encontrado, la Buena Nueva de Jesús. La verdadera tarea de evangelizar es la transformación no sólo de nosotros mismos sino de nuestra cultura, construyendo una civilización de verdad, vida y amor.

Mucha gente esta abierta a recobrar una visión de la realidad que reconozca las señales de la eternidad. Muy a menudo, muchos adultos son incapaces de confrontar las condiciones amenazantes que deben afrontar en el mundo. Muy a menudo caemos en el silencio o no tenemos los argumentos para juzgar efectivamente los eventos y proponer nuestra fe, nuestra esperanza y nuestro amor. Los cristianos estamos llamados a ser testigos de nuestra fe en la sociedad y a contribuir con los efectos que humanizan cada cultura. Y este llamado no termina en la confirmación o en la graduación sino que continúa hasta nuestra muerte.

Por último, es algo bueno haber asistido a una escuela católica aunque hoy en día, menos gente asiste a ellas. De hecho, la parroquia es la verdadera escuela de la comunidad. Hay demasiadas personas tratando de vivir una vida cristiana adulta con sólo un entendimiento de la Fe que equivale a una educación básica o de secundaria. Esto es verdaderamente insuficiente. Aún si usted tiene un entendimiento de la Fe adecuado, ¿quién puede sentirse motivado o satisfecho en la vida apuntándole a simplemente "adecuado"? El objetivo de vida al que debemos aspirar, especialmente en nuestra vida de Fe no debe ser menos que la excelencia.

Si usted desea participar en la Formación de Fe para Adultos, involúcrese en su parroquia. Además, cada mes la división de Evangelización y Catequesis crea y distribuye a las parroquias un afiche que anuncia las oportunidades de aprendizaje y de formación continua disponibles para adultos. Si usted desea saber más puede contactarme sin problema.

– Robert Jones es el director diocesano de Desarrollo de Fe para Adultos.

CATHOLIC SCHOOLS' STATEMENT OF NON-DISCRIMINATORY POLICY AS TO STUDENTS

These schools have a racially non-discriminatory policy as to students in that the schools admit students of any race, color, national and ethnic origin or sex to all the rights, priviledges, programs and activities to students at the schools.

These schools do not discriminate on the basis of race, color, national and ethnic origin or sex in administration of educational policies, admissions, and athletics and other school-administered programs.

Catholic Schools Office
The Catholic Center
715 Nazareth St.
Raleigh, NC 27606-2187
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Dr. Michael J. Fedewa
Superintendent of Schools

SCHOOLS

Annunciation Catholic School (Pre-K-8), Havelock
Blessed Sacrament Catholic School (Pre-K-8), Burlington
Cardinal Gibbons High School (9-12), Raleigh
Cathedral Elementary School (Pre-K-8), Raleigh
The Franciscan School (K-8), Raleigh
Immaculata Catholic School (Pre-K-8), Durham
Infant of Prague Catholic School (Pre-K-8), Jacksonville
Our Lady of Lourdes Catholic School (K-8), Raleigh
Our Lady of Perpetual Help Catholic School (Pre-K-5), Rocky Mount
Pope John Paul II Catholic School (Pre-K-5), Southern Pines
St. Ann Catholic School (K-8), Fayetteville
St. Catherine of Siena Catholic School (Pre-K-5), Wake Forest
St. Egbert Catholic School (K-5), Morehead City
St. Mark Catholic School (K-8), Wilmington
St. Mary Catholic School (Pre-K-8), Goldsboro
St. Mary Catholic School (K-8), Wilmington
St. Mary Magdalene Catholic School (Pre-K-8), Apex
St. Michael the Archangel Catholic School (Pre-K-8), Cary
St. Paul Education Center (Pre-K-8), New Bern
St. Patrick Catholic School (Pre-K-8), Fayetteville
St. Peter Catholic School (K-8), Greenville
St. Raphael Catholic School (K-8), Raleigh
St. Therese Catholic School (Pre-K-5), Wilson
St. Thomas More Catholic School (Pre-K-8), Chapel Hill

EARLY CHILDHOOD CENTERS

Sacred Heart ECC (Pre-K), Pinehurst
St. Andrew ECC (Pre-K), Apex
St. Catherine ECC (Pre-K), Wake Forest
St. Francis of Assisi ECLC Pre-K), Raleigh
St. Joseph Catholic Pre-School (Pre-K), Raleigh
St. Mark Montessori Pre-School (Pre-K), Wilmington
St. Mary CDC (Pre-K), Garner
St. Michael ECC (Pre-K&K), Cary
St. Raphael ECC (Pre-K), Raleigh



new Catholics, welcome!

On Holy Saturday and Easter Sunday, 683 people will become new members of the Catholic Church in the Diocese of Raleigh. Included in that number are 244 Catechumens, who will be anointed with the sacraments of baptism and confirmation and receive Holy Eucharist for the first time. There are also 439 Candidates, who are already baptized, but who are accepting God's call to enter into a fuller communion with the Church.

ALBEMARLE DEANERY

St. Anne
Peggy Chappell
Minnie Chappell
Tracy Benkusky
Charles Davis

Holy Family
Jeff Barbour
David L. Jordan
Audrey Jacobs
Carlton M. Himmelwright
Charles L. Cartwright

Holy Redeemer by the Sea
Roland Cady
Mitchell Cady
Gale M. Bracy
Shirley M. Venete
Renze Waddington
Alice Meyers
Trevor F. Clark
Patricia Ann-Gray Clark
Audrey Stump
Jennifer Hill
Joshua Hill

CAPE FEAR DEANERY

Transfiguration
Brandi Lennon
Maranda Katnic

Sacred Heart
Teresa Clifton Newman
Alicea Dickson
Brenda Mills

St. Brendan the Navigator
Mary Amron Lee
Walter Spencer
Sharon Lanno
Samantha Summerlin
Kheryn Bulda
Barbara Accurso
Janet Dagata
Beverly Mathvin
Chris Stephens
Barbara Hess

St. Jude the Apostle
Gretchen Funigiello

St. Mark
Kathy Carapezza
Anthony Carpenter
Elena Cazeault
Richard Rawlins
Justin Ash
Rebecca Balthazar
Christy Lynn Bass
Brita Clarkson
Niki Clucas
Lisa Dismukes
Paula G. Espinosa
Amy L. Kidd Meyer
Sharon King
Nancy McDowell
Robert McNulty
Lisa M. Meslar
Suzzanne Pecoraro
Jeffrey Pittman
Regina Popelars
James Ramson
Mike Sholar
Anthony Smith
George A. Sprinkle
Jena Tew

St. Mary
Cheryl Bezek
Katie Kaman
Stephen Barnett
Deanna Kriedel
Chris Brinkley
Lisa Wright

St. Stanislaus
Jennifer Cox
Florencio Rios

St. Therese
Cindy Cornett
Richard R. Holley, Jr.

FAYETTEVILLE DEANERY

Good Shepherd
Allie Bursey
Alice Gallion
Mary Lou Green
Daisy Maldonado
Josie Polazzi
Michael Powers
Jewell Talmadge

Our Lady of Guadalupe
Alice Topper
Christy Giddens
Yazmin Galindo
Christian Vega
Nobel Galindo
Edith Alejo
Yovani Herrera
Maribel Galindo
Perla Gomez
Pam Shipley Westbrook

Sacred Heart
Russell B. Huber
Charlene Fausz
Doris Rowe

St. Anthony of Padua
Frank Ball
Amanda Fay
Bryan White
Christopher Potratz
Pamela Vandrey

St. Elizabeth Ann Seton
Holly Eidschun
Brian Eidschun
Sarah Froat
Russell Froat
Debra Froat
Jason Propst
Joshua Froat
Christopher Froat
Abigail Froat

St. Elizabeth of Hungary
Anita Teresa Morales Rodrigues
Brandi Nicole Snow

St. Francis de Sales
Susan Turkovich
James Ferguson
Brian Edwards
James Bass
Jason Malinsky

St. Patrick
Jennifer Cantrell
Patricia Cronin
Philip Gant
Jonathan Guerrero
Marcus Guerrero
Joseph Guidry
Marcus Jones
Ruthann Shepherd
Rachel Hedges
Carolyn Keyes
Michael Tucker
Tim Wall
Larissa Wilson

St. Stephen
Hannah Hasinski
Chuck Atkins
Kyle Hayes
Gail Ryan
Terrah Shene
Colby Taylor
Leslie Taylor
Bill Yocum

NEW BERN DEANERY

Annunciation
Frances Ash
Barbara Kuchar
Jacquelyn Bourré
Kirsten Hardy
Shane Heumacher
Rebecca Hoffman
Martha Mendoza
Janine Vass
Kathy Welch
Alma Sosa
David Cooper
Theodore Dusselberg
Jennifer Escobio
Antonio Guillen
Sheri Higgins
Kenny Higgins
Barbara Higgins
Heather Lynch
Melissa Luna
Jamie Luna
William Valencia

Holy Spirit
Odessa "Dusty" Sullivan
Jonathan Sullivan
Crystal Santibañez
Douglas Lassiter
Deborah Johnson
Judy Sumner

Infant of Prague
Amanda Crompton
Thomas Dufour
Michael Jacobs
Cody Morris
Heidi West
Anthony Washington
Maegan Brusaw
Robert Bucek
Susan Buechner
Deborah Evans
Caitlin Fisher
David Gardner
Faye Giddens
Randy Herrington
Henry Hess
Martha Larkin
Christopher Lassiter
Myra Marks
Cindy Morris
Shelley Olmstead
Devin Prevost
Maike Rang
Cecilia Raynor
Kelly Robbins
Angi Sheegog
Laurie Stutts
Kimberly Tyndall
Edie Yaney
Anna Kuch

St. Mildred
Travis Hill
Kimberlee Richards
Patti Whipple
Elisa Foley
Shannon Russell
Jan Casini

St. Paul
Kristin Allen
Donald Armstrong
Lynne Morrison
A. J. Adolph
Nicole Crittenden
Erin Stephenson
Kelly Larios
Daniel Brooker
Shannon Hayes
David Harper
Jacqueline Healy
Caroline Norfeet
Hedy Byrne
Sandra Larios
Lynn Manuel
Jennifer Carmen
Erin Fender
Frances Barabas
Rebecca Marlar
Sam Hutcheson
Dawn Hutcheson
Melissa Zurwaski

PIEDMONT DEANERY

Immaculate Conception
Mary Herrera
Anthony Ledbetter
Catherine Wade
Adolfo Sandoval
Demi Mendez
Janet Bassett
Jennifer Chua
João Correia
Heather Gavilan
Donna Hendricksen
Ashley Lawson
Andrea Martin
Susanna Mulcahey
John Rorem
Stephanie Rodriguez
Nathan Strunk
Ellis Wagner
Ana Bejarano
Victor Becerra
Antonio Pérez
Edgar Tzuy
Félix Jaimes
Ervin Roblero
Carolina González
Gudelia Quintero
Maria González
Verónica Hernández
Angelica Ubaldo
Victoriano Dominguez

Blessed Sacrament
Jennifer Douglas
Jessica Douglas
Justin Douglas
Maurice Thompson
Amy Gaddy
Bill Gammon
Stacy Robertson
Robyn Rugh
Daphna Walls
Alexandria Leigh Betz
Jessica Marie Copeland
Michael Stanley Cole
Catherine Marie Cole
Desiree Boyer
Jessica Boyer
Danielle Skylar Melkus
Mathew Melkus
Nancy Evans
Maggie McDade
Kevin Smith
Lisa Tomlinson
Anthony Thompson
Mathew Walls

Holy Cross
Mary Nela Nicole Black
Patrick Okach Isasi
Christie Carter Layne
Kemi Thompson Nonez
Inneke M. Johnson
Kristen Carol Saur
Theresa Michelle Moore

Newman Catholic Student Center
Laurel Foote-Hudson
Cynthia Bland
Katherine Murphy
Christopher Thigpen

St. James
Mario Carlos
Nereyda Carlos
Yesica Espinoza
Silvia Gembe
Julio C. Martinez
Perla Santana
Diana Avila
Patricia Avalo
Virginia Espinoza
James Renna
Angie Hilburger
Candace Lazar
Vermadine Clark
Leslie Coburn

St. Julia
Delmy Rudy Estrada
Leticia Gonzalez
Marta Elena Flores
Antonio Castro
Gerardo Candelario Pérez
Mario Figueroa
Juan Jesús Chavez
Miguel Ortíz Luna
Anayely Santiago Fuentes
Lourdes Martínez Román
Hortencia Tinoco Jimenez

St. Thomas More
Christopher Smith
Shaun Blanchard
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James Mantyh
Sean McCartney
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Vince Padua
Larry Fair
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Katie Kamen
Linda Servoss
Annie Ellison
Susan Reynolds
Myanda Servoss
Julia Servoss
Genevieve Servoss
Taylor Shepherd
Nayeli Cabrera Silva

RALEIGH DEANERY

Sacred Heart Cathedral
Pearl Augustin
Caroline Black
Joe Brazel
Jonathan Chandler
Kevin Collins
Mark Fernandez
Catherine Fletcher
Thelma Hill
Carissa Koontz
Clare McGrath
Patricia Oliver
Kent Passingham
Sheretta Pery
Melanie Pressley
Carlye Rohas
Melodie Steinberg
Stephanie Tedesco
Chad Gore
Amy Phan
Jennifer White
Brigitte Zaman
Jennifer Will

St. Mary Magdalene
Brian David Ghan
Susan Rist-Sbraccia
Robert Esplin
Paula Goncalves-Ghan
Connie Kaczmar
Margaret Prince
Joy Vardis
Daniel Westberg

St. Raphael the Archangel
Anni K. Amazona
Randy Harvell
Amy Pace
Cheryl Sims
Emiliano Garcia
Sarah Berg
Colby Carter
Virginia (Ginny) Hupp
Raven Jones
Debra Sheridan
Darsey Williams
Ashley Contreras
Blanca Yllanes
Erika Pérez
Luis Gaitan
Tania Hernández
Marisol Pérez
Diana Diaz
Norma López
Jovana C. Gomez
Johanna A. Contreras
German Lugo
Israel Ruiz
Osman N. Maldonado
Cesar A. Morel
Sergio Tapia

St. Francis of Assisi
Hilerie Ray
Bryan Bengel
Carl Oliveria
Hugh Wilson
Catherine Camille Durfee
Nicole Michelle Sloan
Heather Jane Blair
Scott Sharpe
Jessica Gall
Amanda Gilewicz
Jack Gilewicz
Cameron Hansen
Nathan Hansen
Taylor Hansen
Bradley Mercer
Brandon Mercer
Anika Williams
Nancy Stout
Doug Danielson
Mary Martin
Israel Pattison
Jilie Foley
Pat Rohman
Jan Carmody
Emily Wood
Mariana Burns
Cody Close
Elliott Rizzo
Roxanne Fajardo

Our Lady of Lourdes
John Heckman
Justin Taylor
Elizabeth Firrincieli
Stephanie Knight
Bianca Rodriguez
Celeste Rodriguez
Mykel Taylor
Brook Vannaman

Our Lady of the Rosary
Tammy Finn Calvery
Garrett Thomas Calvery
Samantha Mikaela Calvery

St. Andrew the Apostle
Christopher Paul Aiello
Rica Catherine Barnhart
Adrienne Bauer
Robin Elizabeth Carey
Heather Baker Crichton
Jennifer Denzler
Aubrey Melissa Finley
Kendyl Rebecca Finley
William Duke Finley
Elizabeth Ann Gaglione
Jerrod George
Gregory Thomas Hillyard
Peter Gist Hillyard
Wendy Marie Just
Kaitlyn Christine Hull
Kristine Nicole Hull
Edward Fred Meyer
Mariana Oliveira
Charles Ostrom
Melissa Ostrom
William Ostrom
Jane Alison Pritch
William A. Pritch
Danielle Marie Raymond
Diana Leigh Raymond
Catherine Anne Spargo
Mathew Alec Crichton
David Keith Lawrence
Tara Miller
Mark Joseph Shank
Anne Kathryn Young

St. Bernadette
Trish Nguyen
Louise Behrendt
Meredith Chistolini
Bryan Comly
Meredith Drescher
Beth Ann Howarth
Chris Jennings
Chris Kiger
James Roach
Heather Davis Szews

St. Catherine of Siena
Darien Andrade
Jackie D'Antonio
Aaron McCoy
Wilson Brad Wheeler
E. Scott Wright
Tyler Tschopp
Tami Andrade
John Diehl
Erich Hodges
Denise Kent
Timothy La Rock
Melissa Schmidt
Angie Tschopp
Shawna Vasilko
Kerri Owens
Richard Owens
Zachary La Rock
Tori La Rock

St. Eugene
Kevin Allen Killette
Robert Fiske Jr.
Morgan Miller
Jordan Miller
Kayla Pichardo
Elise Goodheart
Elizabeth Goodheart
Mathew Goodheart
Ross Powell
Kaitlin Powell
Allison Powell
Miguel Ibarra-Herrera
Leonel Gonzalez-Sanchez
Billy Ronald Perry Jr.
Geny Lizeth
Juan Bello-Saldaña
Porfirio Santos-Martinez
Yuliana Escobedo
Karina Ninet Romero
Dennis Pepper

St. Joseph
Steve Dixon
Burt Hodges Jr.
H'yek Nay
Kam Hwing
Pamela Kirkpatrick

St. Luke the Evangelist
Tania Moore
Cyndy Aremia
Mischelle Corbin
Harold Whitaker

St. Mary, Mother of the Church
Jeremy DaCosta
Sean Wiggins
Nina Rizza
Michelle Cooke
Carl Logan
Holly Schroer
Willy Steinbrecher
Dorothy Bujewski
Laura Stewart
Todd Casto-Yelton
Tammy Casto-Yelton

St. Michael the Archangel
Jeffery Brian Cox
Jeffery Ward Crawford
Jason Scott Fisher
Renee Elizabeth Fox
Wei Jin
Edward Large
Leslie Ann Mazzola
Toni Keene O'Connell
Katie Elizabeth Pierce
Patricia Gaye Russell
Leyla Zahra Shahravar
Marc Sidney
Jeonga Yun
Dorothy Averette
Mary Begley
Austin Bramble
John Carbone
Jim Cozart
Tina DeAngelis
Lyn Fedden
Meredith Hale
Mark Hendricks
Alma Gonzalez
Justin Hively
Michael Howard
Martin Husk
Andrew Jalbert
Joseph Justice
Robin Lalor
David Lilley
Helen Lockard
Elizabeth Lynch
Jerry McCormick
Mae Miller
Rachael O'Sullivan
Betty Pace
James Pace
Amanda Palmerton
Paul Pucci
Courtney Southwell
Stephanie Statham
Stephanie Yarborgh
Austin Taylor Godfrey
Alfonso LaMar Holmes
Samuel Timothy Holmes Jr.
Chase Meyer Rhode
Kye Mitchell Rhode

TAR RIVER DEANERY

Our Lady of Perpetual Help
Jennifer Lynn Bull
Gage Anthony Chilton
Wanda Sue Joyner
Melanie Leann Sheeler
Sarah Olivia Ziegler
Kimberly Hill Gravely
Matthew Todd Howell
William Steve Joyner
Alton Brent Manning

St. Ann
Jessica Apolinar
Cindy Vanessa Avila-Garcia
Jacob Badger
Julio Bermeo
Anthony Richard Fiorella
Joseph Dalton Fiorella
Vincent Ryan Fiorella
Nicholas Stele Fiorella
Hector Guardado
Andrew Higsmith
Evan A. Guinn Laberque
Dean Christopher Lancaster
Justin Michael LaQuire
Nicholas Noyola-Lydic
Anthony Noyola-Lydic
Jarold W. Smith
Travis Williford
Jaime Williford
Camilo Apolinar Jr.
Cristian Apolinar
Edgar Apolinar
Richard Apolinar
Jonathan Arguyo
Hector Geovony Avila-Garcia
Ian Emmanuel Avila-Garcia
Thomas Alexander Fakadej
David Finol
Arianna Finol
Sarah Fisher
Edimir Jiminian
Luis Miguel Jiminian
Vanessa Gomez
Erika Gomez
Ana Julia Hernandez
Claudia Hernandez Nava
Margarita Lizbeth Hernandez
Pedro Hernandez

Congratulations



Laura Gallimore
First Grade Teacher
St. Catherine of Siena School
Wake Forest, NC

2005-2006
Monsignor Gerald Lawrence Lewis Award Winner

MONSIGNOR GERALD LAWRENCE
LEWIS AWARD
EXCELLENCE IN TEACHING

The Lewis Award is an honor designed to recognize, promote and encourage excellence in teaching in the Catholic Schools in the Diocese of Raleigh. Nominations are submitted by individuals, groups, schools and parishes for classroom teachers deemed exceptionally skillful and dedicated and who possess the respect and admiration of their students, parents and colleagues.

Veronica Hernandez
Michael (Jamie) House Jr.
Tiffany D. Jancuska
Angel Jara
Elizabeth Danielle Laccabue
Marc Taylor Laccabue
Nicholas James Cole Laccabue
Angela B. LeQuire
Ana Abigail Hernandez Loredo
Jessenia Macias
Erverto Macias
Kevin Macias
Alex Melchoz
Juan Alfredo Mijares
Zoraida Najeres
Kyle Russell Pfister
Mitchell Jay Pfister
Eric Pimentel
Ricardo Sterling Price
Jessica Ramirez
Edgar R. Rodriguez
Jose A. Rodriguez
Marco A. Rodriguez
Sandra K. Rodriguez
Ashley Sainz
Brandon L. Sainz
George M. Sainz
Brittany Anne Smith
Myron M. Smith
Nicole Therese Smith

St. John the Baptist
William Ayscue
Clarissa Kisic

St. Peter
Alex Hernandez
Bobbie Smith Hunter
Macky Outlaw
Crystal Tenholt
Pamela Rinaldi
Jake Maynard
Brenda Maynard
Susan Abbott Grooms
Kristen Murtha
Angela Byrne
Mary Walter
Vivian Branch
Wendy Marie Perrine
Beth Rixon
Donald Silvers
Penelope Silvers
Nathanael Silvers
Adam Silvers
Christian Silvers
Eden Silvers
Kim Wojciechowski

St. Therese
Lydia Elizabeth Ellis
Scott Bruce Fleck
Jenny Grace Smith
John Hooker Thomas, Jr.

closing the door of ignorance

how education can inform our faith

Learning for some people can be arduous and even unpleasant. I was visiting my nephews recently and could sympathize with them and their parents. The adults kept at them to "go and do your homework!" They moaned. Eventually, after the moaning died down, they got to their study. While it may not seem so at the time, such discipline is good for the soul. It contributes to curing the deadly disease we call ignorance.



Truly, the home is the first school of faith for all of us.

We all suffer from this affliction. We are limited. Yet while we realize we cannot "know it all," we also realize we need to know many things for our good and the good of others. Ignorance can be dangerous, even deadly.

Consider the ignorance of young teens regarding sexual activity. I have spoken with a few who had sex just once and became pregnant. They told me they did not know that could happen with just one encounter. Another young person contracted a sexually transmitted disease. He did not think it could happen to him. Sadly, many seem ignorant of how such behaviors affect not only the body, but even more the soul.

There was another young person who was being convinced to have an abortion. She was told that what was in her was just some tissue and she should not worry. There was no child yet. Her ignorance of the simple facts of biology allowed her to be a victim of a lie.

Fortunately, ignorance is what Christ our teacher desires to dispel. Jesus established his church to destroy ignorance and error through its proclamation of the truth of Jesus Christ. We have the gift of 2,000 years of saints who lived the faith – 2,000 years of liturgy, creeds, prayers, doctrines and dogmas. We also have numerous expressions of our faith in the church's living members, in every corner of the world, who draw their life from Jesus. Through all these, the radiant light of Jesus shines.

All such expressions reveal the activity of learning that has overcome the deadly foe of ignorance. Yet the work goes on until the end of this world. Every age must learn anew. No wonder God constantly reminded his people to remember. No wonder Jesus established the New Covenant at the end of his life and told us to "Do this in memory of me." Remembering takes study, prayer and living the faith, but it has a great power to dispel the evil of ignorance.

Spiritual fitness requires us to know our faith. We need to dig into the sacred Scriptures as though they were a sand box.

Spiritual fitness requires us to know our faith. We need to dig into the sacred Scriptures as though they were a sand box.

One way I became more motivated to learn the faith was to think about Jesus and his own experience of learning. Even Jesus went to school.

When visiting Nazareth and many Galilean towns some years back, I saw how each village had its own synagogue where the young people and adults of the village went to learn their faith. Jesus would have attended such a synagogue like everyone else. Of course, Joseph and Mary would have been his first and constant instructors of the faith. Parents have a huge role in dispelling ignorance. Truly, the home is the first school of faith for all of us.

Another place Jesus went to learn was the Temple in Jerusalem, as early as age 12. As the Gospel of Luke says "Jesus, for his part, progressed steadily in wisdom and age and grace before God and men. (Luke 2:52) When Jesus began his ministry, he taught

in the synagogues and temple.

Interestingly, a similar pattern of teaching has existed in the church from the beginning. Local parishes throughout the world have served as centers of learning for their community, much like synagogues in Jesus' day. Historians show evidence of parish schools dating all the way back to the second century.

Those seeking entrance into the church (catechumens) learned their faith through catechetical instruction from the bishop. Priests, deacons and catechists were also involved in these cathedral schools. Cathedrals are churches so named because they hold the bishop's chair or *cathedra*. The chair is a sign of the teaching office of the bishop. Every diocese has one cathedral church, and through the ages, cathedral churches established schools for the faithful. Often these schools would train young men to be priests, or serve in the church in some way.

As the church grew, monasteries also became important centers of learning. Many great saints were educated through monastic schools. Some scholars have even claimed that such efforts actually saved Western civilization. (*How the Irish Saved Civilization* by Thomas Cahill; *How the Catholic Church Built Western Civilization* by Thomas E. Woods) Later on, universities and colleges were established.

Before ascending into heaven, Jesus told his Apostles to go out and make disciples of all the nations. Baptize them and "teach them to carry out everything I have commanded you."(Matt 28:20) Through the ages, the church has done just that in numerous ways.

Spiritual Exercise:

This month, we will ask the Lord to dispel our own ignorance with his wisdom and light. To begin, pick one aspect of the faith or practice of the church, or even some current social issue you feel you know very little about. It is very possible for us to be ignorant of our ignorance! One quick cure for this is to go through the creed or catechism and ask yourself "Do I really understand what this means?" Gather some information about the topic you feel ignorant about and bring it to the Lord. Begin with the sign of the cross and acknowledge that the Holy Spirit is our teacher.

▶▶ **Pray:** *Father, you are the source of all knowledge, wisdom, and light. Send your Spirit upon me that I may come to a deeper knowledge of my faith. You infused this gift of faith in me at baptism. Deepen my faith so I may hold more firmly to it. Broaden my faith so my love and awe may grow all the more. Help me to hold fast to the truths you have revealed in Jesus Christ, and to seek to understand what you have revealed and why you have revealed it. Dispel my ignorance and replace it with a new understanding and love for you. I know that I "don't know" so much, but let what I do know draw me ever more to love you. Amen.*

▶▶ **After praying this prayer, meditate and read the material on that which you would like to grow in knowledge of and let yourself be drawn to considering what you do not know.** Ask Jesus to explain things to you. Think about it. Do not be afraid to admit your ignorance to him. ... Study more and get a book to read or a tape to listen to. In all things, let your meditation lead you to God.

▶▶ **End by praying** the Creed or the following prayer of praise.

Go through the Creed or catechism and ask yourself "Do I really understand what this means?"



T. Gennara

Prayer of praise to the Holy Trinity inspired by Saint Symeon the New Theologian

▶▶ *Praise to you, O Lord, who in the beginning created us in freedom.*

Praise to you, O Lord, who endowed us with reason and free will.

Praise to you, O Just Father, who in your love has desired to have us for your very own.

Praise to you, O Holy Son, who for our salvation became human and died on the cross for us.

Praise to you, O Spirit of Life, who has enriched us with your spiritual gifts.

Praise to you, O Lord, who has brought us to know your divinity.

Praise to you, Lord, who has made us worthy to join with the angels in praising you.

Praise to you, O Lord, for you have dispelled our ignorance and given us light.

From every mouth, let praise rise up to you – Father, Son, and Holy Spirit. On the heights and in the depths, let there be praise to the Holy Trinity, on earth and in heaven, from beginning to the end of time, world without end. Amen.

– Fr. Bill Ashbaugh

Mary Charles Curtin, R.S.M.
(c. 1822-1910)

NC Catholic women



The Civil War had a devastating impact on the church throughout North Carolina. All four priests working in the state at the time fled, churches were burned, and the few Catholics scattered. It was at this critical juncture that religious sisters arrived, initiating what became in subsequent years the most distinctive and effective Catholic presence in the state. However, despite the impact they had on Catholics and Protestants alike, sisters remained largely anonymous. Covered from head to foot in their habits, sheltered in convents, and hiding their identities behind religious names, they became "the sisters," working in hospitals and schools and orphanages with self-effacing dedication. The first to arrive and to bear the brunt of pioneer hardships were the Sisters of Mercy.

Sister Mary Charles Curtin can represent the many sisters who were equally dedicated to the formidable task of establishing an institutional presence in what this Irish-born Sister of Mercy called "the desert we had to traverse." When she arrived in Charleston in 1841, she was welcomed by Bishop John England. At her death in 1910, she was the last surviving religious to have seen the founding bishop of the North Carolina church.

Although small bands of Mercy Sisters had worked in North Carolina during the Civil War, it was not until 1868 that a permanent presence was established. One of the three sisters assigned to open a school in Wilmington in that year was Sister Mary Charles. During the subsequent 40 years, she would participate in the painfully slow growth of her community and of the church in the state. As she herself put it in 1879: "If we are to judge of the massiveness and strength of a building by the length of time required for the hardening and drying of the foundation, and the slowness with which the walls rise, this institution is bound to become a great and lofty edifice."



And grow it did. The Mercy community separated from Charleston in 1872, beginning its life as a North Carolina congregation. In 1892, at the invitation of Bishop Leo Haid, vicar apostolic and abbot, the sisters located their motherhouse at Belmont, adjacent to the Benedictine Abbey. From this headquarters, for more than a century, hundreds of sisters have fanned out across the state in a range of ministries. Through the early decades, Sister Mary Charles shepherded that growth, serving in a variety of positions including mother superior and mistress of novices.

In the 1990s, as major changes occurred in the health-care field, the sisters sold their hospitals in Asheville and Charlotte. The money from these sales was put into the Sisters of Mercy Foundation, which has awarded millions of dollars in grants to a variety of nonprofit agencies which reach out to the unserved and under-served in the state. Although the number of Sisters of Mercy has been declining, they maintain the only motherhouse of a religious order of women in North Carolina, and through the financial resources at their command, they continue to support a large network of health-care, educational and social-service organizations.

– William F. Powers

history

The story of North Carolina Catholic women is largely one of immigrants and converts. It is also a story of scattered individuals rather than settled communities. The state remained a vast mission territory until well into the 20th century, when an influx of Latino workers, professional families, and affluent retirees transformed the demographic profile of the area, bringing large numbers of Catholics into what had been a rock-solid Protestant region. Even today, Catholics remain a small minority in many sections of the state.

"If we are to judge of the massiveness and strength of a building by the length of time required for the hardening and drying of the foundation, and the slowness with which the walls rise, this institution is bound to become a great and lofty edifice."

Eight seminarians move one step closer to ordination



Seminarians Julian Crespo, Romen Acero, Jeff Bobby and Vic Gournas with Norwich Bishop Michael Cote after the Installation of Readers and Acolytes Liturgy at St. Mary's Seminary.



Seminarian Chisup Kim and Paterson Bishop Arthur Serratelli after the Installation of Readers Liturgy at Theological College.

▶▶ During the current academic year, eight seminarians studying for the Diocese of Raleigh celebrated liturgical rites that moved them one step closer to their ordination as priests.

Two third-year theology seminarians, Anthony DeCandia and Marco Antonio González, both 34, celebrated admission to candidacy. Mr. DeCandia, the son of Anthony A. and Sharon DeCandia of Charlotte, was admitted on Nov. 17, 2005, during a Mass celebrated at St. Mary's Seminary in Baltimore by Auxiliary Bishop William Malooly. Mr. González, the son of Soledad Hernández and Roberto González of Tepic in the state of Nayiarit in México and the brother of Juan José González of Faison, was admitted on Feb. 6, 2006, during a ceremony celebrated at Assumption Seminary in San Antonio by Archbishop José Gómez. This liturgical rite is a public declaration by the church that a seminarian is ready to be known as a candidate for Holy Orders. It is the last liturgical rite before ordination to the diaconate. Both men will be ordained to the priesthood in June 2007.

One second-year theology student, Romen Acero, 38, was installed into the Ministry of Acolyte by Bishop Michael Cote, bishop of Norwich, during a Mass celebrated at St. Mary's Seminary in Baltimore on Feb. 8. He is the son of Flor Maria Molina and the late Luis Alfredo Acero of Bogotá, Colombia.

Four other seminarians were installed into the Ministry of Lector. Chisup Kim, 34, a first-year theology seminarian at Theological College in Washington, was installed by Bishop Arthur Serratelli of Paterson on Feb. 6, 2006. He is the son of Sangdae Kim and Nakhee Sung of Yong-in South Korea. The other three seminarians were installed by Bishop Cote at St. Mary's Seminary on Feb. 8. They are Julián Crespo, 28, son of Jorge Luis Crespo and the late Carmen Moncada of Palmira, Colombia; Jeffrey Bobby, 29, son of Andrew and Susan Bobby of Tucson, Ariz.; and John (Vic) Gournas, 46, son of Helen and the late Johnny Gournas of Raleigh.

The Office of Reader is the first liturgical rite celebrated in the life of a Raleigh seminarian. It recognizes the progress a candidate has made and installs him into the permanent role of public reader of the Word of God and teacher of the faith. The Office of Acolyte recognizes further progress in a seminarian's life and permanently associates him with service of the altar and services of public divine worship.

– Fr. Michael Clay



Seminarian Marco González and Archbishop José Gómez of San Antonio after Admission to Candidacy Ceremony at Assumption Seminary.

Sister Mary Honor Lenihan, I.H.M.



▶▶ Sister M. Honor Lenihan, I.H.M., died on March 11 at Mercy Hospital in Scranton, Pa. Born on July 16, 1917, in Scranton, she made her final profession of vows in 1944. She served as a teacher at Our Lady of Perpetual Help School in Rocky Mount from 1948 to 1960, St. Monica School in Raleigh from 1960 to 1966, and St. Paul School in New Bern from 1966 to 1969.

Three other sisters who served in North Carolina passed away earlier this year. Sister M. Helene Coyle, I.H.M., who served at St. Agnes School in Washington, died March 2 at Our Lady of Peace residence in Scranton, Pa. Sister Teresa Ann (Helen Loretta) Callahan, S.P., who taught grades 4-6 at St. Patrick School in Fayetteville from 1946 to 1948, died Feb. 19 in St. Mary-of-the-Woods, Ind. Sister Angela Rose (Winifred Mary) Halpin, S.P., taught from 1946 to 1947 at Blessed Sacrament School in Burlington. She passed away March 12 in St. Mary-of-the-Woods, Ind.

things to do

A retreat for men and women: **A Creative Later Life: A Gift to Be Cherished,** May 1-3 at Avila Retreat Center, Durham. From both a psychosocial and faith perspective, how do we affirm ourselves in later life to continue to develop and contribute, to complete our unfinished business and "promises to keep." Whether considering retirement or already retired, all are welcome to share their concerns, hopes and plans. How is God, at this time of life, calling us to new beginnings of personal meaning and purpose? Presenter Dick von Stamwitz is a national certified gerontological counselor, licensed professional counselor, and retiree of the New Jersey Division of Employment Services, with experience in career guidance, support groups and bereavement counseling. Dick is a graduate of the Charlotte Diocese Lay Ministry Program, and the Senior Leadership Initiative of the NC Institute on Aging. Donation: $110. For more information, contact: Avila Retreat Center, 919.477.1285.

The **Catholic Golden Age Seniors Group** meets Sunday, May 7 at 2 p.m. at Our Lady of Lourdes' Fallon Center.

Youth Convention will happen May 19-21 at the Greenville Convention Center. Convention is a diocesan-wide gathering for grades 9-12 in a weekend celebration. The weekend will offer a carnival, keynoter, workshops, prayer, activities, dance, talent show, liturgy, Youth Board elections, awards and lots more. Cost: $160 youth/adults. For more information, contact Mike Hagarty, 919.821.9770 or hagarty@raldioc.org.

Hispanic Leadership Conference, June 2-4, Friday 7 p.m. to Sunday 12 noon. Rev. Angel Manuel Del Rio-Rubio, O.P., will lead the conference (retreat). Theme: Gifts of the Holy Spirit, Gifts given to share. Cost- $100. Contact: Teresa H. Aldahondo, Hispanic Ministry Office 919.821.9764 or Veronica Alvarado, 919.821.9738.

Conferencia (Retiro) de lideres para la Pastoral Hispana *2-4 de junio, 2006 7 PM viernes al mediodía del domingo.Conferencista: Rev. Ángel Manuel Del Rio-Rubio, O.P.Tema: Dones del Espíritu Santo, Dones dados para Compartir. Costo: $100. Contacto: Teresa H. Aldahondo 919.821.9764, Verónica Alvarado 919.821.9739.*

Project Rachel Retreat for Healing After Abortion. If you are suffering from an abortion, experience the love of Jesus Christ at a Project Rachel weekend retreat on June 2-4 at the Short Journey Center in Smithfield. The weekend retreat, for both women and men, will combine discussions, spiritual exercises, the sacrament of reconciliation, a Memorial Service and a Mass of the Resurrection. Participation is strictly confidential and offers a beautiful opportunity to experience God's love, forgiveness and compassion. For more information or to register for the retreat, contact Project Rachel at **919.852.1021** or email projectrachel@nc.rr.com. The cost is $95 for lodging, meals and all retreat materials. If you have a financial burden, some assistance is available. Registration deadline is May 23.

Faithful Servant Leadership Institute, June 18-23. Learn to serve as Jesus did. This program is for youth (grades 9-12) who want to develop and use their leadership skills, and for the adults who work with them. Learn valuable tools for your parish and for life! This event is jointly sponsored by the Dioceses of Charlotte and Raleigh and this year will be hosted by the Diocese of Charlotte (Blue Ridge Assembly, Black Mountain). Cost: $240. For more information, contact Mike Hagarty at 919.821.9770 or hagarty@raldioc.org.

Youth Ministers Institute, June 28-29 at the Short Journey Center, Smithfield. The Annual Youth Ministers' Institute is an opportunity to gather for adults who work with middle school and high school aged youth in parishes and schools within the Diocese of Raleigh. It is a time for professional and spiritual development, networking, relaxation, and renewal. The retreat is typically divided into two parts: a day-long seminar/ workshop, (part one) and an overnight/ morning session on day two (part two). Cost: Part One - $40. Parts One and Two - $55. For more information, contact Mike Hagarty at 919.821.9770 or hagarty@raldioc.org.

may readings

Sunday, May 7
Fourth Sunday of Easter

Acts 4:8-12
Ps 118:1,8-9,21-23,26,29
1 John 3:1-2
John 10:11-18

Sunday, May 14
Fifth Sunday of Easter

Acts 9:26-31
Ps 22:26-27,28,30,31-32
1 John 3:18-24
John 15:1-8

Sunday, May21
Sixth Sunday of Easter
Acts 10:25-26,34-35,44-48
Ps 98:1-4
1 John 4:7-10
John 15:9-17

Sunday, May 28
The Ascension of our Lord
Acts 1:1-11
Ps 47:2-3,6-9
Eph 1:17-23 or 4:1-13 or 4:1-7,11-13
Mark 16:15-20

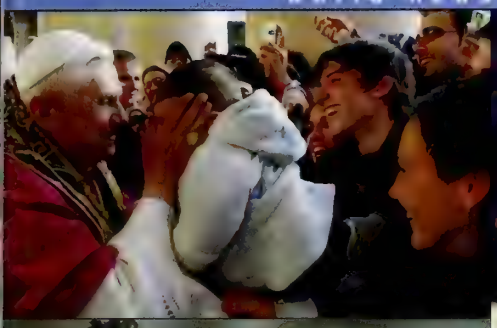
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A photographic celebration

the first year of the papacy of Pope Benedict XVI

world news









(Clockwise from top left)

▶▶ Pope Benedict XVI blesses a child as he leaves a prayer service in the Basilica of St. Paul Outside the Walls in Rome April 25. During the service, attended by several thousand people, the pope stressed that the primary task of the church is to evangelize.

▶▶ Pope Benedict XVI starts the procession for his inaugural Mass April 24 in St. Peter's Square. The Mass marks the formal start of his papacy.

▶▶ Pope Benedict XVI looks out toward the mountains from an Alpine meadow near Les Combes in northern Italy July 14.

▶▶ Pope Benedict XVI holds a candle as he celebrates a Mass marking World Day for Consecrated Life in St. Peter's Basilica at the Vatican Feb. 2.

what in the world?

the top-10 Catholic News events this month

top 10

1 Small state makes a big statement about life
On Feb. 24, South Dakota banned all abortions, except those necessary to save a mother's life.

2 Marriage in Wisconsin – one man-one woman?
Wisconsin's Catholic bishops were pleased with the state Assembly's decision to send to the voters a constitutional amendment defining marriage that way.

3 Gonzaga University's president sees "hidden blessings" in major campus fire
The March 13 fire destroyed a $10.3 million, 225-bed apartment complex under construction. "We feel blessed that no one was hurt ... ," said Father Robert J. Spitzer.



4 Pope and Egyptian president meet
Pope Benedict XVI and President Hosni Mubarak met March 13 to discuss the situation in the Middle East, tensions surrounding Iran's nuclear program and religious tolerance in Egypt.

5 Vatican official says Catholics must support Holy Land Christians
Catholics have an obligation to support Christians living in the Holy Land with prayer and material resources, said Cardinal Ignace Moussa Daoud.

6 Second miracle confirmed in cause for Blessed Mother Theodore Guerin of Indiana
This paves the way for the canonization of the 19th-century founder of the Sisters of Providence of St. Mary-of-the-Woods.

7 Politicians' consciences must concur with church on moral teaching, including abortion
So said key leaders of the U.S. Conference of Catholic Bishops, responding to Catholic Democrats who cite "the primacy of conscience" in their voting decisions.

8 Catholic Charities in Archdiocese of Boston to end adoption services
The agency will not comply with a state law requiring no discrimination against gay and lesbian couples who seek to adopt.

9 Portland, Ore., judge: No parish funds to pay abuse claims until courts resolve issue
Sex abuse plaintiffs cannot be paid from parish property before the issue of parish ownership has been resolved in the courts.

10 Pope temporarily merges four Vatican councils under two presidents
This is seen as the possible start of what may be a sweeping reform of the Roman Curia.

a tale of three churches

Holy Spirit, Kinston

parish profile



The story of Catholicism in many of the towns in North Carolina follows a similar plot line: pioneers are followed by missionaries; segregation gives way uneasily to integration and growth. The history of the church in Kinston generally conforms to this sequence, but there's a twist at the end.



The first Catholic church in Kinston was Holy Trinity. Catholics who had been meeting for five years in the home of Johanna Ennis constructed an impressive brick church in 1921. On the other side of town, the first Catholic church for blacks, Our Lady of Perpetual Help, opened over a grocery store. Eventually, missionaries founded a new church for blacks, Our Lady of the Atonement.

As Kinston grew during and after World War II, so did both Catholic communities. Both added schools staffed by the Sisters Adorers of the Precious Blood. (Holy Trinity named its school Christ the King in 1950.) In 1945, Our Lady of the Atonement assistant pastor Fr. Daniel Egan started what is believed to be the first Catholic Youth Organization in North Carolina.

In 1969, the parish schools merged. The building that had housed Our Lady of the Atonement School now housed the diocesan youth program. Under the direction of Fr. John Wall, Our Lady of the Atonement continued to serve the community through the St. Martin Guild, a neighborhood center, and the Catholic Childhood Development Center.

The twist? In other towns, integration had usually been accomplished by closing the black church and sending its congregation to the white church. In Kinston, the two communities eventually came together under a new roof, and a new name: Holy Spirit. Fr. Thomas Hadden paved the way for this union in 1985, with the Covenant of the Catholic Community, which called all of Kinston's Catholics to grow in a relationship without discrimination. In 1990, under the guidance of Fr. Jerry Sherba, land was purchased for a new parish facility. The multi-purpose building was completed in 1999. It consists of an office wing and an education wing, with a large central social hall which also serves as the parish worship space. There is land for a church when it becomes, in the words of current pastor Fr. Roch Drozdzik, "necessary and feasible."

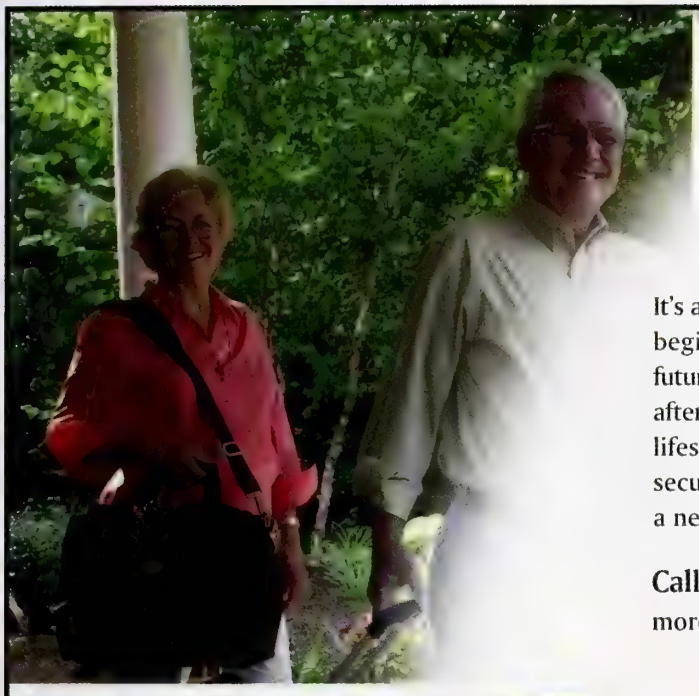
Asked to describe Holy Spirit today in one word, Fr. Roch says, "Diverse."

"In every possible aspect," he says, "culturally, ethnically, economically... We have Anglos, African-Americans and Hispanics, Asians, a Filipino population, Europeans from France, England, Italy and Poland – I am from Poland – Brazilians, Nigerians and Indians."

A special outreach to Hispanics is provided by the Institute of Lay Missionaries, a lay institute that originated in Guadalajara, Mexico. A member of the institute, Andrea Torres-Barragan, explains its work: "Home visits to tell people about Holy Spirit, training lay leaders, marriage preparation... We minister to about 350 families, and the population is growing fast." Fr. Roch mentions that last year's First Holy Communion class contained eight Anglo and more than 40 Hispanic children.

Both Andrea and Fr. Roch agree that the greatest moments in this Catholic community occur when this diverse congregation worships and shares together. "It's our greatest joy and our greatest challenge," Fr. Roch says. "The days when that diversity is recognized and celebrated are incredible." – **Rich Reece**

Asked to describe Holy Spirit today in one word, Fr. Roch says, "Diverse. In every possible aspect, culturally, ethnically, economically ..."



Construction has begun and we're on our way!

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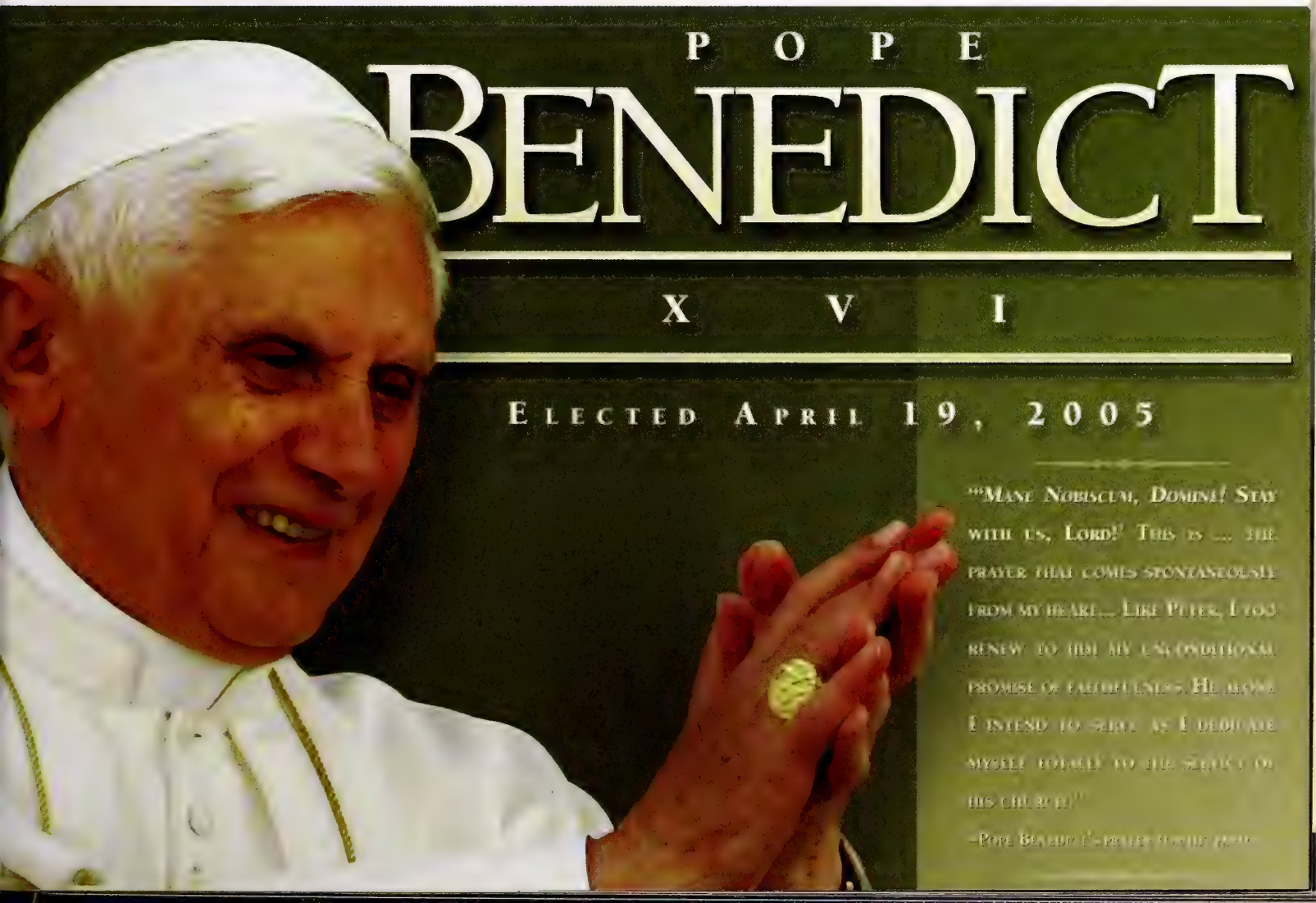
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Dear NCC: What do you say when a friend is grieving a significant loss?

NCCatholics

June 2006 $2.00

parish profile

A loving church
St. Francis de Sales, Lumberton

voices in our church

- La Familia Hispana
- Love Abounding
- Songs of Lament and of Praise: **Pastoral Care of the Sick**

a que usted lo
pregunta...

A mi buena amiga se le acaba de morir su esposo con quien estuvo casada 25 años. **¿Qué debemos decir cuando un amigo está en duelo por una pérdida significativa?**

stories of brokenness and blessing

On a special weekend, the disabled and the able-bodied encounter Christ in each other

being there

In keeping with this month's theme, "visiting the sick and comforting the afflicted," I want to recommend a book that has something special to teach about works of mercy. Tracy Kidder's *Mountains Beyond Mountains* is the story of Dr. Paul Farmer, a Duke alumnus and the co-founder of Partners in Health, an organization that fights disease and poverty all over the world. Farmer began what is now an influential, global effort by borrowing from friends to build a hospital in central Haiti, a place of indescribable misery, where the population is ravaged by sickness, particularly tuberculosis and AIDS.

Why repeatedly visit a comatose patient? Why extend unconditional and apparently unappreciated love to someone suffering from depression? The answer is that God loves us in all situations, and our most important charge as Christians is to demonstrate that love to each other.

It's difficult to read about Farmer – at least it was for me – without feeling one's own charitable efforts almost nullified by comparison. Yet Farmer describes his life's work as "fighting the long defeat." Because so much sickness is caused by poverty, and so much poverty is the result of geopolitical forces, Farmer has few illusions about his ability to "fix" the world. But that understanding in no way discourages his effort.

As you read about this hero, you learn that his strength comes not from some kind of messianic complex, but from performing simple acts of mercy: visiting the sick and comforting the afflicted. He is a man figuratively in charge of millions of dollars, a globetrotting influencer of life-saving political policy; his time is very valuable. But he will hike a day and night on foot to make sure one of his Haitian patients is taking her medications properly. "The best thing about Paul is those hikes," an associate observes. "You have to believe that small gestures matter, that they do add up."

Farmer's house calls are more than gestures, however. Kidder writes: "If you do the right thing well, you avoid futility. [Farmer's] patients tend to get better. They all get comforted. And he carries off, among other things, images of them and their medieval huts. These refresh his passion and authority, so that he can travel a quarter of a million miles a year and scheme and write about the health of populations."

I once heard the phrase "ministry of presence" used to describe the charity we convey to another person simply by being there, by paying attention. In this era of accelerating social and technological advances, it's easy to be obsessed with fixing things, and difficult, perhaps, to understand the value of being present when we can't "do" anything. Why repeatedly visit a comatose patient? Why extend unconditional and apparently unappreciated love to someone suffering from depression? The answer is that God loves us in all situations, and our most important charge as Christians is to demonstrate that love to each other.

In this issue, you'll hear from a pastoral care minister and a bereavement counselor. Msgr. Hadden writes movingly about being ill and receiving comfort from others. You'll also read about a special retreat in our diocese where physically disabled people and the able-bodied, together, encounter Christ.

Thank you as always for your feedback. You can reach me at 715 Nazareth St., Raleigh, NC 27606 or reece@raldioc.org.

– Richard Reece is the editor of *NC Catholics*



Mike Hutzler

cover story





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On a special weekend, the disabled and the able-bodied encounter Christ in each other

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parish profile



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St. Francis De Sales, Lumberton – Rich Reece



On the cover:
Camille Durfee, Israel Pattison and Israel's dog, Brad, at the Handicapped Encounter Christ retreat.

NCCatholics

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Brother Michel wins lifetime achievement award

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▶▶ Brother Michel Bettigole, OSF, who is leaving Cardinal Gibbons High School in Raleigh this spring after 12 years of service, has been awarded the Monsignor Gerald Lewis Award for Lifetime Achievement in Education. The award honors individuals who have given not only a lifetime commitment to Catholic education, but who also demonstrate an outstanding and ongoing commitment to their students, colleagues, schools, family, church and civic communities. The Lifetime Achievement Award has been presented only twice before in the 14 years of the Lewis Award existence.

NCC correspondent Cara McDonough interviewed Brother Michel in March.



Brother Michel Bettigole, OSF

His official title is principal, but he's been a teacher, playwright, editor, mentor, and perhaps most importantly, friend. Brother Michel was responsible for transforming Cardinal Gibbons into the thriving high school it is today, housed in a state-of-the art facility. He takes delight in every aspect of the students' learning process and is a well-known fixture in the classrooms. He's known for buying many tickets to a theater or ballet performance and inviting students and teachers to attend. He's also known for his great love of literature, including Tolstoy and Oscar Wilde. Everyone at Cardinal Gibbons can tell numerous Brother Michel stories, many of them highlighting his sense of humor. As Principal-elect Jason Curtis said of Brother Michel, "For anyone who has worked in schools, you hope that some of the things you do will have a lasting impact. After he leaves we'll continue to be affected by him. He's left a remarkable legacy in this school – some of it in bricks and mortar and some of it in spirituality."

Brother Michel, how did you arrive where you are today, at Cardinal Gibbons High School?

I had been involved in high school education for 30 years. I had served as principal of a school in Brooklyn and then served 5 years as a program director for a television channel in Brooklyn. I just found I missed high school. I said if the right school came up, I'd go back – and this came up.

How have you spent your time here?

I've been here for 12 years. When I came down, the bishop told us that what he wanted was a new high school plant. The school was lucky that we had Jim Boyle, the chair of the Board of Trustees. The school had been located in a smaller place and this is much bigger. Jim was a visionary. I was involved right from the beginning with planning the building and all the other aspects of fundraising. There are approximately 1,070 students in this building, up from 330 originally.

▶▶ Interview continues on page 25.

Blessed Mary Elizabeth Hesselblad

a pioneer for ecumenism

saint of the



Blessed Mary Elizabeth Hesselblad

Born: June 4, 1870
Died: April 24, 1957
Memorial: June 4

Claim to fame: Mary Elizabeth Hesselblad, a Swedish convert to Catholicism, is credited with restoring the Catholic religious order of the Brigittines to Sweden. The order had been banished during the Protestant Reformation. She is also considered a pioneer in the ecumenical movement.

Little-known fact: Mary Elizabeth came to America in the late 1800s, training as a nurse in New York City. She first came in contact with Catholics while caring for workers injured on the building site of the future St. Patrick's Cathedral. When she was assigned to care for a nun in a convent, she became even more interested in Catholicism. After a powerful experience of the real presence of Christ in the Eucharist, she was received into the church on Aug. 15, 1902.

What made her blessed: Mary Elizabeth Hesselblad worked throughout her life to bring others to Christ through the Catholic Church and through the Brigittine order, which had been established by Sweden's St. Bridget centuries before. Pope Pius X permitted her to take Brigittine vows in 1906 and re-establish the Brigittine order in Rome, where St. Bridget had established her motherhouse. It was not until 1923 that she was able to open two convents in Sweden. All of her sisters worked and prayed "that all would be one." During World War II, she sheltered Jews and anti-Fascist politicians in her convent in Rome.

Lowest moment: Mary Elizabeth hoped to bring Catholicism back to Sweden, but first she had to convince her family. When she visited her home after her conversion, her parents were distressed by the announcement that she was now a Catholic. Her distraught mother begged her to tell no one about her shameful news.

Best quote: "We must nourish a great love for God and our neighbors; a strong love, an ardent love, a love that burns away imperfections, a love that gently bears an act of impatience, or a bitter word; a love that lets an inadvertence or act of neglect pass without comment, a love that lends itself readily to an act of charity."

How she died: Blessed Mary Elizabeth was 86 years old when she died in 1957.

Prayer: *Dear Lord, I do not ask to see the path. In darkness, in anguish and in fear, I will hang on tightly to your hand, and I will close my eyes, so that you know how much trust I place in you, spouse of my soul.* – *Elizabeth Johnson*

santa del mes

Bendita María Elisabet Hesselblad

Día de la Santa: 4 de junio

Lo que la destacó: María Elisabet Hesselblad fue una mujer sueca convertida al Catolicismo, a la que se le atribuye el haber restaurado en Suecia la Orden Religiosa Católica de las Brigitinas, la que había sido prohibida durante la Reforma Protestante en ese país. También se la considera como pionera del movimiento ecuménico. Alentó a las mujeres de su orden a orar y trabajar para que "el único redil" de Cristo se hiciera realidad en todo el mundo.

Hecho poco conocido: Elisabet vino a América en los últimos años del siglo XIX y se entrenó de enfermera en la ciudad de Nueva York. Entró en contacto con gente católica mientras cuidaba de los trabajadores heridos en la construcción de la futura catedral de San Patricio. Cuando se le asigno cuidar una monja en un convento, comenzó a interesarse aún más por el Catolicismo y finalmente lo llegó a considerar como la Iglesia más cercana a Cristo. Le resultó difícil comprender el papel de María juega en la vida de fe de los católicos, pero con oración y fe pudo alcanzar un nuevo entendimiento de María. Su conversión verdadera comenzó luego de vivir una experiencia poderosa de la Presencia Real de Cristo en el Santísimo Sacramento y fue recibida en el seno de la Iglesia el 15 de agosto de 1902.

Lo que la hizo Santa: María Elisabet Hesselblad trabajó a lo largo de su vida para traer a otras personas a Cristo a través de la Iglesia Católica y de la Orden de las Brigitinas, orden que había sido establecida siglos antes por la Sta. Brígida de Suecia. El Papa Pío X le concedió hacer los votos de la Orden Brigitina en el año 1906 y volver a establecer la Orden en Roma donde Sta. Brígida había establecido su casa matriz. No le fue posible abrir conventos en Suecia hasta el 1923, año en el que abrió dos conventos. Llegó a vivir para ver el establecimiento de la Diócesis Católica de Estocolmo en el año 1953. Ella además inició conventos en Europa, los Estados Unidos, México, y las Filipinas, y todas sus hermanas trabajaron y oraron para que "todos seamos uno". Durante la Segunda Guerra Mundial, refugió en su convento de Roma a judíos y a políticos opuestos al fascismo.

Su momento más difícil: María Elisabet abrigaba la esperanza de volver a traer el Catolicismo a Suecia, pero primero tuvo que convencer a su familia. Cuando Elizabeth visitó a su familia luego de haber se convertido, sus padres se quedaron consternados y escandalizados cuando ella se santiguó antes de dar las gracias. Se quedaron aún más afligidos por la noticia de que ella ahora era católica. Su madre angustiada le rogó que no compartiera con nadie esa noticia tan vergonzosa.

Su mejor cita: "Debemos alimentar un gran amor hacia Dios y hacia nuestros prójimos; un amor fuerte, ardiente, que queme todas las imperfecciones, un amor que con delicadeza sobrelleve un acto de impaciencia o una palabra amarga, un amor que permita que un acto involuntario o una omisión pase sin comentarios, un amor que se preste sin reparos a realizar un acto de caridad".

Forma en la que murió: La Bendita María Elisabet tenía 86 años cuando murió en el año 1957.

Oración: *Querido Señor, no te pido que me enseñes el camino. En la oscuridad, en la angustia y el miedo, me aferraré con firmeza de tu mano, y cerraré los ojos para hacerte saber cuánta confianza tengo en ti, Esposo de mi alma.* – *Escrito por Transline, USA*

since you asked ...
this month with Dr. Marion Danforth



My good friend just lost her husband of 25 years. What do you say when a friend is grieving a significant loss?

Every loss is unique, but here are some important things to think about as you try to comfort a person who is grieving.

Pause and reflect. What are your own experiences of loss? What are your feelings and how would you describe that experience? What worked for you in handling your own loss and what did not work? Knowing your own thoughts, feelings and concerns when approaching your friend will enable you to respond with empathy and compassion. However, do not place a set of expectations on how your friend should grieve based on your own needs or experiences.

Love and listen. When making a call or a visit, be willing to just be present. Saying "I am sorry" is often enough. As helpless as you may feel, you cannot fix someone's grief. "I am thinking of you." "I cannot imagine how tough this must be." "I really do not know what to say, but I do care." When sending a card, share an expression of this empathy and, when possible, share a memory.

Avoid the cliches of grief. In the need to find something to say, it is easy to revert to the familiar. "I know how you feel." Every loss experience is unique to person, time, type of loss and relationship. Offering comparisons does not extend comfort to the bereaved. "Find the silver lining." "Count your blessings." "It's God's will." In the midst of the crisis of loss, minimizing the tragedy is not a consolation. "You really should ...; you need to...; you must ..." Avoid giving advice; the one who is grieving can best determine his or her needs. However, presenting the bereaved with alternatives to consider can be useful. Sharing one's own experiences with the intent of solidarity and shared wisdom can likewise be a source of grace and strength.

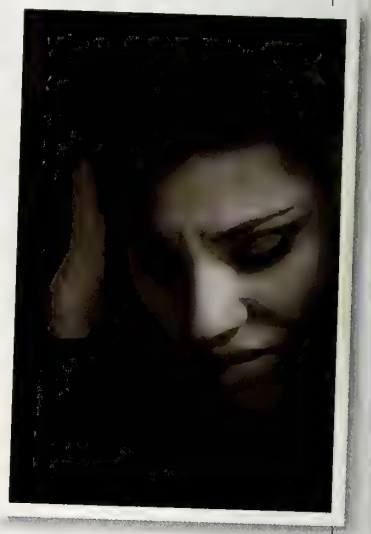
Provide a sacred space in which your friend can talk, cry, be silent and yes, laugh. Grief is a narrative process; the bereaved will need those who have a gift of listening. When the sharing turns into silence, learn just to be present. Tears are an expression of sorrow and sadness, as well as a witness to love. Become comfortable with the tears of the bereaved, as well as your own tears. Tears often turn into relief and laughter. Be willing to take a roller coaster ride, because grief is a cycle of ups and downs from minute to minute, hour to hour, day to day.

Grief is a narrative process; the bereaved will need those who have a gift of listening. When the sharing turns into silence, learn just to be present.

Be realistic. Be flexible. In the need to reach out to someone who is hurting, offer support that flows from your own gifts and availability. Rather than the open invitation to "call me if you need to," make a call with a specific invitation to stop for a visit, an invitation for a meal at your home or lunch out. If your gift is not hospitality, make a specific offer that fits the reality of the situation, such as shopping or carpooling. Always be flexible and repeat invitations that are turned down. Respect the wisdom of the bereaved to know what is right and realistic at a given time.

Share memories. While memories at first may indeed bring tears, the memories are recognition that the deceased is cherished. Memories become a means of healing and over time replace the loss of a physical presence with the gifts this loved one has shared in life. Use the name of the deceased in

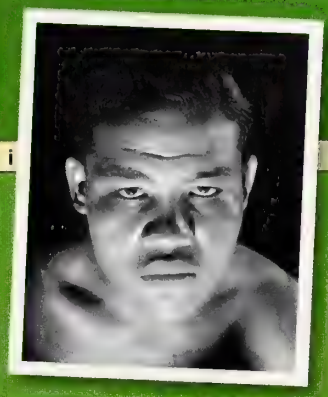
▶▶ In the midst of pain the bereaved often loses words to express or understand the experience. This may feel like a loss of faith. A reminder that you carry your friends in your own thoughts and prayers is a source of strength and hope.



a real knockout!

when did Joe Louis become heavyweight champ?

history qui



Joe Louis made boxing history as the first African-American heavyweight champ since Jack Johnson when he defeated Jim Braddock in Chicago's Comiskey Park on **June 22, WHAT YEAR?** Ironically, Louis also made his mark in the hockey world when the Joe Louis Arena of Detroit was erected in his honor.

Marking the first step in a long historical process toward constitutional law, King John of England put his royal seal on the Magna Carta on **June 15, WHAT YEAR?** The "Great Charter," the result of a disagreement between the king and the pope concerning the extent of the king's rule, limited the power of English monarchs.

Officially declaring peace at the end of World War I, the 'Big Three' (and we're not talking cars!) – David Lloyd George of Great Britain, Georges Clemenceau of France and Woodrow Wilson of America – signed the Treaty of Versailles on **June 18, WHAT YEAR?**

Determined to correct certain abuses in the church, Pope Benedict XII issued the encyclical *Summi Magistri* on **June 20, WHAT YEAR?** The historical issuance required that each monastery provide teaching within its walls. It lasted until 1545.

your conversations. "I remember where Mary stood each Sunday in the choir." "I recall the times Sam organized the baseball games for the parish picnic; his enthusiasm touched us all."

Pray. In the midst of pain, the bereaved often loses words to express or understand the experience. This may feel like a loss of faith. A reminder that you carry your friends in your own thoughts and prayers is a source of strength and hope. The loss initiates a long journey. Extend your thoughts and prayers through the seasons and cycles of time. "I'm thinking of you while the world celebrates this holiday, and praying you find the grace and healing moments you need."

Be patient. After the immediacy of the crisis, others' lives move forward while the life of the bereaved has been torn and left totally out of balance. It is a long process from numbness through anguish to restructuring one's life. There is no given timetable of expectations and comparisons. Though a rebalancing of life, a reinvestment of energy and new life directions will emerge in the process, the bereaved will have sorrow as a companion for a lifetime. A friend is willing to walk along day by day.

– Marion Danforth, M.P.S., Ed.D, is a pastoral bereavement counselor and chair of the Theology Department at Cardinal Gibbons High School in Raleigh.

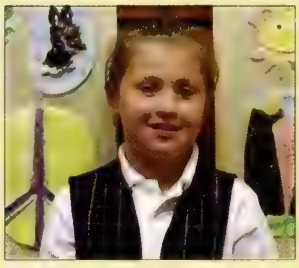
Send your questions to:
"Since you asked ..."
715 Nazareth St.,
Raleigh, NC 27606
Or:
reece@raldioc.org

Ah, Summer!

What do you like best about summer vacation?

parish poll

NC Catholics asked third- and fourth-graders from St. Mary School, Wilmington: **"What do you like best about summer vacation?"**



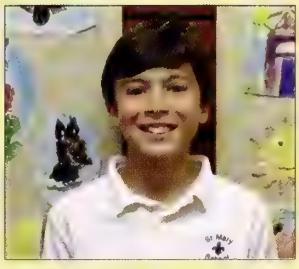
Emily Gittings, Grade 3

"What I like to do is go to Vermont. My family goes camping there by a pond. I caught my first fish there."



Eric Bryant, Grade 3

"I will be swimming at the ocean this summer. I will also be picking up different shells and fossils."



Griffin Lisle, Grade 4

"The thing I love best about summer is the morning. I love waking up and seeing sunlight seeping through the shades."



Stella Johnson, Grade 3

"I like summer because I can grow veggies such as carrots, potatoes and cabbage. I can also play with my dog and swim in the water."



Mackaela Smith, Grade 4

"I get to spend more time with my family. We can all just kick back and watch a nice long movie. We get to stay up late playing games."



Turner Rogers, Grade 4

"I like to go play at the beach with my dog and eat hot dogs and fries. I have lots of free time, so I can relax."

the liturgy of the hours

a 9-part exploration of the church's public prayer

theology 101



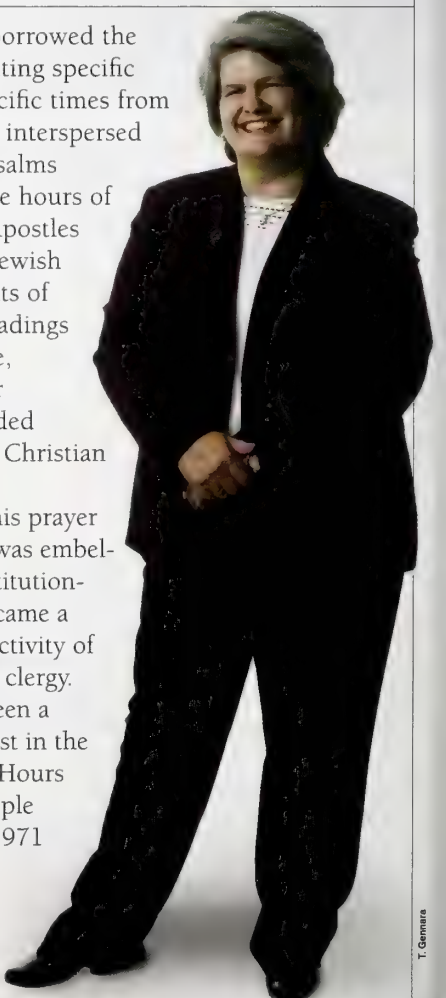
By the Middle Ages, the Liturgy of the Hours or Divine Office had become fundamental activities of contemplative monasteries and convents, with each of the hours chanted by the choir.

When we talk about liturgy, we generally think about the Mass. But there are other beautiful liturgies. Liturgy is the public prayer of the church, and one of its expressions is in the Liturgy of the Hours. This ancient pattern of prayer is also called the Divine Office, or official prayer of the church, and was required to be said daily by those who were ordained or in religious orders. Vatican II restored the office to the whole people of God, and it has become increasingly popular in recent years.

Christians borrowed the custom of reciting specific prayers at specific times from the Jews, who interspersed prayers and psalms throughout the hours of the day. The Apostles followed the Jewish prayer elements of psalms and readings from Scripture, to which, over time, were added readings from Christian Scripture.

Gradually this prayer of the people was embellished and institutionalized, and became a fundamental activity of monastics and clergy.

There has been a growing interest in the Liturgy of the Hours among lay people recently. The 1971 reform of this prayer simplified its pattern



T. Gennara

why do we do that?

sitting

▶▶ We sit at Mass during the reading of the Old and New Testament Scriptures, during the homily, and again after Communion for some meditative prayer. The relative comfort of sitting should allow us to concentrate fully. During the Scripture readings, we can focus on the way God has spoken to his people throughout history, and realize that we still encounter God in radical ways in our own lives. The homily is a chance for the priest to explain the readings and the Gospel, perhaps enabling us to see them in a way we'd never considered before.



who's in the sanctuary?



▶▶ Deacon The deacon, or *diakonos*, is ordained to service. The deacon may assist the priest during the Mass, but cannot say Mass himself. Deacons are able to proclaim the Gospel, preach, baptize, conduct funerals and weddings outside of Mass. Deacons are also the ordinary minister of the cup at Communion.

bible quiz
books of the Old Testament

bible quiz



1. This book explains that our God is a universal God. The main character wants a city destroyed, but God is merciful.
2. The book named after the 12 Hebrew military leaders.
3. This book narrates the central event of the Torah.
4. A collection of wise sayings supposedly written by Solomon.
5. The book of the prophet of social justice.
6. This book contains the stories of the writing on the wall, and the main character being thrown into a lion's den.
7. In this book, a son's faithfulness cures his father's blindness.
8. This is the only book of the Bible in which the devil talks to God.

a. Proverbs
b. Tobit
c. Daniel
d. Jonah
e. Job
f. Judges
g. Amos
h. Exodus

Answers: 1:d; 2:f; 3:h; 4:a; 5:g; 6:c; 7:b; 8:e

– it now includes morning, midday, evening and night prayer, with a particular emphasis on morning and evening. A person who prays at those hours alone will read almost every psalm over the course of a month. Morning Prayer includes two psalms, an Old Testament canticle, a short reading and intercessory prayer. *The Canticle of Zechariah* (Luke 1:68-79) is part of Morning Prayer. Evening Prayer includes two psalms and a New Testament canticle, a reading, intercessions and the *Canticle of Mary.* (Luke 1:46-55)

There has been a growing interest in the Liturgy of the Hours among lay people recently. A person who prays just the morning and evening prayer portions will read virtually every psalm over the course of a month.

If you are interested in this prayer, you could begin with the *Book of Christian Prayer,* which is a brief version of the full four-volume Liturgy of the Hours.

To experience this beautiful and ancient prayer of the church in its fullness, consider a weekend retreat at a contemplative monastery, where the Liturgy of the Hours is chanted at each of the appointed hours of the day and night. It lends a profound rhythm to each day that will affect you for a long time afterward.

By Elizabeth Solsburg | Illustrations by Bob Patten

what's the season?



ordinary time:

Ordinary time anything but ordinary. In addition to the seasons that celebrate a specific aspect of the mystery of Christ, there are 33 or 34 remaining weeks. In these weeks, we celebrate all aspects of Christ's mystery. Ordinary Time begins the Monday after the Sunday following Jan. 6 and continues through the Tuesday before Ash Wednesday. It begins again on the Monday after Pentecost and ends before the first evening prayer of the first Sunday of Advent. The liturgical color for ordinary time is green.

what's he wearing?



cope:



The cope is a long mantle or cape, worn around the shoulders and fastened at the chest with an ornamental clasp. For years, it was used simply as a cloak for warmth and gradually came to be specialized as a vestment for the chant of the Divine Office. Copes were particularly associated with cantors. Today, the cope is worn by priests, bishops or deacons during ceremonial functions other than the Mass.

what's in the church?

statues:

Despite accusations to the contrary, Catholics do not pray to statues. Statues in churches are there to remind the faithful of certain aspects of God and the saints – and to facilitate spiritual emulation. From the church's earliest days, tombs were decorated with representations of Jesus, saints and biblical scenes. As Christians built churches, statues of Jesus were common – depicting him as a shepherd, working miracles, or rising triumphantly from the dead. The cross was also a common icon, but the crucifix – depicting Christ's agonizing death – did not arise until the sixth century.



la familia
Hispana

la naturaleza de nuestra fe

La comunidad Latina crece rápidamente en los Estados Unidos y la Iglesia Católica tiene la misión de atender, promover, celebrar y cuidar la fe de todos, una de esas tareas fundamentales es la atención de las parejas latinas que comienzan su vida en la sociedad Americana.

Las parejas son diversas: las hay jóvenes, algunas de ellas han comenzando su vida marital desde la adolescencia, las que están atrapadas por la sociedad de consumo, las que no saben como educar y vivir con sus hijos y los ven crecer en un mundo rodeado de vicios y carentes de los valores con los que ellos crecieron.

Muchas parejas han crecido en una sociedad machista y al vivir en una sociedad donde el hombre y la mujer tienen los mismos derechos, deben trabajar por igual para poder ayudar al sostenimiento del hogar, dejando a los hijos sin padres, a las parejas sin hogar y al hogar sin unidad

La pareja latina continúa enfrentando dificultades con el idioma, la cultura, la fe y hasta con el departamento de inmigración. Pero su mayor reto como pareja es vivir su amor latino en una cultura diferente, donde el concepto de amor es diferente, regulado por normas diferentes y hasta con expresiones diferentes.

La tarea de la Iglesia es ayudar a estas parejas a pasar de una actitud pasiva a una activa; siendo promotores del diálogo inter conyugal, aprendiendo a concretizar sus valores para trabajar por ellos, siendo promotores de fe en la vida de su pareja, de su hogar, de su comunidad parroquial y fundamentalmente de sus hijos. Para que desarrollen una espiritualidad matrimonial que ayude a vivir su vocación de esposos, de padres de familia, de cristianos y miembros de la sociedad.


Mike Hubler

La Iglesia no solo acompaña a la pareja hasta el dia de la boda sino que debe seguir presente en sus vida para ayudarlas a compartir los dones y gracias que los latinos traen de su cultura, sus tradiciones, sus familias y sobretodo en sus corazones.

– Padre Ferando Torres

love
abounding

pastor's perspective


Mike Hubler

It is providential that *NC Catholics* selected the Corporal Works of Mercy as the theme for its 2006 issues. I say this because in 2006 we have that magnificent Encyclical of Pope Benedict XVI, *Deus Caritas Est – God Is Love.* Our Holy Father speaks so clearly about *Eros* and *Agape: Eros,* the love of woman and man for each other; *Agape*, the love of God for humanity and the love of humanity for one another.



This issue speaks of the love that guides "the work of mercy" to visit the sick and to comfort the afflicted. I first thought of visiting the sick in terms of the dedicated work of doctors, nurses and other caregivers. Then my thoughts turned to my own recent illness.

I was hospitalized in early December and spent the remainder of the month, plus all of January and February, at home recuperating. My brother priests, my family and the parishioners of Cathedral and Lourdes and St. Joseph were wonderful in living out this work. My sister, Mary Bryant, was driven by Father Drew to my home to look after me. She gave me a sister's and a mother's care.

What really impressed me was the response of the neighbors who live in my building. They brought cards, flowers, food. They visited and they kept this up until I declared myself well. We so often hear of the disengagement of people with the needs of others. Now you have heard that there are still people who care for their neighbors.

This is the charity for others that Pope Benedict spoke of so movingly in his encyclical. The love of God is expressed in service to others. Our Holy Father reminded us that charity is the work of the church. This has to be a charity which is rooted in prayer and a personal relationship with God. Pope Benedict places this type of charity on the same level with celebrating the liturgy and preaching God's word.

– Msgr. Thomas P. Hadden

songs of lament and of praise

pastoral care of the sick

guest columnist

Ministry can take our belief in the resurrection and move it beyond our intellects and into our hearts. For our faith shows us that resurrection always and inevitably follows the way of sorrows, the way of the cross.





Jeffrey Holman

As I wrote this column, Easter was approaching and we Catholics were focusing on the paschal mystery – the all-encompassing narrative of Christ's suffering, death and resurrection. As a minister of pastoral care, I believe that each and every human life continues the unfolding of this mystery. In our own stories, in our times of suffering and of celebration, we incarnate Christ's paschal mystery.

Pastoral care of the sick unites the minister (whether lay or ordained) with Christ in the unfolding of this mystery in the lives of the ill. Care of this sort takes the form of intentional, process-oriented presence. The minister helps the 'care receiver' to tell the story of his or her illness and voice their fears. By offering a calm, non-anxious presence, we can help others, for in offering this care we incarnate the love and presence of God. Care receivers are provided the safe space and concerned person with whom they can share their present laments. Likewise, they can remember difficult times in the past when God has touched their lives and made things new. In this way, the paschal mystery becomes evident in illness.

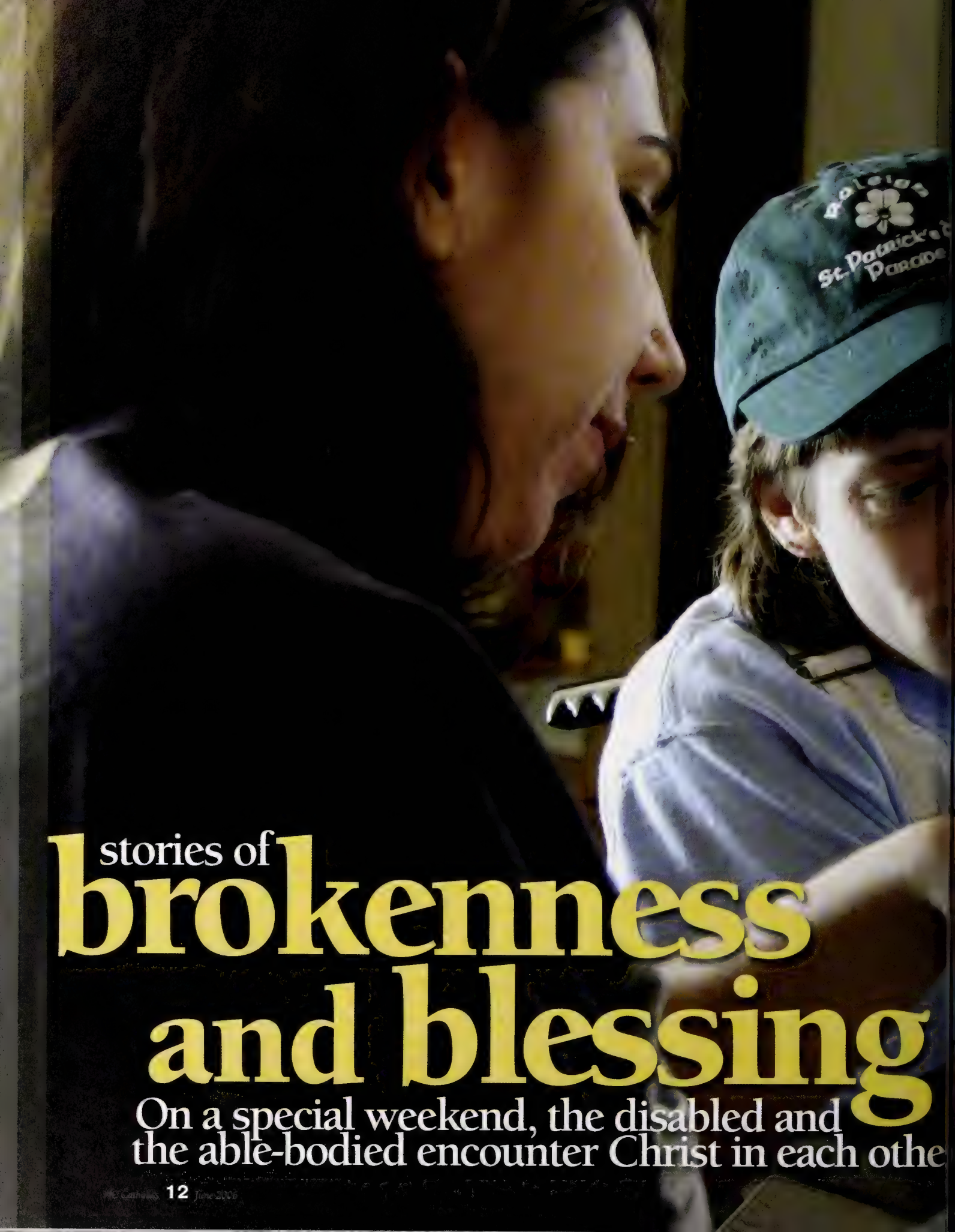
I often remember a woman in her 40s who lay dying of breast cancer. She made her laments, telling the story of her suffering and of the months spent fighting the illness to no avail. She wept for the marriages of her children she would miss and the births of grandchildren she would never be able to hold. After her death, I sat with her husband and son. Their enduring love for her was as tangible and as real as her laments. As we prayed her favorite psalm, we all shed tears.

I also recall an elderly woman who sat by her husband as he lay dying at the end of a long illness. They had been married for 67 years. She confessed a wish that his suffering would end and that his death might come soon. She knew he would be with Christ once he died and longed for him to have that release. Moments later, she spoke of not knowing how to live without him and how she did not want him to die. But as she spoke, she began to imagine what her new life would be like.

In ministry with those who are sick, laments and praises are always present and so, too, is the presence of Christ in the paschal mystery. Ministry can take our belief in the resurrection and move it beyond our intellects and into our hearts. For our faith shows us that resurrection always and inevitably follows the way of sorrows, the way of the cross.

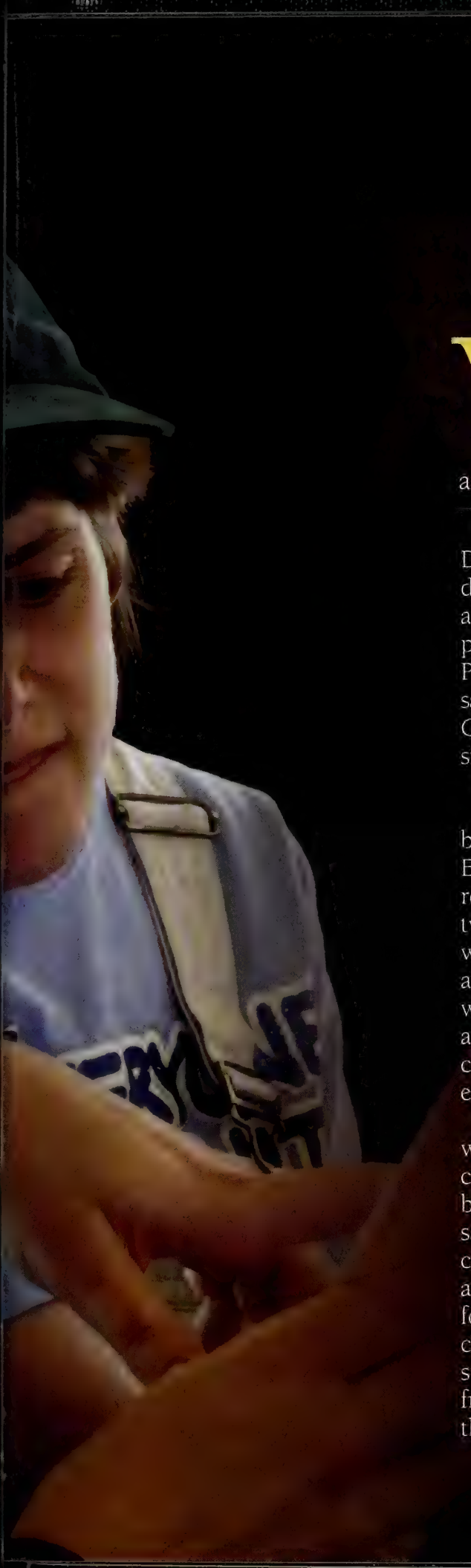
We are all called to this ministry by virtue of our baptism. Pastoral care is a responsibility of the laity. Models of ministry exist in abundance. One such model is Stephen Ministry, a ministry of one-to-one pastoral care and presence. Stephen ministers embody pastoral care by helping their care receivers to tell their stories and be heard by a person of faith, thus making the care of the Church manifest. Other models of ministry can help laypeople reach out to those experiencing divorce, illness, difficult transitions, and bereavement. Christ awaits care in our brothers and sisters as they suffer, and Christ seeks to reach out to these beloved children of God through you.

– Jeffrey Holman serves the Catholic Community of St. Francis of Assisi in Raleigh as the director of pastoral care. There, he works with hundreds of laypeople to provide pastoral care for their parish. His work at St. Francis has also led him to serve as a chaplain in the oncology and hospice wards at Rex Hospital.



stories of brokenness and blessing

On a special weekend, the disabled and the able-bodied encounter Christ in each othe



When Israel Pattison left the Christian faith years ago, he had little inkling that he would ever come back. He certainly couldn't have anticipated how God would call him home.

But then he met Camille Durfee, a pretty girl with dark hair, an easy laugh and multiple-type cerebral palsy. This Easter Vigil, as Pattison knelt to receive the sacraments of the Catholic Church, Durfee was right beside him in her wheelchair.

It's all about the stories.

The participants at the bi-annual Handicapped Encounter Christ (HEC) retreats are divided into two distinct groups: Those with disabilities, and the able-bodied men and women who volunteer as their companions and caretakers on the weekend-long spiritual retreat.

Not all of the people with disabilities are able to communicate their stories, but they have them all the same. There's Billy, who can't talk but who saved a doctor's life. There's the former camper whose only chance to sleep under the stars came when his HEC friends set up his bed on the deck. There's the former computer programmer whose short-term memory vanished after a stroke. There are Ken and Celia, who hold hands devotedly across their wheelchairs all weekend long.

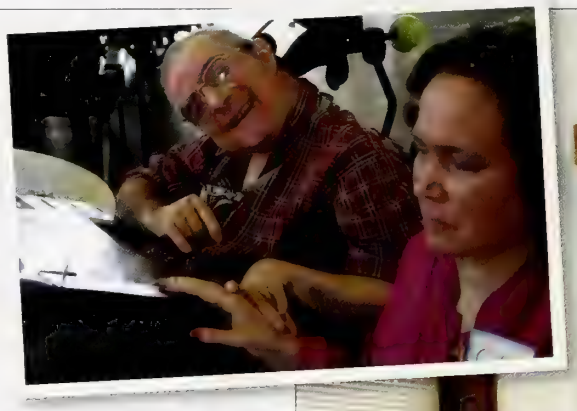
But those who go to the retreats as the able-bodied participants – as the voices of those who can't talk, as the eyes of those who can't see, as the hands that clothe and feed and bathe – have their own stories about what they've discovered through HEC: That these people, who are often pitied or ignored by the world, can be the vehicles God uses to draw the able-bodied closer to Him.

"When you look at the people we think we're serving, they're actually the ones serving us. There's an amazing goodness about it; once you've had it you want it again," said Anthony Radewicz. "It's just what Jesus asked us to do. In serving, we're being served."

By Dana Lorelle | Photos by Robert Witchger

HEC has its origins in Washington, D.C., and appeared in Raleigh in the early 1980s. Retreats are held at the Short Journey Center in Smithfield, a quiet setting outside Raleigh, and are not limited to Catholics, although Mass is offered and the rosary is prayed on Saturday afternoons. HEC also receives a stipend from the Diocese of Raleigh. "They are spiritual retreats," said Brent Heiser, the new director of HEC. "All are welcome."

The weekend is also a social occasion, a coming together of those with something very primal in common. For some, HEC is the only social activity in their lives. For Jerry Freeman of Smithfield, a spina bifida patient who can only be transported by ambulance, HEC was the first time he had been outside his bedroom in several years.



At the Friday night dance, some sway to the music, some clap, and some just smile. Wheelchairs scoot in rhythm. Also at each retreat the participants plant trees at the property's edge in memory of friends who have died since the last retreat.

There are many such "magic moments." Bryan Hogan, a long-time HEC-er, recalled a Mass offered by Father Phil Tighe for the HEC community and the leaders of the young adult encounter group. "During the Mass, Father Tighe asked that the leaders kneel before a HEC-er, and asked that the HEC-er offer a blessing for the encounter leader," he said. "What a neat thing – able-bodied folks kneeling in front of folks in wheelchairs to ask for prayers."

There are other moments, like a volleyball match "equalized" by instituting the 20-bounce rule.

The disabilities of the HEC-ers range from moderate to severe; many are confined to wheelchairs and need around-the-clock care. HEC is primarily geared to fulfill the spiritual and social needs of the physically disabled, although those with mental disabilities do attend. The idea is to draw everyone closer to God through small- and large-group discussions, presentations, and the telling of stories.

Heiser, the director, attended his first HEC retreat this April. "The able-bodied members of our group impressed me by their level of care and commitment to meet those needs," he said. "The disabled members touched me by their willingness, openness, and humility to have someone, even a stranger, enter into their world and provide whatever assistance might be needed without complaint."

"We're all disabled in some way," said Kevin Flynn, a lawyer and St. Michael the Archangel parishioner. "Sometimes



Israel Pattison and Joanna Seliga served as caretakers for Camille Durfee and Erin Dowling



our blindness might be that we can't see the good in other people. Our handicap might be our inability to be patient with others."

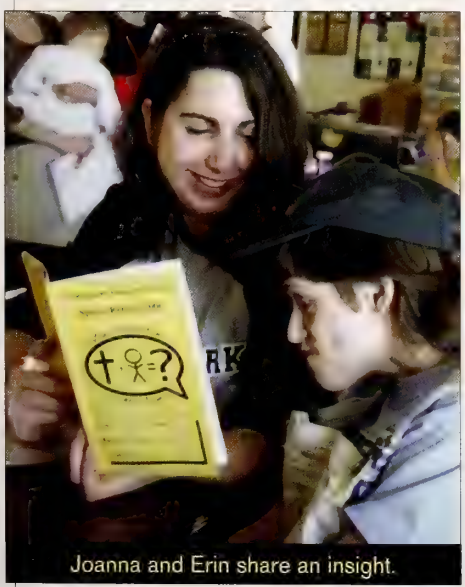
For first-timers, the prospect of providing around-the-clock care can be intimidating. But no medical background is necessary, only a willingness to learn, have fun and trust in God.

There's a certain initial sadness to the experience, said Joanna Seliga, who attended her first retreat this April. Her partner was Erin Dowling, who to the world is a 29-year-old woman in a wheelchair who suffers from cerebral palsy. To Seliga, she became a friend who loves shopping and eating at Fuddrucker's and blushes when teased about her boyfriend.

"It was gratifying just to witness how disabled people dealt with challenges," said Seliga. "It made me realize that if they can do what they do with a sense of humor and a smile on their faces, then I can certainly do that with the challenges in my life."

Sometimes that challenge is getting closer to God. "I've never felt happier spiritually than after these retreats," said Radewicz. "When I get back to work after a retreat, I go cube to cube telling people all about it."

For Flynn, the retreat offers a chance to slow down from a fast-paced life. HEC veterans even have a name for it: HEC time. The name refers both to the tendency of volunteers to temporarily dispose of their watches and to the patience and extra time needed to truly listen to the disabled.



Joanna and Erin share an insight.

"We're all disabled in some way. Sometimes our blindness might be that we can't see the good in other people. Our handicap might be our inability to be patient with others."

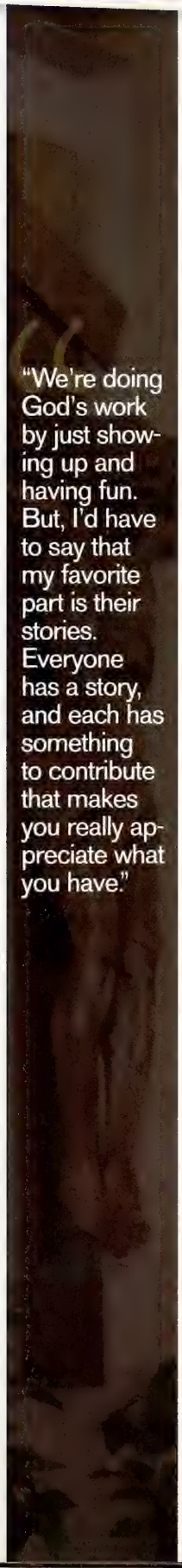
"Here, their voices are important," said Jessica Morgan, the former director of HEC. "In most of the world their voice isn't important. Here, it is."

Billy isn't someone who often gets listened to. He can't speak, but he makes up for it with huge smiles. Some years ago, a doctor at Duke Hospital suffered a heart attack while performing a physical on Billy. Alone, Billy ran into the hall and made his typical grunts at passing nurses and doctors. They smiled and told him to go back into the room.

But Billy persevered. Finally, he grabbed a doctor around the waist and physically dragged him into the examining room, where the doctor saved his colleague's life.

"All the participants want is to be included and we have this incredible weekend where they are equal contributors," said Darrell Coleman. "We're doing God's work by just showing up and having fun. But, I'd have to say that my favorite part is their stories. Everyone has a story, and each has something to contribute that makes you really appreciate what you have."

Perhaps no one has a better story than Israel Pattison. Raised Lutheran, he had every intention of following his father's footsteps as a Lutheran minister. But something happened in college; he left his religion and pursued a career in psychology instead.



"We're doing God's work by just showing up and having fun. But, I'd have to say that my favorite part is their stories. Everyone has a story, and each has something to contribute that makes you really appreciate what you have."

This career led him one summer to working as a counselor at a camp for people with disabilities. While there, he met a young woman named Camille Durfee, who had multiple-type cerebral palsy, was confined to a wheelchair and could communicate only with the help of a computer.

But Pattison realized her difficulty communicating meant nothing; in fact, it meant everything. It meant that a beautiful personality and a beautiful mind were hidden. When he discovered them, he fell in love.

That was 10 years ago. Fast forward to 2004. Using her computer, Durfee one day typed out a message that Pattison wasn't expecting. "God is coming back and I need to be ready," it said.

Pattison humored her. For a while he took her to numerous worship services of all different denominations, sometimes attending four in one Sunday morning. When Durfee found St. Francis of Assisi Catholic Church in Raleigh, she knew she was home.

But the story doesn't end there, because Pattison at that point still saw himself only as the chauffeur. When Durfee attended a weekend retreat during the RCIA process, he went with her only as a caretaker.

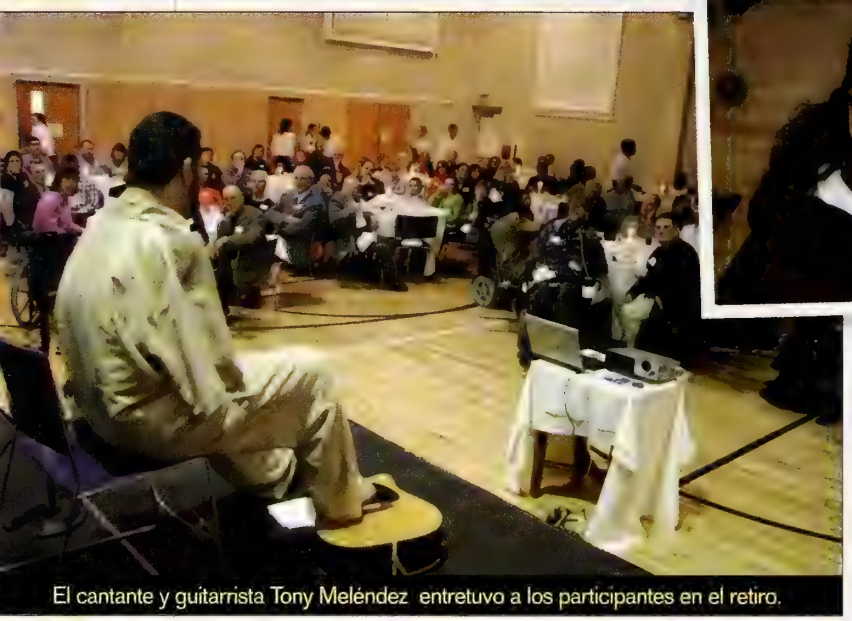
God had different plans. At the retreat's close, Pattison professed his desire to enter the Catholic Church.

This Easter, both Pattison and Durfee received the sacraments. "It's ironic that Camille has brought me to the church," muses Pattison. "The great irony is I thought I was shirking off the church and simplifying my life, and God used Camille to lead me back."

Historias de desigualdad y bendición

el hispano Católico

▶▶ Durante un fin de semana especial, personas discapacitadas y voluntarios encuentran a Cristo entre si.



El cantante y guitarrista Tony Meléndez entretuvo a los participantes en el retiro.



Cuando Israel Pattison se alejó de la fe cristiana hace algunos años, no podía sospechar que algún día regresaría. Mucho menos podía anticipar la manera como Dios lo llamaría de regreso.

Un día conoció a Camille Durfee, una niña bonita de cabello oscuro, de sonrisa fácil y que sufre parálisis cerebral múltiple. Este año, durante la Vigilia Pascual, cuando se arrodillaba para recibir los Sacramentos de la Iglesia Católica, Camille estaba allí a su lado, en su silla de ruedas.

Todo gira alrededor de las historias.

Dos veces al año, los participantes al retiro Encuentro de Discapacitados con Cristo (HEC), se dividen en dos grupos: los discapacitados y los hombres y mujeres que sirven como voluntarios acompañando y cuidando a los demás durante el retiro espiritual ese fin de semana.

No todas las personas discapacitadas pueden contarnos su historia, pero igual las tienen. Está Billy, quien no puede hablar pero salvó la vida de un doctor. Está la historia del participante en el campamento que su única oportunidad de dormir bajo las estrellas la tuvo cuando sus amigos de HEC instalaron su cama en el porche. Está la historia del programador de computadores a quién después de haber sufrido un derrame le desapareció la memoria corta. Están Ken y Cecilia quienes aún en sillas de ruedas se toman de las manos durante todo el fin de semana.

Sin embargo los participantes voluntarios que van a los retiros como la voz de los que no pueden hablar, los ojos de los que no pueden ver, las manos que visten, alimentan y bañan a los demás, tienen su propia historia de lo que han descubierto a través de HEC. "Estas personas, por quienes a menudo sentimos lástima o son ignorados por el mundo, pueden ser la forma que Dios usa para atraer a las personas hacia Él.

"Cuando miramos a éstas personas, pensamos que los estamos sirviendo cuando realmente son ellos los que nos sirven a nosotros. Todo se relaciona con una bondad sorprendente. Una vez que la has experimentado la quieres una y otra vez, nos dice Anthony Radewicz. "Esto es lo que Jesús nos pidió que hiciéramos. Al servir, estamos siendo servidos."

HEC tiene su origen en Washington D.C. y se establece por primera vez en Raleigh en 1980. Los retiros se realizan en el Centro Short Journey en Smithfield, un lugar tranquilo a las afueras de Raleigh. Aunque no está limitado a los católicos solamente, se ofrece Misa y se reza el rosario los sábados en la tarde. HEC recibe un estipendio de la Diócesis de Raleigh. El señor Brent Heiser, el nuevo director de HEC nos dice lo siguiente: "Estos son retiros espirituales y todos son bienvenidos".

El fin de semana es también una ocasión social, es una reunión para aquellos que tienen algo muy importante en común. Para algunos participantes de HEC, ésta es la única actividad social en sus vidas. Para Jerry Freeman de Smithfield, quien es un paciente de espina bífida y sólo puede ser transportado en ambulancia, el retiro de HEC le dió la primera oportunidad de salir de su habitación en varios años.

El viernes por la noche durante el baile algunos se mecen al ritmo de la música, unos aplauden, otros simplemente sonríen. Las sillas de ruedas se mueven al ritmo de la música. Durante el retiro los participantes también siembran árboles en los alrededores de la propiedad en memoria de los amigos que han muerto desde el último retiro.

Bryan Hogan, un voluntario de HEC por muchos años nos dice que existen muchos "momentos mágicos". Recuerda una misa ofrecida por Padre Phil Tighe hizo para la comunidad de HEC y para los líderes del grupo de encuentro de los jóvenes adultos. "Durante la Misa el Padre Tighe pidió a los líderes que se arrodillaran frente a un participante de HEC y que éste ofreciera una bendición por el líder del encuentro. Qué cosa más bonita, los voluntarios arrodillados frente a las personas en sillas de rueda, pidiéndoles una oración."

Hay otros momentos como el partido de voleibol en el que se ha instituido el rebote veinte veces.

Las discapacidades de los participantes a HEC van desde moderadas a severas. Muchos están confinados a una silla de rueda y necesitan cuidado todo el tiempo. El propósito del retiro de HEC es llenar las necesidades sociales y espirituales de los discapacitados físicamente, aunque aquellos con incapacidad mental también asisten. La idea es acercarlos todos a Dios por medio de



discusiones en grupos pequeños y grandes, presentaciones y narrando historias.

El director Heiser asistió este abril a su primer retiro de HEC. "Me impresionaron los voluntarios de nuestro grupo por su nivel de cuidado y compromiso de llenar ésas necesidades. Los miembros discapacitados me impresionaron por su voluntad, sinceridad y humildad para dejar que alguien, aún un extraño, entre en su mundo y los ayude, cualquiera que ésta sea, sin quejarse."

"Todos somos discapacitados de alguna manera" dice Flynn, un abogado miembro de la parroquia de St. Michael, el Arcángel. "Muchas veces nuestra ceguera puede ser que no podemos ver lo bueno en otras personas. Nuestra limitación puede ser también nuestra falta de paciencia para con los demás."

Para los que asisten por primera vez como voluntarios, la perspectiva de ofrecer cuidado las 24 horas puede ser algo intimidante. Sin embargo no se necesita tener experiencia médica, sólo la voluntad de aprender, divertirse y confiar en Dios.

"Hay cierta tristeza en ésta experiencia", nos dice Joanna Seliga, quien asistió a su primer retiro éste abril." Su compañera fue Erin Dowling, quien para los demás es una mujer de 29 años en una silla de ruedas que sufre de parálisis cerebral. Para Joanna, se convirtió en una amiga que le gusta ir de compras y comer en Fuddrucker's y se sonroja cuando le hacen bromas por su novio.

"Fue muy gratificante ver cómo las personas discapacitadas manejan sus retos. Hizo que me diera cuenta que si ellos pueden hacer lo que hacen con buen humor y una sonrisa en sus rostros, entonces yo puedo ciertamente hacer lo mismo con los retos que hay en mi vida", nos dice Seliga.

Algunas veces el reto puede ser acercarse a Dios. "Nunca me he sentido más feliz espiritualmente que después de asistir a éstos retiros" nos dice Anthony Radewicz. "Cuando regreso a la oficina voy de cubiculo en cubiculo contándoles a los demás."

Para el señor Flynn, el retiro ofrece la oportunidad de disminuirle la velocidad a una vida de carreras. Los veteranos de HEC ya le tienen hasta un nombre, se llama tiempo HEC. Este nombre se refiere a la tendencia de los voluntarios de quitarse sus relojes durante, un tiempo de llenarse de paciencia y dar el tiempo extra que se necesita para escuchar a los discapacitados.

"Aquí, sus voces son importantes" nos dice Jessica Morgan, la directora anterior de HEC. "En gran parte del mundo su voz no es importante, pero aquí sí lo es".

A Billy pocas veces se le escucha. No puede hablar pero todo lo compensa con sonrisas grandes. Hace algunos años, un médico de Duke sufrió un ataque cardiaco mientras le practicaba un exámen fisico. Sólo, Billy salió al pasillo y se puso a hacer ruidos a los médicos y enfermeras que pasaban. Todos sonreían y le decían que regresara a la habitación. Pero Billy siguió insistiendo. Finalmente tomó a un doctor por la cintura y lo arrastró al cuarto de exámenes donde el doctor pudo salvar la vida de su colega.

"Todo lo que los participantes desean es que se les incluya. Tenemos este increible fin de semana donde todos pueden contribuir de igual manera. Estamos haciendo el trabajo de Dios al simplemente estar allí y divertirnos. Pero creo que mi parte favorita es escuchar sus historias. Cada uno tiene una historia y cada uno tiene algo que contribuir haciendo que uno aprecie lo que tiene", dice Darrell Coleman.

Talvez nadie tiene una mejor historia que la de Israel Pattison. Se crió siendo luterano y tenía toda la intención de seguir los pasos de su padre, un Ministro luterano. Pero algo ocurrió en la universidad, se alejó de la religión y más bien estudió Psicología como su carrera.

Esta carrera lo llevó a trabajar como consejero en un campo de verano para personas con discapacidades. Mientras estaba allí conoció a una joven mujer llamada Camille Durfee, quien sufre de parálisis cerebral múltiple, está limitada a una silla de ruedas y sólo podía comunicarse con la ayuda de un computador.

Sin embargo, Israel se dio cuenta que su dificultad para comunicarse no significaba nada. De hecho, significaba todo; escondía una personalidad y una mentalidad hermosa. Cuando él las descubre se enamora.

Eso fue hace diez años. Al 2004, por medio de su computador, Camille le escribió a Israel un mensaje que él no esperaba. "Dios va a regresar y necesito estar lista."

Israel bromeó con ella. Durante un tiempo la llevó a diferentes servicios religiosos, de diferentes denominaciones. Algunas veces hasta asistió a cuatro servicios en un mismo dia. El dia que Camille fue a la parroquia de St. Francis of Assisi en Raleigh, supo que habia llegado a casa.

Sin embargo la historia no termina allí ya que hasta ahora Israel sólo se veía a si mismo como el chofer. El fin de semana que Camille asistió al retiro de RICA, él la acompañó para cuidarla.

Dios tenía planes diferentes. Durante la clausura del retiro, Israel profesó su deseo de entrar a la Iglesia Católica.

Durante la Pascua de éste año tanto Israel como Camille recibieron los Sacramentos. "Es irónico que fuera Camille la que me hiciera regresar a la Iglesia", dice Israel. "La gran ironía es que al alejarme de la Iglesia pensé que estaría simplificando mi vida pero Dios usó a Camille para traerme de regreso".

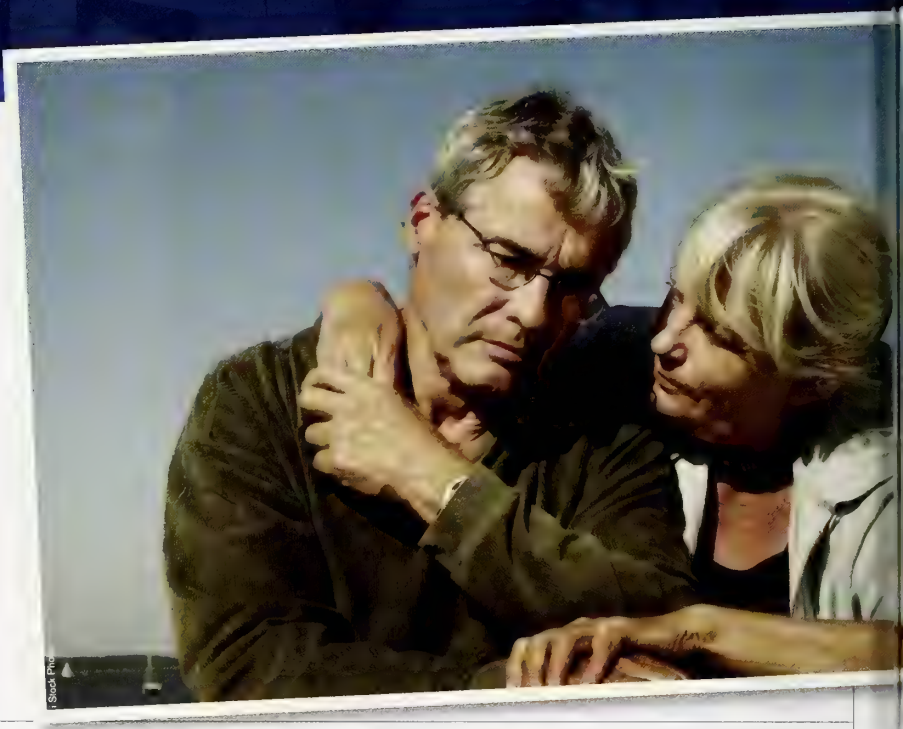
Por Dana Lorelle | Fotos de Robert Witchger

Ya que usted lo pregunta... Este mes con la Dra. Marion Danforth

apologetics



J. Denmark



© Stock Photography

▶▶ Cuando haga una llamada o una visita, esté dispuesto a simplemente estar presente. Muchas veces decir "Lo siento" es suficiente. No importa qué tan inútil se sienta, usted no puede detener la pena de otra persona.

A mi buena amiga se le acaba de morir su esposo con quien estuvo casada 25 años. **¿Qué debemos decir cuando un amigo está en duelo por una pérdida significativa?**

Cada pérdida es única; sin embargo, aquí les damos unas ideas importantes para pensar mientras trata de consolar a la persona que está de duelo.

Haga una pausa y reflexione. ¿Cuáles han sido sus propias experiencias frente al duelo? ¿Cuáles son sus sentimientos y cómo describiría ésa experiencia? ¿Qué cosas le ayudaron a manejar su pérdida y qué no? El conocer sus propios pensamientos, sentimientos y preocupaciones en el momento de acercarse a su amigo puede permitirle responder con empatía y compasión. Sin embargo, no juzgue en base a sus propias necesidades o experiencias la manera como su amigo hace su duelo.

Ame y escuche. Cuando haga una llamada o una visita, esté dispuesto a simplemente estar presente. Muchas veces decir "Lo siento" es suficiente. No importa qué tan inútil se sienta, usted no puede detener la pena de otra persona. "Estoy pensando en ti". "No alcanzo a imaginar cuán difícil es esto". "No sé que decir, pero debes saber que me importa". Cuando envíe una tarjeta, exprese su empatía y en lo posible, comparta un recuerdo.

Durante el duelo evite los clichés. Cuando necesitamos decir algo es fácil recurrir al común "Sé como te sientes." Toda pérdida es única para cada persona, por el momento en que ocurre, el tipo de pérdida y de relación. Hacer una comparación no le sirve de consuelo al doliente. "Mira el lado positivo, cuenta tus bendiciones." "Es la voluntad de Dios." Cuando se está en medio de una crisis por una pérdida no sirve de consuelo minimizar la tragedia. "Deberías...; Necesitas...; Debes..."; evite dar consejo; la persona que atraviesa por el duelo puede determinar qué necesita. Sin embargo, puede ser útil ofrecerle que considere alternativas. Compartir con el doliente las experiencias propias que le demuestren solidaridad y sabiduría, puede servir también como fuente de gracia y fortaleza.

Ofrezca un lugar sagrado en el cuál su amigo pueda hablar, llorar, guardar silencio y también reír. El duelo es un proceso narrativo. El doliente necesitará de aquellos que tengan el don de escuchar. Cuando se presenta el silencio en el momento de compartir, aprenda a simplemente estar allí presente. Las lágrimas son expresiones de pesar y tristeza y también son testimonio de amor. No se sienta incómodo por las lágrimas del doliente ni por las suyas. Muchas veces las lágrimas sirven de alivio y de risa. Esté dispuesto a montarse en una montaña rusa, ya que el duelo es un ciclo de altos y bajos minuto tras minuto, hora tras hora y día tras día.

Sea realista. Sea flexible. Cuando se necesita llegarle a alguien que está sufriendo, ofrézcale el don y la disponibilidad del apoyo. En vez de decirle "Llámame cuando lo necesites", llámelo y hágale una invitación a comer en su casa o a almorzar por fuera. Si usted no tiene el don de la hospitalidad, haga una oferta que se ajuste a la realidad de la situación, como por ejemplo hacer las compras o llevarlo

en su carro. Sea flexible y siempre repita la invitación que fue rechazada. Respete la sabiduría del doliente de saber qué está bien y qué es realista en un momento dado.

Comparta los recuerdos. Aunque los recuerdos pueden traer lágrimas al comienzo, son muestra del amor que se tenía por el difunto. Los recuerdos se convierten en un medio de sanación y a través del tiempo remplaza la pérdida física con los dones que ésta persona compartió con uno durante la vida. Use el nombre del difunto en sus conversaciones. "Recuerdo el lugar donde María se paraba en el coro cada domingo". "Recuerdo las veces que Sam organizó los juegos de béisbol para el día campestre parroquial. Su entusiasmo nos contagiaba".

Ore. En medio del dolor, el doliente a menudo pierde las palabras para expresar o entender la situación. Esto puede parecer como una pérdida de fe. Poder recordar que los amigos lo tienen a uno en sus pensamientos y en sus oraciones sirve como una fuente de fuerza y esperanza. La pérdida da inicio a un proceso largo. Prolongue sus pensamientos y sus oraciones a través de las estaciones y los ciclos del tiempo. "Mientras el mundo celebra ésta fiesta, estoy pensando y orando por ti, para que puedas encontrar los momentos de gracia y sanación que necesitas".

Sea paciente. Después de la crisis, la vida de otros sigue adelante mientras la vida del doliente se ha roto y se ha desbalanceado totalmente. Es un proceso largo que va desde el aturdimiento, pasa por la angustia hasta la reestructuración de la vida nuevamente. No hay una medida de tiempo para las expectativas que sirvan de comparación. Aunque la vida vuelva a balancearse y en el proceso emerja una nueva dirección en la vida y aparezca de nuevo la energía, la pena acompañará al doliente durante toda la vida. Un amigo está dispuesto a caminar a su lado día tras día.

– Marion Danforth, M.P.S, Ed. D, es consejera para el duelo y Presidente del Departamento de Teología de la escuela Cardinal Gibbons en Raleigh.

Bishop F. Joseph Gossman announces the following assignments:

EFFECTIVE JULY 11, 2006:

Reverend Robert A. Brown, OSFS, parochial vicar at Blessed Pope John XXIII Parish in Fort Myers, Fla., is appointed pastor of Our Lady of the Seas Parish in Buxton, N.C., arriving May 1, 2006.

Reverend Robert W. Diegelman, pastor of Saint Mary Parish, Laurinburg, is appointed pastor at Saint Matthew Parish, Durham.

Reverend John L. Gillespie, pastor of Saint Mary Parish, Wilmington, is appointed pastor and campus minister of the Newman Catholic Student Center Parish at the University of North Carolina at Chapel Hill.

Reverend Robert J. Kus, pastor of Saint Catherine of Siena Parish, Wake Forest, is appointed pastor of Saint Mary Parish, Wilmington.

Reverend Monsignor Phillip M. Leach, for reasons of health, resigns his pastorate and retires from active ministry.

Reverend John G. Parish, pastor of Saint Matthew Parish, Durham, is appointed pastor of Saint Catherine of Siena Parish, Wake Forest.

Reverend William H. Rodriguez, in residence at Sacred Heart Cathedral, Raleigh, is appointed administrator of Saints Mary and Edward Parish, Roxboro.

Very Reverend Ja Van Saxon, in residence at Saint Mary Parish, Mount Olive, is appointed pastor of Saint Mary Parish, Laurinburg.

Reverend Douglas J. Smiley, parochial vicar at Sacred Heart Cathedral, Raleigh, is appointed parochial vicar to Reverend John G. Durbin, Saint Thomas More Parish, Chapel Hill.

Reverend Gregory D. Spencer, parochial vicar at Saint Thomas More Church is appointed sacramental minister at Our Lady of the Rosary Church, Louisburg, and will enroll in a Hispanic Studies Program at UNC-CH.

EFFECTIVE AUGUST 14, 2006:

Reverend Steven V. Carlson, chaplain, captain, United States Army, is appointed pastor at Saint Stephen the First Martyr Parish, Sanford.

Reverend John J. Forbes, pastor of Saint Stephen the First Martyr Parish, Sanford, is appointed pastor of Our Lady of Lourdes Parish, Raleigh.

he says ...
she says ...
what should they do?

romance



Agree on some ground rules when going out on dates, such as not talking about what's happening at work or with the kids. Avoid areas of conflict unless you both agree it is a good time to discuss a problem.

time



Provide relief for your spouse. Relief in the form of assistance with household chores and normal tasks. This relief pays off in a spouse who's rested enough to be attentive when you're together.

money



Sharing good fortune should be the first part of our family budget. We need to tithe with money and spirit – giving of ourselves in ways we never imagined. This is part of the joy of being a Christ follower!



Tim and Joyce have been married for 24 years. They have one child, who is 23 and living on her own. Tim has worked a series of jobs. After the last one, he is now willing to work only part-time. Joyce is working full time and is the primary breadwinner for the family.

she says

he's irresponsible

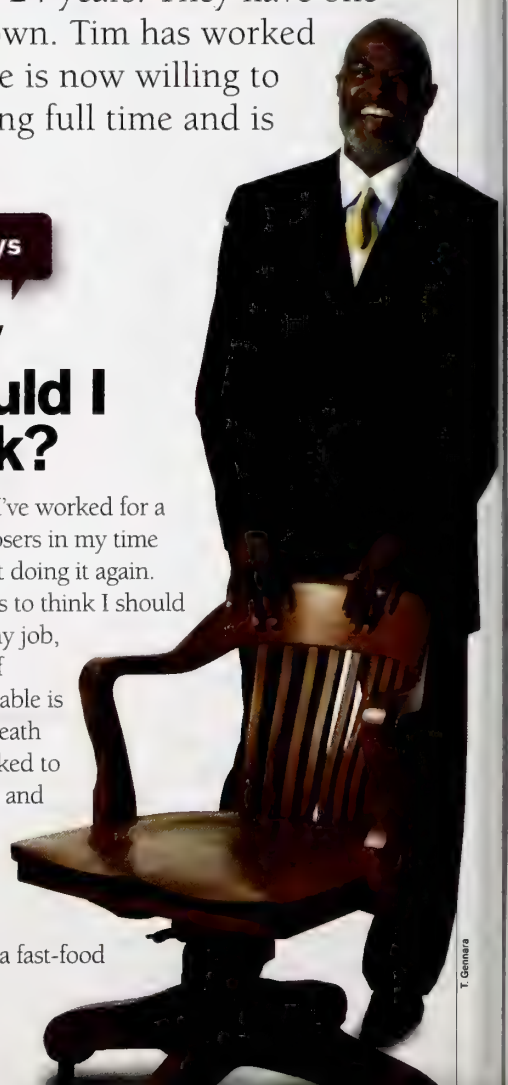
She says: I had no idea Tim was so lazy. He only works quarter time and refuses to do anything around the house. He expects me to do all of the chores, or "woman's work," as he calls it. I don't care about a difference in salary between us, but I do think Tim should be working his fair share.



he says

why should I work?

He says: I've worked for a bunch of losers in my time and I'm not doing it again. Joyce seems to think I should just take any job, but most of what's available is simply beneath me. I've talked to my parents and they agree – I wasn't raised to dig ditches or work in a fast-food restaurant.



T. Gennara

expert says

The expert says: Tim's unwillingness to accept a job that he feels is "beneath him," and the fact that he is only working part-time when he has the capacity to contribute much more, needs to be examined. I would recommend that Joyce and Tim seek counseling from their pastor or a marriage counselor to have this discussion.

Also, they both should seek individual counsel. While it is wonderful that Tim had a privileged childhood, he apparently had little instruction to enable him to become an independent and self-sufficient adult. He must address the unhealthy mentality that a job is "beneath him," as it only results in unproductive behavior.

The disciples questioned which of them was the greatest; the very simple reply from Jesus was that the greatest servant is the greatest among us. Every occupation should provide a service to someone and should not be viewed as "beneath" anyone.

As man thinks in his heart, so is he. The disciples questioned which of them was the greatest; the very simple reply from Jesus was that the greatest servant is the greatest among us. Every occupation should provide a service to someone and should not be viewed as "beneath" anyone. Tim was served by others as a child and into adulthood; now it is time for him to serve. God calls Tim to care for his family. This is not to say that Joyce should not work nor make more money than he does. One simple biblical lesson is this: If man does not work, he does not eat. Tim should remember that, through marriage, he gained a wife to build a life together, not a woman to serve him.

Joyce needs to work to resolve the resentful feelings that she has toward Tim. She was aware of Tim's privileged background and the lack of training in a work ethic, so she'll need patience as Tim learns to change first his mind-set and then his behavior. I believe gaining a greater understanding of Tim's thoughts and feelings, along with seeing Tim's progress, will aid her in the resolution of her feelings.

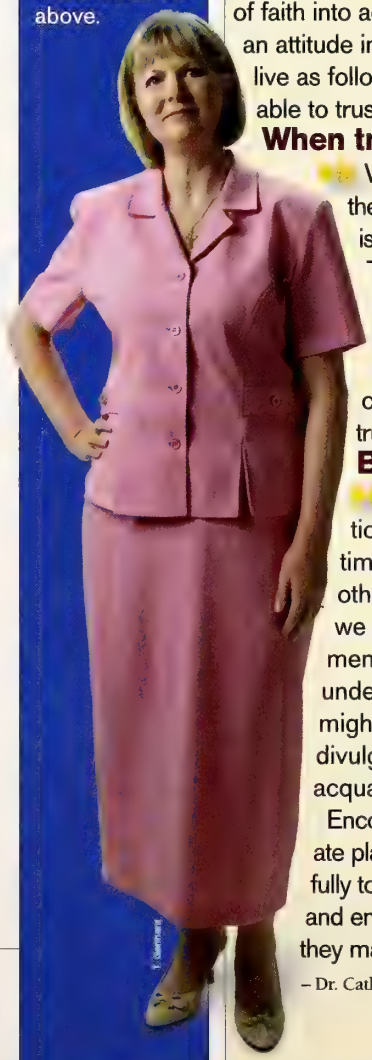
In conclusion, prayer is the most powerful intervention God has given us. Prayer will show Tim and Joyce where and how they can personally improve. Their prayer should focus on improving self and strengthening the marital union. Behavior changes begin with a change in the mind and heart. Prayer changes things!

– Cheval Breggins

communication



In marriage, spouses talk with each other. In good marriages, spouses share feelings and discuss items of interest. In excellent marriages, spouses listen to each other with intensity and compassion. In superior marriages, spouses genuinely care for each other – and do all the above.



why don't you trust me?
how do parents respond when children lie?

During the reign of Queen Elizabeth I, all the lords in Ireland were required to turn over the deeds to their lands. Lord Cormac Teige McCarthy knew that direct defiance was not an option. But certainly there were tasks that needed to be accomplished before he could surrender Blarney Castle! Legend has it that the queen's representative returned from Ireland several times with a promise of cooperation and a plausible excuse rather than the title to the castle. Finally the queen responded with the now-classic, "More Blarney!" Contemporary tourists flock to kiss the Blarney Stone and acquire the gift of eloquent speech. But every gift has its shadow side. The charm of storytelling is a delight, but deliberate deception hurts relationships.

Moral development is a process

From the time a preschooler leaves chocolate-icing fingerprints on a kitchen counter and then claims not to have eaten a cupcake, to the time when a teen describes a trip to the library but the odometer registers five times that distance, parents need to help their children put the words of faith into action. The response to everyday events builds an attitude in the family; we love one another and want to live as followers of Jesus. This means that we need to be able to trust what we say to one another.

When trust is broken

When a child lies and privileges are taken away, the response is often, "You don't trust me!" as if this is outrageous behavior on the part of the parents. The goal, of course, is to get the parents on the defensive so that they will change the consequence for the behavior. However, instead of being cajoled into an argument with a teen, one can simply acknowledge the statement, "Yes, once trust is broken it takes a long time to rebuild."

Be discreet when telling the truth

Our catechism notes that our communications must be based on fraternal love. There are times when it is appropriate to be silent because others don't always have the right to know what we know. (CCC #2489) Make use of "teachable moments" as they occur in order to help your child understand this distinction. For example, children might accuse parents of lying because they won't divulge the reasons for a friend's divorce to an acquaintance who asks for details.

Encourage young children as their imaginations create playful stories. Throughout childhood, listen carefully to their stories of friends and school, ask questions and enjoy the embellishments; eventually, in adulthood, they may want to hear the tales of **your** youth!

– Dr. Cathleen McGreal

heads I go north, tails I go south

how spiritual direction can help us make choices

Trusting the flip of a coin can be OK if you really do not have a particular destination in mind, or if two choices seem equally good. However, it is not a good idea to approach your spiritual life like this. Imagine a person flipping a coin to determine whether to get married, or enter religious life, or to change jobs. Life is too important and sacred to be resolved by the toss of a coin. Our choices place us on a certain spiritual road with a certain spiritual direction. Ultimately, it's God's choice that gets us to heaven, but our choices either assist or confound God's choice to draw us near. We have freedom and need to use it wisely. It is easy to lose our way. We can become frustrated, confused and wonder which way to go. A coin toss is tempting! At least the answer is right there.



Fortunately, God knows our needs and provides for our direction in many ways. One classic way is through spiritual direction, in which a fellow Christian offers herself to listen and help a person identify how God is speaking to him. A spiritual director assists the seeker to hear God's word and to put it into practice through encouragement and accountability. Spiritual direction is truly a gift from God. Not everyone can do it. Those who discern this gift in themselves and respond to God's movement in their own lives receive special training and are themselves walking as pilgrims along the road of personal conversion to Jesus. Most retreat centers have experienced spiritual directors available, or can help find one. Spiritual directors can be bishops, priests, deacons, religious sisters or brothers and lay people. In other words, spiritual direction is a charism of the Holy Spirit that is given to individuals throughout the body of Christ. St Teresa of Avila was asked whether it would be better to have a holy director or a wise director. She said, "Hopefully both holy and wise, but better wise if not holy!"

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In some ways, the title "spiritual director" is a misnomer, since the Holy Spirit is the real director. People who expect spiritual directors to give a quick and easy answer to their problems will be disappointed. A spiritual director is not an all-knowing guru, but will help the person listen to God for the answer. A wise director may offer good insights and point out where God's wisdom is revealed in Scripture and church teaching, but ultimately, it is the individual who needs to wrestle with God, as did Jacob. (Gen 32) What is essential is hearing the word of God and keeping it. Spiritual direction will assist in this endeavor and help a person reach the goal we all seek: complete union with God.

Spiritual Exercise

This month I want you to take a retreat. Yes, for a whole month! St. Ignatius of Loyola, founder of the Jesuits, put together a one-month, directed prayer experience called *Spiritual Exercises.* Most of you probably cannot go away for a month to pray. If you can, do it! But St. Ignatius developed a similar directed prayer to do at home. It consists of similar meditations – just extended over a longer period of time. Now, if you are just not ready to take the deeper dive into the complete exercises of St. Ignatius, consider working through the following outline of prayer and meditations. They are based on the *Spiritual Exercises* and will help open your heart to the grace of the Lord. During this directed prayer, many people have found keeping a journal to be helpful. You may also want to consider finding a spiritual director to help you through the exercises on your own.

ness



These exercises are divided over a four-week (more or less) period of time. God may want a person to spend a little more time focusing on the meditations of a particular week, so please do not approach this outline as though it must be strictly followed. Remember it is the Holy Spirit that dwells in our hearts who truly knows how we are to pray. Let the Holy Spirit be the real guide. This requires us to be attentive and listen to what God is saying to us within. One can usually discern this by what happens in prayer. If one is experiencing greater contrition, greater love for God and people, a greater desire to renounce self and live by the cross of Jesus, that is a good sign that prayer is going well. Keep at it. If those particular consolations are drying up, yet the fruit of the consolations – a greater desire to love God's will – is present, the Holy Spirit usually prompts one to move on to the next period of prayer.

To begin prayer during any of the weeks, make the sign of the cross and pray the *Our Father* slowly with love and devotion. Ask for the grace to meditate well and ask the Lord to be your teacher.

Prayer of Week 1:

The wonder of God, the purpose of creation and my purpose. During this week, prayer will focus on awareness of God's creation and my place in it. The prayer time may deal with the following questions: Why did God create the universe and humanity? What is my purpose? How does sin thwart God's plan for me? How much do I desire to be free of my sin? You can focus on one of these questions each day in your prayer time. God wants to heal the damage of sin within us. We begin a process of healing sin by becoming aware of it – naming it and confronting it within ourselves. Read Gen 1-2, Ps 8, Ps 139, John 1, Rom 1:18-32, Heb 1, Col 1, Rev 4, 21. End the week by celebrating the sacrament of reconciliation.

Prayer of Week 2:

The life of Jesus. During this week, pick stories about Jesus from the Gospels. Meditate on them and write down what Jesus says to you as you walk with him through his life. The joyful and luminous mysteries of the rosary could also be used.

Prayer of Week 3:

The death of Jesus. During this week, pray through any of the accounts of Jesus' passion found in the Gospels. Meditating on the sorrowful mysteries of the rosary could also be helpful. The gift of this week is a greater love for Jesus and a greater resolve to conform one's will to Jesus'.

Prayer of Week 4:

The resurrection. Pray through the account of the Lord's resurrection and ascension; and the descent of the Holy Spirit on the Apostles. You can find these accounts in the Gospels and in Acts. Pray this prayer daily:

Take, Lord, and receive all my liberty; my memory; my understanding; all that I have and possess; my entire will. You have given all these things to me, and to you, O Lord, I freely return them. All is yours now. Dispose of them wholly according to your will.

Please, Lord, give me your love and grace. That is enough for me.

– Fr. Bill Ashbaugh



Ejercicio Espiritual

Oración de la 1era semana: la maravilla de Dios, el propósito de la creación y de mí mismo. En esta semana la oración se centrará en tomar conciencia de la creación de Dios y de nuestro lugar en ella. El periodo de oración puede tratar las siguientes preguntas: ¿Por qué creó Dios el universo y la humanidad? ¿Qué propósito tiene mi vida? ¿De qué manera el pecado frustra el plan que Dios tiene para mí? ¿Cuánto deseo librarme de mi pecado? Cada día del periodo de oración pueden centrar la atención en una de estas preguntas. Dios quiere reparar el daño hecho por el pecado que está en nosotros. Comenzamos el proceso de sanación de las heridas del pecado al tomar conciencia de que éste existe -nombrándolo y enfrentándolo dentro de nosotros mismos. Lean Gén. 1-2, Sal. 8, Sal. 139, Juan 1, Rom. 1:18-32, Heb. 1; Col. 1, Apoc. 4, 21. Finalicen la semana recibiendo el Sacramento de la reconciliación.

Oración de la 2da semana: la vida de Jesús. Durante esta semana, escojan historias de los Evangelios sobre Jesús. Mediten sobre ellas y escriban lo que Jesús esté diciéndoles a ustedes mientras vayan caminando con él a través de su vida. También pueden usar los misterios luminosos y llenos de gozo del rosario.

Oración de la 3era semana: la muerte de Jesús. En esta semana oren por intermedio de cualquiera de los relatos encontrados en los Evangelios sobre la pasión de Jesús. También puede ser útil meditar en los dolorosos misterios del rosario. El regalo que nos trae esta semana es un amor más grande por Jesús y el estar más resueltos a ajustar nuestra voluntad a la de Jesús.

Oración de la 4ta semana: la resurrección de Jesús. Oren por intermedio del relato de la resurrección y la ascención del Señor y del descendimiento del Espíritu Santo sobre los Apóstoles. Estos relatos se pueden encontrar en los Evangelios y en los Hechos. Recen esta oración diariamente:

Toma, Señor, y recibe toda mi libertad; mi memoria; mi entendimiento; todo lo que tengo y poseo; mi entera voluntad. Tú me has dado todas estas cosas, y yo, Oh Señor, de propia voluntad te las devuelvo. Ahora todo es tuyo. Dispón de ello enteramente según tu voluntad.

Por favor, Señor, dame tu amor y tu gracia. Éso solo, me basta. – *Escrito por Transline, USA*

Christian Reid
(Frances Fisher Tiernan)
1846-1920



Each year, the University of Notre Dame awards the Laetare Medal to a distinguished Catholic. The recipients comprise a century-long catalog of prominent men and women. The recipient for 1909 was Frances Fisher Tiernan of Salisbury, N.C., who, under the pseudonym Christian Reid, authored more than 40 novels. Although none are read today, for nearly 50 years they entertained readers with what Reid felt were romantic stories embodying her Catholic sense of morality. Many of the books, including some directed at young girls, were published by Ave Maria Press. Her most famous and lasting contribution was *The Land of the Sky* (1876), which drew attention to the mountain region of western North Carolina, an area not yet discovered as a destination for tourists.

Although Tiernan visited Europe and spent nearly 10 years in Mexico with her mineralogist husband, James Tiernan, most of her life was passed in the Carolina piedmont town of Salisbury. Her introduction to Catholicism came through her aunt, Christine Fisher, who became guardian for her brother's children after Colonel Charles Fisher was killed in the Civil War. Christine Fisher was herself a convert, and her faith and devotion were strong influences on her wards, all of whom entered the church. Frances was baptized and confirmed by Bishop Gibbons in 1868, shortly after he became vicar apostolic. Initially, Gibbons was opposed to Frances' writing novels, but subsequently gave her work his blessing.

Christine Fisher was her self a convert, and her faith and devotion were strong influences on her wards, all of whom entered the church.

Like other North Carolina towns, Salisbury had few Catholics. The Fishers donated a portion of their property for the construction of a church, which was dedicated in 1882 and designated a mission of the parish in Greensboro. The prominence of Frances Fisher attracted a number of people to the church and, in 1898, believing that the prospects for continuing growth warranted the assignment of a full-time pastor, Frances Tiernan wrote to Bishop Haid requesting a priest. Her letter implied that there would be financial consequences if the wishes of Salisbury Catholics were not met. Haid assigned one of the Benedictines as resident pastor.

history

The story of North Carolina Catholic women is largely one of immigrants and converts. It is also a story of scattered individuals rather than settled communities. The state remained a vast mission territory until well into the 20th century, when an influx of Latino workers, professional families, and affluent retirees transformed the demographic profile of the area, bringing large numbers of Catholics into what had been a rock-solid Protestant region. Even today, Catholics remain a small minority in many sections of the state.

local news



The Diocese of Raleigh was well represented in April at the Southeast Regional Encuentro for Hispanic Youth and Young Adults in Atlanta.

Chess players clash at St. Mary Magdalene

On a Saturday in March, children were deep in thought at St. Mary Magdalene School in Apex. These 122 kids from five Catholic grade schools were competing on the black and white playing field of chess, commanding armies of pawns, bishops, queens and kings.



▶▶ St. Mary Magdalene first-grader Andrew Fregenal has participated in two chess tournaments. As far as the higher intellectual prowess involved in chess, his only comment was, "Chess is fun."

St. Mary Magdalene teacher assistant Beth Chanelli and parent volunteer Amy Fisher began the tournament three years ago for students from kindergarten through eighth grade. The schools represented this year were St. Mary Magdalene, St. Raphael, Cathedral, Our Lady of Lourdes and St. Ann in Fayetteville.

Fisher said that the tournament follows standards set by the U.S. Chess Federation. Each student plays five matches, which can last up to 40 minutes per game. The students are randomly matched in their age category for the first round. After that, players are placed in groups according to their score (winners in the 1 group, those who draw in the 1/2 group, and those who lose in the 0 group). In addition to competing individually in their age divisions, students also vie for a school team award based on the 10 best scores from each school.

Chanelli is always amazed that no matter how boisterous the kids can get, when it comes to the tournament they are ready and serious. And it has surprised her how popular the club remains at the school, especially for the younger kids, averaging 40 to 60 kids a year. "The kids really enjoy it. A lot of it is the social aspect. And they learn to implement a strategy, to think on their feet," she said. "If the other player counters their strategy, they have to re-evaluate – that's critical."

Chanelli said that a main goal of the tournament is to reinforce good sportsmanship and chess etiquette. Another goal is to give kids the opportunity to be part of a team. "It fills a void for kids who are not part of other organized programs," said Chanelli. "It gives these kids an ability to shine and be part of something."

– Ann Marie DiSerafino

Priests celebrate anniversaries of ordination

▶▶ This year Fr. Paul Byron marks 60 years of priesthood. Msgr. James R. Jones marks 55 years. Msgr. Gerald L. Lewis and Fr. Donald Staib celebrate 45 years since their ordinations. Priests celebrating 40th anniversaries include Fr. Edward Deviny, C.P. and Fr. Thomas McCann, C.P., ordained on the same day, and Msgr. Michael Shugrue; Frs. Terrence Collins, Douglas Reed and Thomas McGee, O.S.F.S., mark 35 years; and Fr. Edward Mahoney, 20 years.

▶▶ Brother Michel Bettigole interview continued from page 4.

What are some of the highlights of your time at Cardinal Gibbons?
On a personal level, one of the highlights was that I published my second book, *Tales of God.* It's a treasury of great short stories for the Catholic family. It was the book I really wanted to do. I have a section for families and a section for adults. The second thing I'm most pleased with is that I think the arts are really at the center of education and during the time I've been here we put in the music department, which includes a band, the theater department, and a dance department.

What is it about high school that you like so much?
I think what I missed so much when I was away is the level of energy. You have the opportunity of exposing young people to things for the first time – you can take them to the ballet, or introduce them to a piece of literature, for the first time. It's a very fragile time for them. It's not that hard for them to get into trouble at this age, but it's also not that hard for them to get out of trouble. So teachers are really important at this point in their lives. Outside of parents, teachers can be the most important adults in their lives. In this day, I find it's a real challenge to pass on the faith, because the structures that used to support it have all collapsed. On the other hand, I've found that young people are very open to genuine religious experience.

What's next for you?
I have another publishing project. Right after I leave, I'm going to do a retreat. After that, I'm going to take it easy for a couple months. I have a few options. My old high school has asked me to do some work with them, and there's a homeless shelter where I've been asked to do some work. So I have a lot of options, but I am going to miss this.

How do you feel about the future of Cardinal Gibbons High School?
I think the school right now is excellent on every level, but I think in the future it's going to be known as one of the great schools in the Southeast. I think with our new leadership we're prepared to take this school to a whole new level.

– Interview by Cara McDonough

Catholic Social Ministries becomes Catholic Charities

▶▶ Catholic Social Ministries of the Diocese of Raleigh, Inc., has changed its name to Catholic Charities of the Diocese of Raleigh, Inc., effective April 17, 2006. With the name change, Catholic Charities joins more than 125 of the 200 similar diocesan organizations throughout the country which bear the name, provide service and advocate for justice. Board member Robert Hudson of the New Bern region explained, "Claiming the name of our national organization, Catholic Charities, will give us a better opportunity to be recognized within a diocese of growing numbers of persons relocating to eastern North Carolina who are familiar with the work of dynamic Catholic social action organizations throughout the country."

Catholic Charities of the Diocese of Raleigh, Inc. has 10 sites in the 54 counties of eastern North Carolina. Last year, the agency served 33,570 people through its programs of Adoption, Counseling, Disaster Response, Emergency Assistance, Family Support Services, Hispanic/Latino Outreach, Immigration, Parish Social Ministry and Peace and Justice. All services are provided without regard to religious affiliation. The agency receives funding from the Catholic Diocese of Raleigh, six regional United Ways, the Combined Federal Campaign, the State Employees Combined Campaign, public and private grants, sliding fees and individual and community donors.

CGHS announces endowment

▶▶ In April, Cardinal Gibbons High School's Board of Trustees announced the establishment of the Franciscan Brothers Endowment to provide tuition assistance to future students. Fr. Dan Kenna, O.F.M., president of the high school, said that the endowment would honor "all of the Franciscans who have dedicated their lives to Cardinal Gibbons students over the years." Between 1994 and 2006, Cardinal Gibbons grew from 280 students to 1085. The faculty has tripled in size, as has the campus with its move from Western Boulevard to Edwards Mill Rd. More information about the Endowment is available at 919.834.1625.

june readings

Sunday, June 4
Pentecost Sunday
Acts 2:1-11
Ps 104:1ab,24 ac,29 bc-30,31,34
1 Cor 12:3b-7,12-13 or
Gal 5:16-25
John 20:19-23 or John 15:26-27;16:12-15

Sunday, June 11
The Most Holy Trinity
Deut 4:32-34,39-40
Ps 33:4-6,9,18,20,22
Rom 8:14-17
Matt 28:16-20

Sunday, June 18
The Most Holy Body and Blood of Christ
Exod 24:3-8
Ps 116:12-13,15-18
Heb 9:11-15
Mark 14:12-16,22-26

Sunday, June 25
Twelfth Sunday in Ordinary Time
Job 38:1,8-11
Ps 107:23-26,28-31
2 Cor 5:14-17
Mark 4:35-41

Bishop Gossman appoints seven new monsignors

▶▶ Bishop Joseph Gossman has named seven priests of the Diocese of Raleigh to the rank of monsignor, an honorary ecclesiastical title granted by the pope upon the request of a bishop. The seven priests recognized are Reverend Msgr. Michael G. Clay, vocations director; Reverend Msgr. Matthew Hendrick, pastor of St. Mark Catholic Church in Wilmington; Reverend Msgr. Desmond R. Keenan, retired and former diocesan vicar for Hispanics; Reverend Msgr. Phillip M. Leach, pastor of the University of North Carolina-Newman Center Parish in Chapel Hill; Reverend Msgr. Francis R. Moeslein, retired pastor emeritus of St. Egbert Parish in Morehead City; Reverend Msgr. Girard M. Sherba, judicial vicar and pastor of Sacred Heart Cathedral in Raleigh; and Reverend Msgr. Stephen C. Worsley, currently vice president of Saint Joseph Hospital in Nashua, N.H.



On Saturday, March 25, more than 60 North Carolina Catholic Daughters of America participated in a Lenten Retreat conducted by State Catholic Daughters Chaplain Msgr. Mauricio West at Our Lady of Grace Catholic Church in Greensboro. Front row, from the left: Sheila Storey, first vice state regent; Maryann Grabasky, state regent; Essie Walker, second vice state regent. Second row from the left: Helen Krehel, state treasurer; Belinda Swager, state secretary; Joyce Rachid, immediate past state regent. Standing: Monsignor Mauricio West, vicar general of the Diocese of Charlotte and State Catholic Daughters Chaplain.

Images of
Holy Week





Above: Area high school students active in the youth program at Holy Family Parish in Elizabeth City presented the Living Stations on Fridays during Lent. Left to right are David Guydan, Catlin Gilroy, Daniel Ferland and Elizabeth McGuffin.

Left: Assisted by Master of Ceremonies Msgr. Tim O'Connor, Bishop Gossman celebrated the Chrism Mass on Tuesday of Holy Week at St. Michael, Cary.



Right: On Good Friday, Msgr. John Williams, assisted by St. Joseph parishioners, went "preaching in the streets" of South Raleigh, conducting the Way of the Cross in a local apartment community.

things to do

Secular Franciscans of St. Anthony of Padua Third Order meet every second and third Wednesday of the month, 7-8 p.m. in the Juan Diego room in the church office building of St. Patrick Church in Fayetteville. We welcome all brothers and sisters who feel called to live the Franciscan way, by bringing the gospel to life as Our Savior Jesus Christ asked of us. We start out with Holy Hour at 5:15 p.m., then sharing evening prayers and celebrating 6:15 p.m. Mass in the church before the Formation and Fraternity meeting. For information, contact Raymond Miller at rmiller@fayurbmin.org, Mary L. Johnson at mlj_rejoice@msn.com, Jeanette Cottone at jyc1@msn.com or John Reichart at j.reichart@worldnet.att.net

The annual meetings for **Safe Environment Teams** will be held on Saturday, June 10, at St. Raphael's in Raleigh and on Saturday, June 17, at St. Mark's in Wilmington. The meeting will begin at 10 a.m. with sign-in beginning at 9:45 a.m. Come share best practices, get new resources and gather with other leaders who help us maintain safe and sacred places for our children and youth. Every parish is asked to send representatives to one of these two meetings. Registration info can be found on the diocesan Web site or call John Pendergrass at 1.866.535.7233.

Cursillo Information Night in Fayetteville. Cursillo is a movement of the Catholic Church. It is a short course for Catholics that presents a method for transforming one's environment to be more Christian. We start with a three-day weekend where we hear a series of presentations and learn about ways to grow in faith through prayer and to live our faith through our actions. We come to the weekend because we are interested in learning how the Lord has worked through others and to hear what he has to say to us. After the weekend, our Cursillo friends continue to journey along with us, inspiring and encouraging us to live up to our ideals through our Group Reunions and Ultreyas, which are small Christian communities. If you have lived your three-day Cursillo previously, please join us and help to meet those interested in learning more on Saturday, June 10 at 7:30 p.m. in the Conference Room of St. Patrick's School on Marlborough Road. For information, contact Frank Whaley at drdrama@infionline.net or Mary L. Johnson at mlj_rejoice@msn.com.

Topics at Topsail are a phenomenal opportunity for young adults to relax, meet wonderful people, enjoy the beach, and get quality spiritual formation. Cost is $100 and includes meals, lodging at the Christian Family Living Center on Topsail Island and powerful speakers. Scholarships are available. E-mail register@raldioc.org with your contact info and the title and date of the desired event and mail your $100 check to Registrar, 715 Nazareth St., Raleigh, NC 27606.

Topics at Topsail **June 2-4** will be facilitated by the wonderful women of The Heart's Journey. It will be a weekend of reflection, forgiveness and spiritual growth (www.heartsjourneyretreats.com).

At Topics at Topsail **July 7-9** Michele Castle, director of young adult ministry for the Diocese of Raleigh for the last six years, will facilitate a retreat on "The Purpose-Driven Life." This will be fun, thought-provoking, spiritual and extremely relevant to living a fulfilled and joyful life.

The 5th annual **Young Adult Leadership Retreat,** June 17, is an intensive workshop for those in young adult parish and diocesan program leadership or those open to seeking a ministry in that area. We will be meeting at the Governor's Club Cottages for a day of fun, prayer, networking, brainstorming and training. Cost is $20 and includes lunch. For information about scholarships and parish sponsorships, contact Michele Castle at 919.821.9772 or castle@raldioc.org.

National Encuentro for Hispanic Youth and Young Adults will take place June 8-11 at the University of Notre Dame, Notre Dame, Ind.

Faithful Servant Leadership Institute, June 18-23. Learn to serve as Jesus did. This program is for youth (grades 9-12) who want to develop and use their leadership skills, and for the adults who work with them. Learn valuable tools for your parish and for life! This event is jointly sponsored by the Dioceses of Charlotte and Raleigh and this year will be hosted by the Diocese of Charlotte (Blue Ridge Assembly, Black Mountain). Cost: $240. For more information, contact Mike Hagarty at 919.821.9770 or hagarty@raldioc.org.

The 3rd Annual **North Carolina Black Catholic Conference,** sponsored by the Diocese of Raleigh to bring together Catholics of African descent for inspiration and collaboration and to promote and accomplish, on a local level, the goals set by the National Black Catholic Congress, will take place June 23-25 at the Sheraton Downtown Capital Center, Raleigh. For more information, contact Martha Carter Bailey at 919.821.9762 or Martha.bailey@raldioc.org. Brochure and registration form available at www.dioceseofraleigh.org.

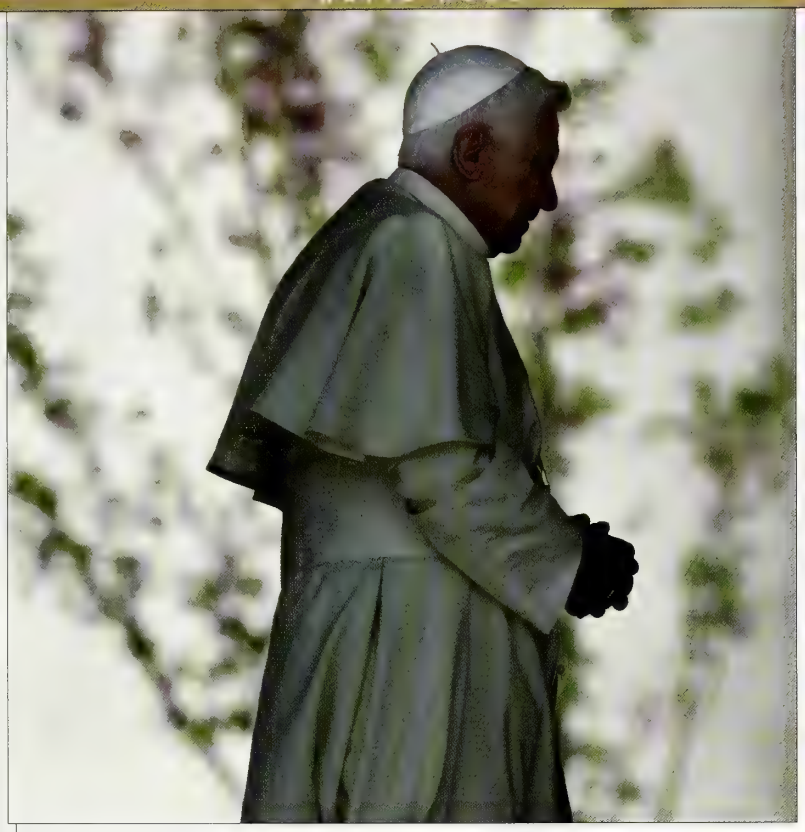
Youth Ministers Institute, June 28-29 at the Short Journey Center, Smithfield. The Annual Youth Ministers' Institute is an opportunity to gather for adults who work with middle-school and high-school youth in parishes and schools within the Diocese of Raleigh. It is a time for professional and spiritual development, networking, relaxation and renewal. The retreat is typically divided into two parts: a day-long seminar/workshop, (part one) and an overnight/morning session on day two (part two). Cost: Part One - $40. Parts One and Two - $55. For more information, contact Mike Hagarty at 919.821.9770 or hagarty@raldioc.org.

It's not too early to plan for the **2006 Emmaus Conference,** Oct. 20-21 at Immaculate Conception Parish and Formation Center in Wilmington. Dynamic speakers, inspiring music. For more details, contact Terry Jackson at 919.821.9746 or Jackson@raldioc.org.

a year of blessings

the first anniversary of Pope Benedict's papacy

world news



On the first anniversary of his election, Pope Benedict XVI asked people for their continued prayers so that he might carry on his mission to do Christ's work and be a "gentle and firm shepherd" in leading the universal church.

"How time flies," the pope exclaimed to the 50,000 faithful who packed St. Peter's Square for his April 19 general audience as he recalled that exactly one year earlier the College of Cardinals elected him to succeed the much-loved and "the great pope, John Paul II."

He said he was still moved by the memory of appearing at the central window of St. Peter's Basilica right after his election to the cheers of nearly 100,000 people jammed into the square.

The pope said the huge outpouring of support displayed in that and other gatherings "has stuck in my mind and heart."

He said the grace of God and the prayers and help of all people, near and far, have given him the strength to accomplish a mission that "alone I could never carry out."

The pope said seeing the large presence of pilgrims at his public appearances gives him the feeling that the faithful are there with him, helping him. Their presence shows "I am in great communion (with you), and together we can carry forward the Lord's mission," he said.

what in the world?

the top-10 Catholic News events this month

top 10

1 Trafficking stopper
The U.S. Department of Health and Human Services awarded a $500,000 contract to the U.S. Conference of Catholic Bishops to aid victims of human trafficking.

2 Judas denied
Santa Fe Archbishop Michael J. Sheehan has warned his people that the widely publicized gnostic Gospel of Judas is a heretical document that contradicts the teachings of the Bible.

3 Deadly plunge
An overcrowded bus carrying young pilgrims returning from an Easter celebration plunged off a mountain road in southeastern Mexico, killing more than 50 people.



4 Bishops mediate
Argentine and Uruguayan bishops will mediate a bitter dispute over the construction of two pulp mills in Uruguay that opponents say will cause severe environmental damage.

5 Day of rest
The Bishops' Conference of England and Wales is opposing proposed changes to retailing regulations. Currently, stores have limited Sunday hours, cannot open on Christmas or Easter, and must give workers the right to refuse to work on Sunday.

6 The death of Miss Jean Brodie
Catholic novelist Muriel Spark, author of *The Prime of Miss Jean Brodie* and more than 20 other books, died April 13 in a hospital in Florence, Italy. She was 88.

7 A life given to God
Sister Karen Klimczak, a Sister of St. Joseph who was murdered April 14 at the Buffalo home where she ministered to ex-convicts, "gave her life in service to her God, her church and the community she loved," said Bishop Edward U. Kmiec of Buffalo.

8 Archbishop knifed
Archbishop Kelvin Felix Castries, 73, of St. Lucia, is doing well after being knifed outside his cathedral April 12.

9 Corporate giant
The Interfaith Center on Corporate Responsibility in New York praised Wal-Mart for publishing detailed data on its minority hiring and promotion practices.

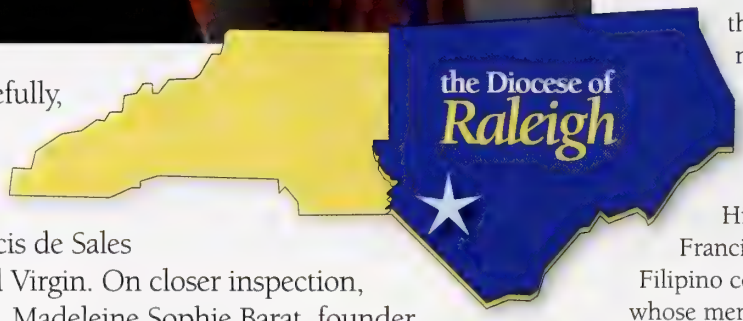
10 Records subpoenaed
The Supreme Court turned down an appeal by the Archdiocese of Los Angeles of a ruling that allows the Los Angeles district attorney to subpoena records from the archdiocese.

A loving church
St. Francis de Sales, Lumberton

parish profile







If you don't look carefully, you might assume that the statue of a veiled woman outside the Church of St. Francis de Sales in Lumberton is the Blessed Virgin. On closer inspection, however, you see that it's St. Madeleine Sophie Barat, founder of the Society of the Sacred Heart, which focused its ministry on education for the poor. You also notice the inscription on the church's cornerstone: St. Madeleine, 1942. There is a grotto of Mary on the church grounds, and the statue there represents Our Lady of the Atonement. And above the church door high on the left is the coat-of-arms of St. Francis de Sales.

History provides an explanation: the Catholic Church in Lumberton has traveled a winding path to its present diverse but united community. The city of Lumberton is as old as the U.S. Constitution. Mass was celebrated in private homes in Lumberton in Civil War times. The parish of St. Francis de Sales was dedicated in 1916, and in 1930 was adopted by the Oblates of St. Francis de Sales.

Eight years later, Bishop Eugene McGuinness recruited Franciscan Friars of the Atonement for two tasks: staffing St. Francis and starting a mission for black Catholics. The second assignment bore fruit in 1942 with the establishment of St. Madeleine Sophie Church. From 1949 to 1966, both parishes operated schools staffed by the Sisters, Adorers of the Precious Blood.

> There is an active Filipino contingent, some of whose members come from as far as Fayetteville for special feasts, as well as Lebanese and Indians. "It's important," to include all these groups, to keep them from feeling isolated."

Integration and consolidation began in the late 1960s. The schools and then the churches were merged. Although the "new" parish, dedicated in 1973, was called St. Francis de Sales, the church building and grounds were the former St. Madeleine's because: the building was sounder and there was more room for expansion. In 1995, the Friars of the Atonement left St. Francis, and it has since been operated as a diocesan church, although its current pastor, Fr. Robert Yankovitch, is a Jesuit of the Maryland Province.

Fr. Robert, pastor for seven years now, speaks of his community's diversity, its poverty, and the "wonderful loyalty" of its members to each other. There are four large ethnic groups to start with: the whites, the blacks, the native American Lumbees, and the rapidly growing Hispanic community. (St. Andrew in Red Springs is a Hispanic mission of St. Francis.) There is an active Filipino contingent, some of whose members come from as far as Fayetteville for special feasts, as well as Lebanese and Indians. "It's important," Fr. Robert says with a spreading gesture of his hands, "to include all these groups, to keep them from feeling isolated."

Robeson County, of which Lumberton is the seat, is among the poorest in North Carolina. Many of its residents look to meatpacking, construction and the local nursing homes for employment. Despite their limited resources, the pastor praises the generosity of his parishioners.

One challenge Fr. Robert mentions is a personal one: "The parish base is getting older," he notes. "Funerals are hard to do sometimes, because after seven years I know these people so well."

The best thing about St. Francis? A long-time parishioner puts it simply: "We're a loving church."

– Rich Reece

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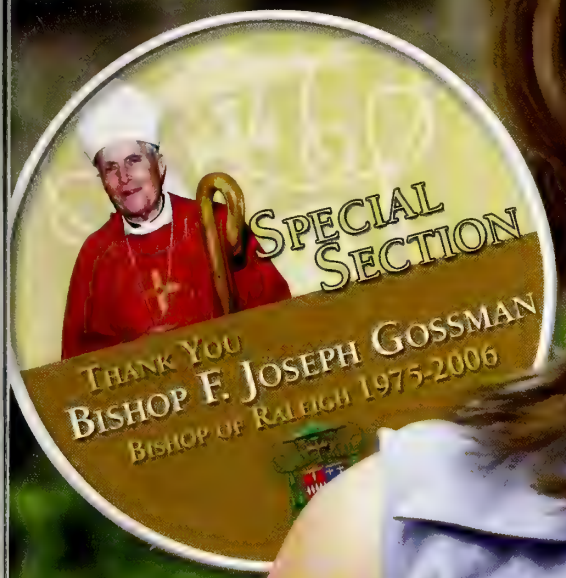
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July/August 2006

since you asked ...

Dear NCC: What is *The Gospel of Judas* and why isn't it in the Bible?



parish profile

A Full House
St. Bernadette, Fuquay-Varina

When God spoke

How does conversion happen?
One woman's story

voices in our church

- Matrimonio Hispano
- Behind the Kinston Covenant
- Away from the church? Come home!

the joy of lost and found

from the editor

A few months ago, on Good Friday, I was privileged to join Msgr. John Williams and some of his St. Joseph parishioners as they prayed the Way of the Cross at an apartment community in South Raleigh. Most of the people who lived there were natives of Mexico, and as our little procession wound from station to station around the property, we acquired a following: a few men and many women, some older but more quite young, with children in arms or strollers.

If you had been there, I think you would have been moved. At the last station, scores came forward to venerate the crucifix, and families formed lines, bringing their Bibles and religious articles, their children and themselves to be blessed. I thought, "With all the talk about 'What would Jesus do?' – perhaps an easier question is 'What did Jesus do?'" He preached, people followed, he blessed them. Just like this!

There was something else. I saw it in the eyes of these people who had journeyed far from home to better their material lives. This ritual – the *Via Crucis*, the veneration, the preaching and blessing – was spiritual water in the desert, an oasis of the familiar in an alien and relatively secular land.

"With all the talk about 'What would Jesus do?' – perhaps an easier question is 'What did Jesus do?'" He preached, people followed, he blessed them. Just like this!

In one of his books, U.S. Poet Laureate Ted Kooser quotes a wonderful bohemian proverb: "When God wishes to rejoice the heart of a poor man, he makes him lose his donkey and find it again." Good Friday is a somber occasion, but souls were rejoicing that day because something seemingly lost – a spiritual home – was temporarily found.

I felt a similar happiness the first time I read this month's cover story, Angela Flynn's account of her long faith journey to the Catholic Church. She experienced loss – the loss of a birth mother, the stifling of a vocation, the end of a marriage; and rediscovery – loving, adoptive parents, recognition of her gifts, caring friends, new love. Rejoicing followed.

Angela came to our church from another tradition. But there are many, many baptized Catholics who have "lost their donkeys" spiritually. The joke is that the second-largest religious group in the U.S., after the Catholics is former Catholics. This month's guest columnist, Sister Barbara Marie Cady, writes about what we can do to welcome these brothers and sisters home. Returned Catholics, like converts, often learn that a rediscovered faith can be even more meaningful than the original one.

With this issue, *NC Catholics* pauses for a month. We'll return in September with our special Teen Issue. Thanks so much for your continuing input and help with story ideas. You can reach me at 715 Nazareth St., Raleigh, NC 27606 or reece@raldioc.org.

– Richard Reece is the editor of NC Catholics



Mike Hutzler

breaking news

A new bishop for Raleigh



▶▶ As this issue was going to press, Pope Benedict XVI appointed Bishop Michael F. Burbidge to succeed Bishop F. Joseph Gossman as Bishop of Raleigh. *NC Catholics* will publish a special issue welcoming Bishop Burbidge, whose installation is scheduled for August 4th.





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what you'll get out of this issue

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el hispano católico

20 Buscando líderes
El Padre Patrick Keane, Vicario para los Hispanos de la Diócesis de Raleigh, nos habla sobre las alegrías y los retos de servir a esta creciente población de católicos en Carolina del Norte. – Rich Reece

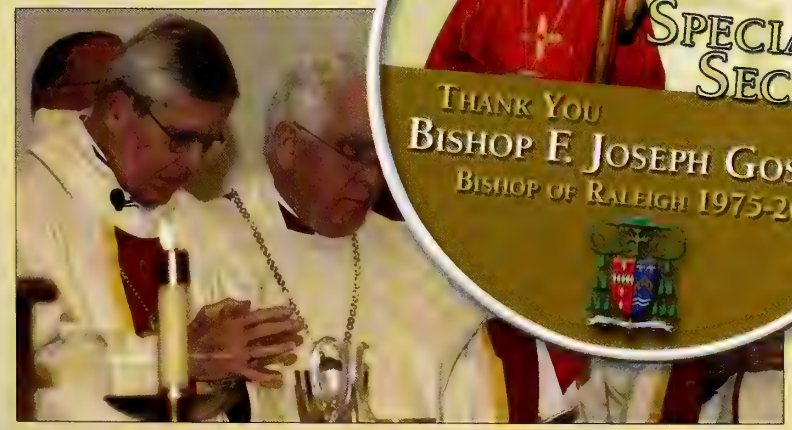
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When God spoke

How does conversion happen? One woman's story.
– Angela Darrow Flynn

special section

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A celebration of 31 years of leadership and service.



NCCatholics

PUBLISHER

Director of Communications

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Bishop honors catholic school volunteers

local news



On the 31st anniversary of his installation as bishop of Raleigh, Bishop F. Joseph Gossman used the presentation of awards to Catholic school volunteers to reflect on the changing state of the culture. Growing up in Maryland, he said, he was surrounded by a culture of Christian values and morals. Since then, things have changed drastically.

"It's like fish in an aquarium," he said. "Culture is like oxygen, it's there all the time, everywhere. Trying to fight that – swim against it – is a very challenging thing."

"The purpose is to make sure we take the time to step back and say 'thank you' to the honorees ... If there is a light out there, it is our church, and it is our schools."

The four volunteers are doing exactly that through their dedication to Catholic schools. The Bishop F. Joseph Gossman Awards are given to individuals who have made outstanding contributions to Catholic education in the diocese. A $500 grant is awarded in their names to the schools of their choice.

"The purpose is to make sure we take the time to step back and say 'thank you' to the honorees," said Dr. Mike Fedewa, superintendent of Catholic schools in the diocese. "If there is a light out there, it is our church, and it is our schools."

Honored May 19 at a dinner and reception at Our Lady of Lourdes church in Raleigh, the recipients were:

Francis Jarman: Jarman first volunteered at Blessed Sacrament School in Burlington in 1994. His lifelong love of music extends to performing in the church choir and with various bands. He plays music weekly at Mass and leads the children in singing. He is at the school a minimum of one day each week to rehearse and has led the middle school children's chorus and prepared students to sing various parts of the Mass.

Connie McEnany: McEnany has worked in the St. Mark School library in Wilmington since its inception. She volunteers weekly and works directly with all of the students. She checks out books, helps students find what they're looking for and compiles bibliographies for teachers. She has recently taken on the responsibility of ordering new books for the school. She combines professionalism, good Catholic values and a wonderful sense of humor.

George Quigley: Quigley wears many hats. He is on the Board of Directors for Catholic Social Ministries, teaches at Fayetteville Technical College and serves on the Pastoral Council of St. Ann's in Fayetteville. He oversaw the landscaping around the new school building and the resurfacing of the parking lot. He is always "on call" for the school and checks the school doors every night for security. He also ensures that the grounds at St. Ann's are always in top condition.

Todd Hamm: Hamm is a staunch supporter of Catholic education. He has served as a member of the St. Mary School in Wilmington advisory committee for many years. Through his efforts, computers in all grades were updated. He also worked with parents and staff to develop a five-year plan to ensure the viability of the school. His willingness to share his treasure allowed the school to install the necessary technology to provide Internet access in all classrooms. He has also underwritten the costs of the St. Mary Middle School soccer program. – Dana Lorelle

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Ss. Joachim and Anne
Jesus' grandparents

saint of the month



Ss. Joachim and Anne
Feast Day: July 26

Claim to fame: Even though they appear nowhere in the Bible, Joachim and Anne are honored as the parents of Mary and the grandparents of Jesus. Their story is told in a second century apocryphal book, *The Proto-Evangelium of James.*

Little-known fact: July 26 as the feast of Ss. Joachim and Anne together dates only from the time of Vatican II. Before that, the feast belonged to Anne alone, who was more popular than her spouse. Veneration of St. Anne dates from the fourth century, while interest in St. Joachim didn't emerge until the 15th century. He didn't even get his own feast day until 1913.

What made them saints: In a time when children were considered a sign of God's favor, Joachim and Anne were mocked for being childless. Instead of becoming bitter, Joachim and Anne each prayed to God for a child; angels appeared to each separately and promised that they would conceive. The church honors Joachim and Anne for their role in God's plan for salvation. Their daughter, Mary, grew in grace and holiness under the loving care of her parents, who dedicated her to God's service from the time of her conception. Joachim and Anne are also honored for their trust in God and their gratitude for his blessing in giving them a child.

Best quote: While we have no actual quotes from either St. Joachim or St. Anne, T*he Proto-Evangelium of James* attributes the following to St. Anne after she received news from the angel that God would bless her with a child: "As my God lives, if I should conceive either a boy or a girl, the child will be a gift to my God, serving him in holiness throughout the whole of its life."

How they died: Tradition says that Joachim and Anne both lived to see the birth of their grandchild, Jesus, and died of old age.

Prayer: *Jesus, your grandparents provide families with a model of a loving, faith-filled home dedicated to the service of God. Strengthen all Christian families, and help all grandparents to be living examples of love and family unity. Amen.*

– Elizabeth Johnson

santa del mes

Santos: Joaquín y Ana
Día de los Santos: Julio 26

Lo que los destacó: A pesar de que no aparecen en ninguna parte de la Biblia, Joaquín y Ana son honrados por haber sido los padres de María y los abuelos de Jesús. Su historia se narra en un libro apócrifo del siglo segundo llamado "El Protoevangelium Según Santiago".

Hecho poco conocido: El origen de la celebración conjunta el (26 de julio) del dia de Joaquín y Ana, se remonta solamente al periodo del Vaticano II. Antes de eso la celebración le pertenecia solamente a Ana, que era más popular que su esposo. La veneración de Sta. Ana se origina en el siglo cuarto mientras que el interés por San Joaquín no surge sino hasta el siglo quince. Su dia comenzó a celebrarse en el año 1913.

Lo que los hizo Santos: La Iglesia honra a Joaquín y a Ana por el papel que jugaron en el plan de Dios para la salvación. Su hija, María, creció en gracia y santidad con el tierno cuidado de sus padres quienes la dedicaron al servicio de Dios desde el momento de su concepción. Joaquín y Ana también son honrados por la confianza que pusieron en Dios y su agradecimiento a Él por la bendición de haberles dado una hija.

Su mejor cita: A pesar de que no disponemos de citas reales ni de San Joaquín ni de Santa Ana, el Protoevangelium Según Santiago le atribuye la siguiente a Sta. Ana cuando recibió del angel la noticia de que Dios la bendeciria con una criatura: "Tan seguro como que mi Dios vive, si yo concibiera un niño o una niña, mi hijo será un regalo para mi Dios y lo servirá en santidad a lo largo de toda su vida".

Ejemplos de obras de misericordia: Espirituales -sobrelleva los agravios pacientemente. En una época cuando los niños eran considerados como una señal del favor de Dios, la gente se burlaba de Joaquín y Ana porque no tenían hijos. En vez de volverse amargos, Joaquín y Ana, por separado le pidieron a Dios un hijo; a cada uno de ellos se les apareció un ángel que les prometió que concebirían una criatura.

Forma en la que murieron: La tradición dice que Joaquín y Ana llegaron a ver el nacimiento de su nieto, Jesús, y murieron de viejos.

Oración: *Jesús, tus abuelos dan a las familias el ejemplo de un hogar lleno de amor y fe, dedicado al servicio de Dios. Fortalece a todas las familias cristianas, y ayuda a todos los abuelos a ser ejemplos vivos de amor y unidad familiar. Amén.*

– Escrito por Transline, USA

since you asked ...
this month with Father James Garneau

Around Easter, I saw a TV program on *The Gospel of Judas*. What is this "gospel," and why isn't it in the Bible?

Recently, the media made much mention of the so-called *Gospel of Judas*, a document discovered in Egypt in the 1970s, suggesting that its discovery might change our understanding of Christianity. The prestigious *National Geographic Society,* (see www9.nationalgeographic.com/lostgospel/) states, *The Gospel of Judas* gives a different view of the relationship between Jesus and Judas, offering new insights into the disciple who betrayed Jesus. Unlike the accounts in the canonical Gospels of Matthew, Mark, Luke, and John, in which Judas is portrayed as a reviled traitor, this newly discovered Gospel portrays Judas as acting at Jesus' request when he hands Jesus over to the authorities." Moreover, there has also been much interest in other, supposedly "hidden," gospels (e.g., *The Gospel of Thomas*) which have been presented as important new sources, offering us information and perspectives about Jesus Christ and the Apostles.



J Denmark

What does all of this mean for Catholics?

For well-formed Catholics, it doesn't mean much. At best, it might be an opportunity for us to learn about the complex realities of early church history, in which the Catholic Church faced persecution from imperial authorities as well as false teachings, some of which were fabricated by those who had once been members of the Catholic Church, but had since broken away from her. But for the ill-informed Catholic (and non-Catholic), the presentation of "new gospels" can be dangerous to whatever incipient faith they might have. So, it is important to clarify and share our religion with the many friends and neighbors, including not a few baptized Catholics, who have little or no understanding of it. In other words, rather than viewing the interest in a reputed "rehabilitation" of Judas in entirely negative terms, we might perceive a "teaching opportunity."

The fact is that approximately 21 Gnostic writings (including fragments) have come down to us – known by the Fathers of the church as well as by scholars throughout the succeeding generations – that were styled as "gospels." They do not offer additional revelation. They offer false views.

The Gospel of Judas was the work of an heretical sect, generally referred to as Gnostics, whose philosophical and theological beliefs were far removed from those of the church established by Jesus Christ; that is, the Catholic Church. If the codex (ancient manuscript) recently presented with much fanfare is a copy of the same one referred to by St. Irenaeus, who wrote around 180 A.D., then the original edition was probably produced at some point in the middle of the second century A.D. Irenaeus condemned the writing as antithetical to Christianity, a product of a Gnostic sect known as the Cainites. There were numerous Gnostic groups in the first centuries of the church's existence. They did not constitute a united organization or movement and so a simple summary of their beliefs and practices is difficult to provide. They combined various philosophical ideas from the East with a strong sense of Platonic dualism, all cloaked in biblical imagery. Similar to much of the contemporary "New Age" philosophies, they often included a belief in competing deities (dark/light, good/bad, creator of the spiritual realm/creator of the material world), a denial of the Incarnation of Jesus Christ, and an emphasis on "hidden knowledge" for "wholeness" or salvation.

The Gospel of Judas was the work of an heretical sect, generally referred to as Gnostics, whose philosophical and theological beliefs were far removed from those of the Church...

All of this leads to an important question, namely, on whose authority do we accept the Scriptures? The answer, as St. Augustine indicated, is that we accept the Gospels (and other books of the Bible) as divinely revealed because the church tells us to. In other words, it is not the Scriptures which pre-date and direct us to the church of Jesus Christ, but rather the Catholic Church which guarantees the orthodox faith in which we are saved, and so indicates which writings are divinely inspired and how they ought to be interpreted. The Bible did not drop down to us from the sky. It was revealed to us by the church. The writings that were rejected by the church from the first centuries are not "hidden revelations," but false teachings.

The Da Vinci Code has done much to popularize the notion that the Catholic Church has kept certain texts that it knows to contain wisdom and truth hidden through the centuries. The fact is that approximately 21 Gnostic writings (including fragments) have come down to us – known by the Fathers of the Church as well as by scholars throughout the succeeding generations, that are styled as "gospels." They

An unsolved mystery

What year did Amelia Earhart disappear?

history qui



▶▶ Amelia Earhart vanishes in the Pacific Ocean on **July 2, WHAT YEAR?,** with only 7,000 miles left to go in her flight around the world. Several search parties have since been conducted to find the remains of her aircraft, but all have come back empty-handed.

▶▶ On **July 4, WHAT YEAR?,** the United States declared its rights of life, liberty and the pursuit of happiness when the Continental Congress signed the Declaration of Independence.

▶▶ Mission complete! Father Junipero Serra of Spain founded the first Catholic mission in California, at present-day San Diego on **July 16, WHAT YEAR?** He then went on to establish a second mission in Monterey the following year.

▶▶ Unlocking the key to translating ancient Egyptian demotic script, hieroglyphics and ancient Greek text, the Rosetta Stone was discovered on **July 19, WHAT YEAR?** Named after the location of its discovery in Egypt, the granite stone now resides at the British Museum in London.

answers: 1937, 1776, 1799, 1778

do not offer additional revelation. They offer false views. While they can provide historical insight into the life and struggles of the early centuries of Christianity, as well as knowledge of the varieties of second-century Gnosticism, they do not provide new information that touches upon divine revelation, change the truth that the Catholic Church embraces and teaches, or affect our possibility of salvation.

To the extent that professed and practicing Catholics are confused, beguiled, or bewildered by "new information," we have a pretty good measure of how poorly the Catholic faith has been taught and preached in recent times. Wherever the Word of God has been presented as a text to be critically deconstructed, the way has been paved for the confusion that now exists with regard to the authority of the Gospels that the church has declared to be inspired. Our Catholic faith has been revealed by God and is taught by the church. Archeological discoveries can neither add to nor subtract from it.

– Rev. James F. Garneau, Ph.D., Mount Olive, N.C.

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What would Jesus say?

parish poll

▶▶We asked graduating fourth- and fifth-grade students at St. Egbert School, Morehead City: **If Jesus came to earth today, what advice would he have for the world?**



Mandy, Grade 4
He would tell the world to forgive others, because he always forgives us if we are sorry.



Marisa, Grade 5
He would tell the world to stop war and be kind to each other, because that is what the world is lacking.



Kyle, Grade 4
He would tell the world to stop cutting down trees and killing animals, because their lives are as good as ours.



Evan, Grade 4
The advice he would give is to always obey and respect your parents, because they help you, feed you and love you.



Murielle, Grade 4
The advice Jesus would give the world is to read the Bible, go to church and pray, because he wants us to learn about him.



Thomas, Grade 5
Jesus would tell the rich to give to the poor, because the poor should not suffer while the rich don't. God made us all equal and he does not like to see them suffer.

wedding liturgies

a 9-part exploration of the church's public prayer

theology 101



C. Jones

The ministers of the sacrament of marriage are the bride and groom.

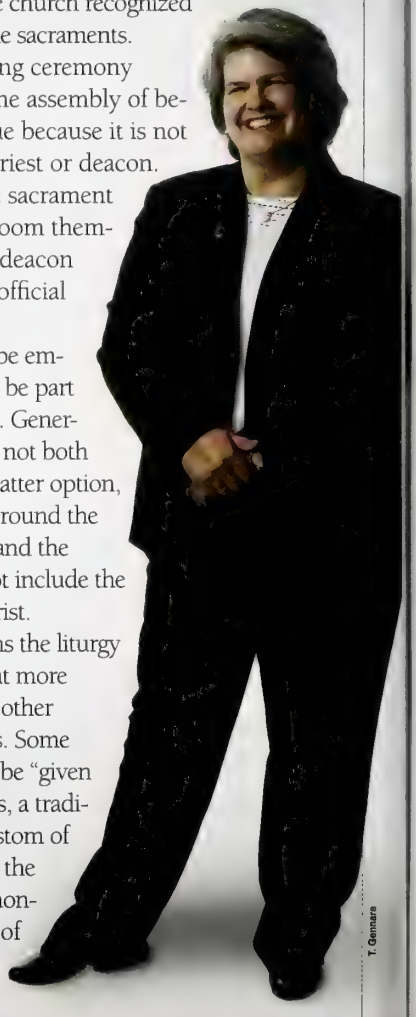
The sacrament of marriage reflects God's love for his people; it is therefore beautiful and appropriate that it take place in the community of believers in the sacred space of worship – the church. This understanding of marriage has evolved throughout the years, however.

During the early church, Christians got married within the framework of their cultures. At least some of the Apostles were married; we know Peter had a mother-in-law, for example. Marriage was principally a legal institution, but Christians began to see the parallels between the committed love of a man and woman with the love of Christ and his church. It was not until the 12th century that the church recognized marriage as one of the sacraments.

A Catholic wedding ceremony takes place within the assembly of believers, and is unique because it is not administered by a priest or deacon. The ministers of the sacrament are the bride and groom themselves; the priest or deacon acts as the church's official witness.

The wedding can be embedded in a Mass, or be part of a Scripture service. Generally, couples who are not both Catholic choose the latter option, which is structured around the Liturgy of the Word and the nuptials, but does not include the Liturgy of the Eucharist.

A procession begins the liturgy – it is often somewhat more elaborate than many other liturgical celebrations. Some brides still choose to be "given away" by their fathers, a tradition rooted in the custom of the bride's father and the groom exchanging money for a wife in front of



T. Gennara



why do we do that?

The kiss (or handshake) of peace:

▶▶ Why do we pause in the middle of Mass to shake hands or hug the people around us? This gesture arises from Christ's injunction to reconcile with each other before laying our gifts at the altar. We are symbolically making peace with any one of our sisters and brothers against whom we may have a grievance – before we join them in the ultimate act of unity, Communion. The kiss of peace has its origins in the earliest days of the church; St. Justin Martyr speaks of it as early as the second century – "When we have completed the prayers we salute one another with a kiss, whereupon there is brought to the president bread and a cup of wine."

who's in the sanctuary?

▶▶ Liturgist: The liturgist is a person specially trained in the form and rubric of the church's public worship. The liturgist is expert at selecting appropriate music, prayers and petitions. Usually, the liturgist is also responsible for training the other lay ministers who assist at Mass – lectors, altar servers, extraordinary ministers of holy Communion and others.

bible quiz
the time of Moses

bible quiz

1. A famous folk figure in Near Eastern culture, who is described in Numbers as a charismatic prophet who spoke oracles from God.
2. Led the Israelites after the death of Moses.
3. Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
4. According to the Bible, there were ____ plagues.
5. The book(s) of the Bible that deal(s) with the social organization of Israel based on the 12 tribes.
6. The book(s) of the Bible that recount(s) the story about the enslaved Israelites, their deliverance, and their covenant with God.
7. The book(s) that contain(s) mostly cultic laws written by priests during and after the return from exile.
8. The book(s) with the theme or main message that the people will succeed or fail depending on how they follow the Law.

a. Numbers
b. Deuteronomy
c. Joshua
d. Leviticus
e. The Pentateuch
f. Ten
g. Exodus and Deuteronomy
h. Balaam

Answers: 1:h; 2:c; 3:e; 4:f; 5:a; 6:g; 7:d; 8:b

what's the season?



Feast/ Solemnity/ Memorial:

Solemnities are the church's most important celebrations – some are part of the universal church and some are particular to a specific country, parish or religious order. For example, St. Patrick's Day is a solemnity in Ireland. Feast days are slightly less important celebrations, usually in memory of a specific saint. Memorials are celebrations of other saints and events – some of them are commemorated by the whole church and some by smaller groups. The liturgical color for solemnities and feasts is usually white, or red for a martyr.

what's he wearing?



Miter:

The miter is the tall peaked hat that bishops wear. Its two shield-shaped halves are said to represent the Old and New Testaments. Two strips of fabric called lappets hang down the back. Originally, the lappets could be tied around the chin to prevent the miter from falling off while the bishop was on horseback. The miter is laid aside while the bishop prays. Underneath the miter, the bishop wears a zucchetto, a skullcap which was originally devised to keep hair oil off the miter.

what's in the church?

Sacrarium:

The vessels used for the consecration of the bread and wine receive special treatment when it is time to clean them. They are washed in a sink called a sacrarium that is located in the sacristy (the small room near the sanctuary where the priest vests). The sacrarium's drain flows directly into the ground rather than into the sewer or septic system.



a magistrate. Other couples choose to highlight the partnerships they are undertaking and the nurturing they have received from their parents. They may elect to process down the aisle on the arms of both their parents and symbolically bid them farewell at the steps of the sanctuary.

The presider leads the assembly in prayer and gathering, and the Liturgy of the Word follows. The readings are selected by the couple to reflect their understanding of the nature of marriage and faith. The presider usually offers a brief homily emphasizing the points of the readings.

The bride and groom then stand before the assembly and, in response to the presider's questions, consent to the marriage they are about to undertake. They join hands and turn to each other, speaking the vows that unite them as husband and wife. They are married at the moment they have finished speaking, before the rings are exchanged or the final blessing imparted.

If the wedding takes place in the context of the Mass, the Liturgy of the Eucharist follows. The sharing of Communion reflects the unity of the couple and of the entire congregation as members of Christ's body.

The priest or deacon then blesses the couple and prays for them to have a rich and fruitful life together; he enjoins them to be witnesses of Christ's love to each other, their children and the whole community. They go forth as a visible sign of covenant – their fidelity to each other mirrors God's fidelity to each of us.

By Elizabeth Solsburg | Illustrations by Bob Patten

Matrimonio Hispano

la naturaleza de nuestra fe

El matrimonio, como experiencia de vida tiene diferentes etapas; tiempos de novedad y de rutina, de salud y de enfermedad, de comprensión y de reclamos, de compañía y de soledad. El matrimonio no avanza con el tiempo, el amor no crece con el paso de los días, ni la familia se fortalece por el número de hijos que se tengan y los problemas familiares no se solucionan con el silencio.

Las parejas hispanas de hoy tienen que vivir de acuerdo a la realidad actual y no pretender solucionar los problemas familiares como en los tiempos pasados.

- Hoy en dia vivimos en una sociedad que busca la igualdad entre el hombre y la mujer, con los mismos derechos y los mismos deberes.
- Donde nadie se somete al otro ni por dinero ni por autoridad ni por amor.
- Donde el matrimonio es una entrega mutua, una comunión de vida y no una posesión de esposo o de esposa.
- Vivimos en una sociedad celosa que hace respetar los derechos de los niños y de la mujer, para evitar cualquier clase de maltrato o violencia doméstica.

Sin embargo, al mismo tiempo que hay más derechos para las personas, también existen más peligros que, aunque son sutiles, afectan directamente la vida de la pareja y de la familia: la sociedad de consumo que no solo nos induce a comprar, sino a trabajar de una manera que arrebata la dignidad de la persona, la esclaviza y la aleja de su propio hogar. El creer que todo se compra y se vende, por lo que no hay compromiso para ser felices. Los caminos fáciles del divorcio, del aborto, de la infidelidad, del uso de drogas, alcohol y pornografía llegan a marcar la vida de los seres humanos y los incapacita para amar verdaderamente.



Mike Hubler

Hoy más que nunca el matrimonio necesita mayor atención de parte de los esposos; no basta con decir "te amo" sino que hay que aprender a vivirlo. No basta con acusar al otro por no pensar, sentir o hacer, sino que hay necesidad de aprender a hacerlo juntos. No es suficiente con darle una lista de compromisos al otro, sino que hay necesidad de un compromiso mutuo. En conclusión la pareja debe trabajar siempre para fortalecerse, sanar su comunión y crecer en su ser de esposos.

La Iglesia tiene mucho que aprender de las parejas porque en ellas está el futuro de la familia, de la Iglesia y de la sociedad. – Padre Fernando Torres

behind the Kinston Covenant

pastor's perspective

The May issue of NC Catholics carried an article on the history of the church in Kinston. It mentioned the Covenant of the Catholic Community, which took place during my pastorate there. There is more to the story.

In 1983, I had been rector of the cathedral for 10 years. One night in early December, around 9 p.m., Bishop Gossman came by for a visit. I got the impression that he had not come for a nightcap. He told me that there was a need for greater unity between Atonement Parish and Holy Trinity Parish in Kinston, and that this required a change in pastors. His advisors had nominated me for the job.

I demurred, but the bishop told me to pray about it and come to see him in a few days. I did that. His mind had not changed and I said I would go. After all, as a priest of the diocese, I had promised "reverence and obedience" to the bishop.

At that time, the Sisters of Mercy of Marion, Pa., were ministering in Kinston. The Sisters told me about a covenant that the various Congregations of their Order were confecting to unite themselves into one group. It seemed like a promising model for our community, so we invited the Sisters who had worked on this covenant to meet with the leadership of both churches. We then discussed this with the parishioners, and drew up a Kinston Catholic Community Covenant.

As part of the covenant, we formed one parish council. We asked the parishioners who served the liturgical needs of each church to let us know if they were willing to serve in the other church. There was an adequate response.

At the annual community social we gathered for prayer and placed the covenant on a lectern. Then we asked the people who felt they could sign it to do so during the social time. At each succeeding community gathering we made this covenant available for those who wished to sign.



Mike Hubler

Sister Maria Di Bello, R.S.M., our pastoral associate, made a special commitment to promote this covenant, and she carried out that commitment through my pastorate, as well as those of then Fathers John Williams and Jerry Sherba. The covenant came to a fuller realization when the community planned a new church under the leadership of Father Sherba. So this coming together was helped by the Sisters of Mercy and by Sister Maria, who promoted and taught the meaning of the covenant through the tenure of three pastors. To them a debt of deep gratitude is due. – Msgr. Thomas P. Hadden

Away from the Church?
Come home!

guest columnist


Sister Barbara Marie Cady, S.U.

If you have been away from the Catholic Church – for however long and for whatever reason – we invite you to COME HOME!

These words can be found quite often in the Infant of Prague parish bulletin.

Since 1988, when I arrived in the Diocese of Raleigh from New York, I have been stopped by people and asked how a person returns to the church after a brief or prolonged absence. At times, the person is asking the question for a relative or friend; many times that person is asking for himself/herself.

Over the years, I have seen that people leave the church (take a "vacation," so to speak) for various reasons. They usually can tell you why they did not attend Mass the first, second or third Sunday in a row. After that, a habit of not going to church was established. Sometimes, a person has felt hurt by a priest, religious, or lay minister and has not been practicing.

Much of the time, the birth of a child reminds the parents of the rich religious traditions they took part in when they were practicing Catholics, and this rootedness is what they want for their child.

Living in Jacksonville, near Camp Lejeune, I see an increase in interest in returning to the Catholic Church both right before a deployment and right after a unit returns home from Iraq or Afghanistan.

What we try to do first and foremost is to assure the person that we want them to come home – that the church is not the same without them, that they have much to offer, and that they are, and always will be, Roman Catholic.

After that, it is important to help them re-assimilate into the pews. What has happened in the church since they were last here? How can we give them the information they need to feel more comfortable – to truly feel at home? How can we help them prepare to renew their sacramental life? How can we, as a worshiping community, sincerely welcome them back into our congregation?

What we try to do first and foremost is to assure the person that we want them to come home – that the church is not the same without them, that they have much to offer, and that they are and always will be Roman Catholic.

I believe that we are all called to the ministry of welcome or, in this case, welcome home. Most people return to the church because a spouse, friend, neighbor, relative, or child has invited them.

If you or someone you love has been away – for however long and for whatever reason – I encourage you to call your parish. Find out what is available in terms of a program like Come Home. If one does not yet exist, think about volunteering to help get one started.

Let us search out those who are missing from our midst and invite them to come home!

– Sister Barbara Marie Cady, S.U., is pastoral administrator of Infant of Prague Parish, Jacksonville.

Please pray for these deceased priests during the upcoming months

July

Msgr. Francis J. Murphy, 1998
Rev. James J. Noonan, M.S., 1985
Rev. James A. Mobbs, 1993
Rev. H. Charles Mulholland, 2001
Most Rev. Leo Haid, O.S.B., 1924
Rev. Msgr. Peter M. Denges, 1985

August

William S. O'Byrne, 1946
Rev. Joseph J. Toner, O.S.F.S., 1995
Msgr. Dennis A. Lynch, 1968
Rev.Thomas A. Wiliams, 1969
Rev. Thomas F. Carney, 1969
Rev. William C. Frost, 1983
Msgr. Felix R. Kelaher, 1998
Rev. Henry J. Becker, 1992
Rev. William Kuder, 1960

September

Rev. William J. Dillon, 1941
Msgr. Francis K. O'Brien, 1988
Rev. Thomas F. Price, 1919
Rev. Thomas J. Colgan, 1968
Rev. James H. King, 1978
Msgr. John A. Brown, 1986
Rev. Patrick Gallagher, 1983
Msgr. Louis E. Morton, 1986
Msgr. Hugh Dolan, 1981
Msgr. Arthur R. Freeman, P.A., V.G., 1962
Msgr. P.J. Doherty, 1941

North Carolina Knights of Columbus State Council

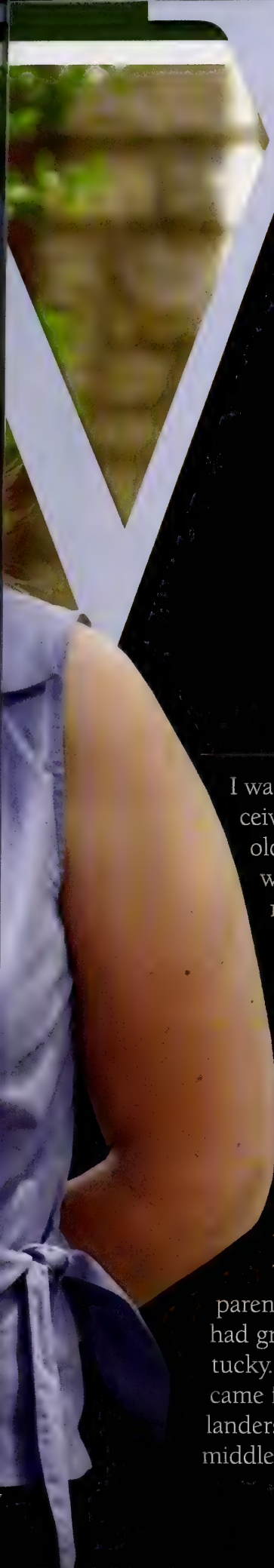
Teacher Vacancy

Cathedral School seeks a Science/Math teacher for its middle school for the 2006-07 school year. We seek a quality individual who can challenge and nurture our students and be part of a successful middle school team. Candidates should possess a North Carolina teaching license or be in the process of obtaining one. Resumes should be sent to Principal Donna Moss at Cathedral School, 204 Hillsborough St., Raleigh, NC 27603.

when GOD spoke

How does conversion happen?
One woman's story





Where does conversion begin? Can anyone really answer that question? Maybe God's voice is always there, just waiting for something or someone to come along and strip away the noise that's the world, so finally the message can be heard. It's really easier just to say where I began...

By Angela Darrow Flynn
Cover photography by Denmark Photography

I wasn't meant to be. I was conceived out of wedlock to a 17-year-old mother, and my grandmother would have forced her to abort me had the pregnancy test been positive. Five months and five tests – all negative. I guess God had already begun speaking.

I was born late at night on April 27, 1964. My mother declined the opportunity to see me – fearing that she'd never be able to give me up once she had smelled that sweet baby smell and touched my skin.

The people who would be my parents were quite a pair. My mother had grown up in poverty in Kentucky. My father, on the other hand, came from a long line of New Englanders and grew up in a comfortable, middle class family. My father is a retiring, scholarly man, blessed with a dry wit. He should have been a university history professor. But my grandmother had other ideas for her only child and, like a dutiful son, he obliged. He became a minister of the gospel in the Church of Christ. He preached for small churches while in college and took his first assignment in a small church in Kentucky immediately after completing his degree – in history!

My parents met through a mutual friend during my father's last year in college. They married the summer afterward – he was 21, she was 18. I think they expected their lives to follow the path of many young couples in the '60s. She'd do some appropriate-for-a-woman job, like retail or office work, until the babies came. Then she'd become June Cleaver with the perfectly kept home, obedient children and, of course, the obligatory pearls. ▸

But six miscarriages and a stillbirth later, the young couple, now living in Florida, wondered if parenthood might not be in the cards. The friend who had introduced them suggested adoption and wrote a reference letter to the Children's Home Society. My parents interviewed, and were told it would be six to 12 months before they heard anything more. But events were unfolding that would change their lives – and mine – in weeks, not months.

My teenage birth mother had decided reluctantly to give up for adoption the baby she was carrying. The only thing she had asked was that her baby be placed in a Christian home. To most of us, that seems a very general request. The social worker, however, saw serendipity. The young mother had been reared attending the Church of Christ, and the social worker had just interviewed a young Church of Christ minister and his wife. I suppose to some it's coincidence. But you see it, don't you, the hand of God?

Childhood: I remember church potlucks and singing from hymnals before I could read. I remember how, before the closing prayer, my daddy would stop and hold out his hand so I could walk with him to the back of the church. I was the adored only child, my paternal grandmother's only grandchild and the first-born grandchild to my mother's parents. I was blessed with love.

Years went by. We left Florida for Kentucky and then Allentown, Pa. Living in Pennsylvania, we were surrounded by Catholics. My father knew little about them, but he was curious. He had heard that the Catholic Mass was in English now, and he wanted to know what they were saying. He planned a trip.

Throughout the liturgy my parents sat still – never standing, kneeling, singing or responding. In my soul, I was ashamed and sad that we were not participating. God was speaking. And I felt sadness as we ignored that voice.

From Allentown, it's an easy drive into New York City. I remember the subways, the Statue of Liberty, and the Empire State Building. I remember going to the big Manhattan Church of Christ on Sunday morning. But my most vivid memory began later in the day, when my father took us all to St. Patrick's Cathedral – to Mass.

It was an amazing experience. The church was being renovated – scaffolding and tarps everywhere. But nothing can diminish the glory of God expressed in that place. Throughout the liturgy, my parents sat still – never standing, kneeling, singing or responding. In my soul, I was ashamed and sad that we were not participating. God was speaking. And I felt sadness as we ignored that voice.





▶▶ With my birth mother and siblings.

After that profound moment, you'd think the story would really heat up. But it doesn't. I went on to move a few more times with my parents. I was a dutiful daughter, sought baptism in fifth grade, participated in our church's youth group. My parents sacrificed to send me to a private Church of Christ-affiliated high school and then a similarly affiliated college – my father's alma mater. And for years, that moment in the great cathedral receded into my memory.

But there were undercurrents at play. I was made in the womb to a tune and a beat; my soul was formed in music, and even my non-musical parents saw that it had to find expression.

The Church of Christ forbids musical instruments in worship, and women are not allowed any leadership position in worship or teaching. Additionally, they forbid choirs and solo singing. Fortunately congregational singing is approved, so my father encouraged me to learn music, singing and even directing. I was frustrated, though. I was musically gifted and educated, yet forbidden to use my gift for God's glory.

In my senior year in high school, we were assigned a paper on any religion we chose. Are you surprised that I chose Roman Catholicism? I knew nothing of the faith at that point. I read books on the subject, but my teacher encouraged us to personally interview a cleric or leader in the religion we were researching. So I pulled out the phone book and looked up the Catholic church near my home – right around the corner, actually. I called and made an appointment

with Father Michael Larkin.

The Church of Christ saw popular music as evil, dancing as a sin, and the world as a spiritually dangerous place. In contrast, Father Larkin welcomed me into his home with a Top 40 radio station playing in the background, and offered me soda and cookies. He answered my questions with humor and insight. My parents were good people, but Father Larkin was the first "religious" person I had met who seemed really to love life. Not just love it, but relish it.

I remember Father Larkin walking me to the car when my mother came to pick me up after the interview. He said (Oh, did I mention the Irish brogue?), "Mrs. Darrow, now you know I wouldn't be trying to convert your daughter, I hope?" She smiled and said something like yes, thank you. But it was done.



◀◀ With my adoptive parents.

I rode my bike by the rectory a few more times my senior year to see Father Larkin, just to say hi or invite him to come to something at my church. He continued to be warm and approachable.

Then I went away to David Lipscomb College in Nashville, Tenn., and my life took its first obvious detour from my parents' plan. A strict home had not prepared me with discipline of my own. In college, I found a boyfriend, Gary, and quickly fell "in love." We had little self-control and even less knowledge; not surprisingly, I eventually found myself pregnant. We married. He was 20; I was 19. We had made a mistake and thought we were fixing it. It was all we knew to do – I would never have considered terminating the pregnancy. I couldn't imagine giving up the only blood relative I would know in the world, the child I carried.



▶▶ With Julie at pilot training graduation.

We struggled financially in those years. I dropped out of school and we moved several times. Eventually, Gary enlisted in the Air Force so they would pay for him to finish college; after an initial assignment, we transferred back to Lipscomb with one year available to graduate.

I knew my calling in life, but I was also a young mother with a toddler. Faced with preparing and performing both a junior and senior recital in two semesters for my music degree, I reluctantly settled for a degree in psychology and only a minor in music.

My husband and I then began our Air Force travels, and God became more persistent. We arrived at Williams AFB, Arizona, for Gary's pilot training, appearing for all the world like a happy, young Church of Christ couple with a 4-year-old son. I taught Sunday school to toddlers and my husband led singing on Sundays.

Being a female musician in the Church of Christ was limiting, so I joined a women's glee club through the Officers' Wives Club. It was hard to remember so many names, but one woman I could remember – her socks always matched her outfit perfectly! Socks. That sounds like such a stupid reason to remember someone. Perhaps God put those socks on her feet.

Her name was Julie. She'd been married for years to an alcoholic and, after leaving him, had been a single mother for even longer.

We had made a mistake and thought we were fixing it. It was all we knew to do – I would never have considered terminating the pregnancy. I couldn't imagine giving up the only blood relative I would know in the world, the child I carried.



At a high school play with my husband, Kevin, and sons William and Andrew and baby Reagan.





In St. Peter's Square, Rome.

Finally, God had sent a good man into her life and she found the happiness she so deserved. Julie was also a devout, informed and practicing Catholic.

Julie was 10 years older than me, but we became good friends. Our kids played together, we went shopping, we ate together at the Officers' Club. We talked about religion, but our conversations usually consisted of my aggressive questions and her hesitant answers. Eventually she asked not to talk about religion. So we didn't and our friendship flourished. Unbeknownst to me then, Julie kept praying!

On All Saints Day 1989, I called Julie to go to lunch. One small problem, she said. She had to go to church first. Did I want to meet her there? "You have to go to church? Today? Why? What is All Saints Day? No, I'll probably just meet you afterward." I hung up, and then God started whispering. The chapel at Williams AFB was right behind my house. It took maybe two minutes to get there – five if I walked. How do you describe the voice of God? Especially when you don't recognize it yourself? But it was there, and I listened. I went to Mass.

That 1971 liturgy at St. Patrick's in Manhattan had been a long time ago and I was pretty clueless. Julie showed me how to follow along in the missal and poked me when I needed to stand or kneel. During the sign of peace, the priest came down, shook my hand, and said, "Peace be with you." I thought I was doing great when I replied, "And also with you." Julie giggled.

◀◀ Erin and Doug leaving for California.

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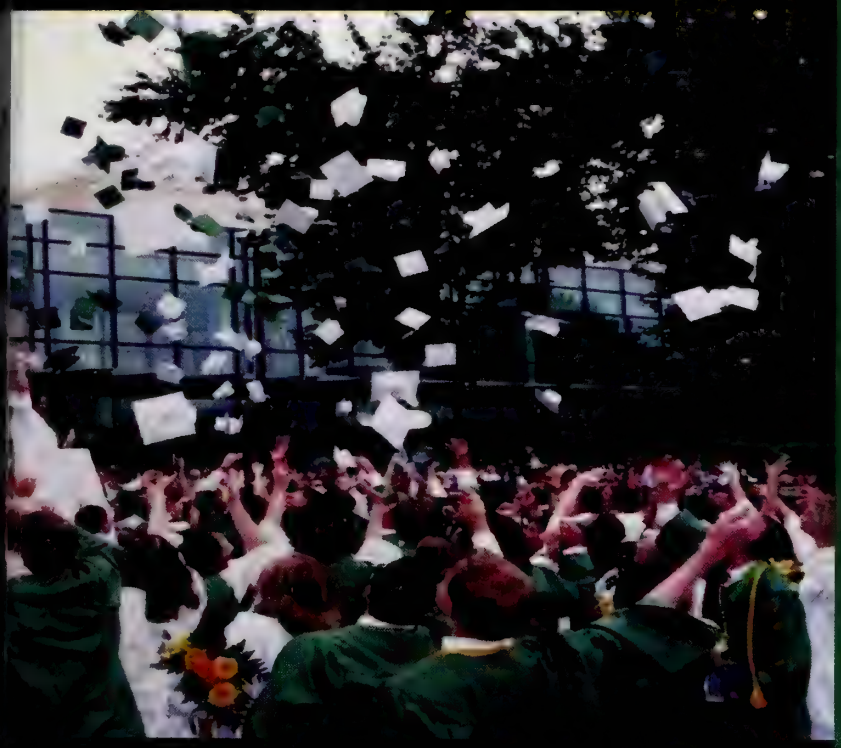
A LIST OF COLLEGES AND UNIVERSITIES W

Agnes Scott College
Appalachian State University
Barton College
Belmont Abbey College
Berklee College of Music
Boston College
Brevard College
Bucknell University
Campbell University
Cape Fear Community College
Carnegie Mellon University
Catawba College
Catholic University of America
Cazenovia College
Charleston Southern University
Clemson University
Coastal Carolina University
College of Charleston
College of William and Mary
Colorado State University
Columbia College Chicago
Converse College
Corcoran College of Art and Design
Cornell University
Davidson College
Deerfield Academy
DePaul University
Duke University
East Carolina University
Elon University
Embry-Riddle Aeronautical University
Florida State University
Furman University
George Mason University
Georgetown University
Georgia Institute of Technology
Gettysburg College
Greensboro College
Guilford College
Hampden Sydney College
High Point University
Hillsdale College
Howard University
James Madison University
LaSalle University
Lees McRae College
Lenoir-Rhyne College
Louisburg College
Loyola College in Maryland
Marquette University
Mars Hill College
Mercer College
Meredith College
Methodist College
Middle Tennessee State
Mount Olive College
North Carolina State
Northeastern University
Peace College
Pfeiffer University
Queens University
Randolph Macon College
Roanoke College

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Br. Michel Bettigole, OSF - Principal

ting Class of 2006



n and women of faith, service urch and community.

Caroline Hart Lowe
Michael Philip Lucisano
Allison Marie Ludwig
Elizabeth Trescot MacIntyre
Stephen Barnwell MacIntyre
William Connor MacRae
Jillian Maria Madsen
Carolyn Marie Maher
Kristen Elizabeth Maloney
Laura Alexandria Malouf
Kimberly Michelle Mangum
Zachary Thomas Marshall
Sara Ann Marsico
Doris Luisa Martinez-Oronoz
Jennifer Lynn Mastin
Stephanie Christine Maxwell
Brian Thomas McCarty
Philip Mark McClam
Stephanie Lauren McFadden
James Michael McLaughlin
Tara Nicole McLaughlin
Jeremy Francis Medlin
Laura Maureen Mense
Patrick Michel Mertes
Nicholas Carson Messick
Julie Michelle Midden
Catherine Rosalie Midyette
Lauren Elizabeth Mikusa
Daniel Paul Mistrot
Christina Monserrate
Kristen Marie Mooney
Andrew James Morizio
Keith VanAllen Nance
Michael S. Nassar
Ashley Fontaine Nealon
Patrick Robert Nelson
Patricia Marie Nelson
Michael Anthony Nemesi
Megan Anne Nicollerat
Carolyn Hartford Niemann
Michael Eaton Niemchak
Molly Missett O'Brien
Kerry Elizabeth O'Connor
Bernadette Kathleen Rider O'Neill
Alexandra O'Rourke
John Philip Obare
Michael Robert Oertel
Caitlin Marie Paez
Andrew Keith Pappa
Brian Mullen Parks
William Gerald Patterson
Brady Lawrence Pearce
Anthony Francis Pecone
Kathryn Balogun Peraza
Brien Foster Perkins
Yasmin Jade Perry
Carrie Ann Peterson
Veronica Marie Phillips
Lili Veronica Pita
Christopher Joseph Pizzurro
Anthony John Pompliano
Melissa Marie Prasnikar
Daniel Evan Prati
Lisa Elizabeth Pucci
Andrew Richard Ramirez
Alison Paige Rapp
Paul Michael Rasp
Craig Elliott Reed
Mary Elizabeth Reed
Rebecca Jean Rhue
Sara Elizabeth Riggs
Timothy Stuart Riordan
Paul Anthony Rouphail
Nina Elizabeth Rufty
David Alexander Ruiz
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Michael John Sale
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Lindsey Meredith Traub
Ashley Elizabeth Tucker
Kathryn Mary-Alice Tune
Sara Elizabeth Uniacke
Ashley Marie Unruh
Sean Christopher Usischon
Valerie Lynn Van Dyke
Nabil Verjee
Angela Kim Nhien Vo
Amanda Margaret Vorenkamp
David Mark Wappel
Jane Barbara Wattiker
Cameron Koger Watts
Emily Anne Welch
Brian Dawson Welsh
Grace Elizabeth Whiteley
Emily Lynn Williams
Travis Houston Williams-Gress
Jonathan Hayward Wills
Alison Caitlyn Worley
Danielle Leah Wortman
Gordon Vincent Wyche III
Stephanie Monique Yacono
Leanne Ruth Young
James Patrick Zidar

WHICH THE CLASS OF 2006 HAS BEEN ACCEPTED

Rochester Institute of Technology
Roosevelt University
Saint Andrews Presbyterian College
Saint Bonaventure University
Saint John's University
Saint Joseph's University in Philadelphia
Saint Louis University
Saint Mary's College
Saint Vincent College
Santa Clara University
Savannah College of Art and Design
School of the Art Institute of Chicago
School of the Museum of Fine Arts, Boston
Sewanee University
Spelman College
Stevens Institute of Technology
Suffolk University
Temple University
Tyler School of Art
United States Military Academy
United States Naval Academy
University of Arizona
University of Connecticut
University of Dallas
University of Dayton
University of Georgia
University of Kentucky
University of Louisville
University of Mary Washington
University of Maryland
University of Miami
University of Michigan
University of Minnesota
University of Mississippi
University of Missouri
University of North Carolina Chapel Hill
University of North Carolina Charlotte
University of North Carolina Greensboro
University of North Carolina Pembroke
University of North Carolina Wilmington
University of Notre Dame
University of South Carolina
University of Southern California
University of Tennessee
University of the Sciences in Philadelphia
University of Wisconsin
Villanova University
Virginia Commonwealth University
Virginia Polytechnic Institute and State University
Wake Forest University
Wake Technical Community College
Western Carolina University
Wingate University
Xavier University

And here, apparently, God decided to pick up the pace. In walked Erin. Actually, she drove in on the heels of a great big moving truck and took up residence across the street. And in my heart. The sister I'd never had came into my life and changed it. Erin's husband, Doug, was a trainee pilot, and Erin was a musician. Erin was also Catholic.

What followed was arguably the best year of my life. Erin and I did everything together. We sang in the glee club, we ate lunch. We even pooled food in the evenings and would all dine together three or four nights a week. On weekends, we stayed up late watching movies all together or would pair off in teams for a fierce game of Rook – usually girls against the boys. We often talked religion too. Erin's husband was from a sect of the Baptist Church that we all thought was a little odd, so generally we found ourselves on the Catholic side of these friendly debates.

One thing is inevitable in life. We will eventually say good bye to those we love, and sometimes sooner than we're ready to. Doug was reassigned; Erin was going to California I thought I was taking it pretty well. We helped them pack and even drove in caravan to their new home in San Bernardino. Then it came time to go, and I left a piece of me behind. I sobbed for almost an hour on the way home. Gary was angry that I was so sad when I still had him. I don't think anyone ever understood the loss I felt that day.

Not long afterward, two wonderful chaplains arrived at Williams, one Catholic and the other Church of Christ. They were good friends, kind of like Erin and me. I was becoming increasingly unhappy in the Church of Christ. As a woman, I was so marginalized, forced to watch while men less talented or qualified than I took the lead. At the Catholic chapel, I was sought out for my skills and even asked to direct a choir at Easter. Finally we stopped attending the Church of Christ altogether.

Gary and I were struggling with infertility. After medical intervention, a miscarriage and a full rosary on Julie's part, I became pregnant and gave birth to our second son. Then Congress announced the closing of Williams AFB, and everyone scrambled for a new assignment. We moved to Mississippi, and then, after just a year, to North Carolina.

It was during training for this last assignment that tragedy struck. Gary's father, Bill, a flight test engineer for Lockheed GA, was killed in the crash of an experimental aircraft. So much of that time is a blur. Erin and Doug dropped everything and brought their new little baby across the country to attend the funeral. The Church of Christ where Bill had been a deacon rallied around the family. But a good and loving man was gone at age 46.

We went on to Pope AFB. Almost immediately, my husband's new unit left for Bosnia, and I knew no one. Trying to make friends, I auditioned for a community theater production of *Guys and Dolls*. One night the music director and the accompanist were both trying to recruit me for their respective choirs. The accompanist, a Methodist, promised that I could be a soloist in his choir. Yes, replied the music director, but my choir's going to Rome to sing for the pope. God spoke.

Singing in a church choir when you grew up thinking choirs were sinful is a new experience. Singing in a Catholic choir is downright challenging. What do we sing now, oh, we're supposed to stand, why did the priest say that? It was a hurdle, and I was hesitant. Our local Church of Christ was buzzing about my singing with the Catholics. And there was no money for the Rome trip. Finally, Gary and I agreed: If the money became available by the end of December, we would both go; otherwise, no more choir.

At the beginning of December we got word that a lawsuit resulting from my father-in-law's death was being settled. A fourth of the settlement was Gary's and mine. Quite unexpectedly, we could afford Rome. God spoke.



◀◀ Me at age 11.

Ever since leaving Arizona, I had been spiritually restless. I'd read so many books. I attended the local Episcopal church on holy days and would circle the block just to drive past the Catholic church. During this time, I searched for and was blessed to find my birth mother. Sadly, just 18 months after that reunion, she died of breast cancer. So much had happened in such a short time. In the days and weeks following my father-in-law's death, I sometimes wondered just what God intended for me. But at least now I was listening; and the voice was no longer just a whisper.



Our daughter with her parents, brother

Our choir was to sing for the papal Mass on the Feast of Sts. Peter and Paul. Gary was deployed in Iraq, and we had agreed to meet in Rome. So late June rolled around and there I was, a Church of Christ preacher's kid, on a plane bound for Rome with a bunch of Catholics to sing for the pope. Doesn't that sound like the beginning of a bad joke? And my assigned seat was next to the parish priest accompanying us as spiritual director!

I remained silent for most of the flight. Father John read a book and so did I, but my brain was working. About what, you ask? Eucharist. I

In walked Erin. Actually, she drove in on the heels of a great big moving truck and took up residence across the street. And in my heart. The sister I'd never had came into my life and changed it.

wanted it. The hunger had been a long time in coming, but now it was here. Finally, six hours or so into the flight, I turned to Father John and asked the big question: "Father, what about Communion for those of us who are not Catholic?" He paused, thought for a moment, closed his book and turned.

"This is what the church believes about Eucharist," he said. "We believe that during the Eucharistic prayer, the bread and wine become the body and blood of Christ – it's not just a symbol." "That's what I believe," I said. He went on. "The church says that under special circumstances, those who believe in the Real Presence can receive Eucharist if they are without recourse to a church or clergy member from their tradition." I nodded solemnly. "I cannot tell you what to do," he added, "only what the church has said." I nodded, and he went back to reading.



nd godmother, Erin.



▶▶ At my college graduation.

I can't fully explain the evolution that took place during those nine days in Rome. I left the U.S. hearing a call to the Catholic Church and fighting it all the way. But there I was, singing with the choir at Mass in St. Peter's. I had a solo during the preparation of the gifts and I have never felt so humble. I realized as I lifted my voice – "The Lord is my shepherd" – that it was touching corners of that hallowed place that had been touched by so many other voices before. I was moved and humbled. God didn't speak. God sang!

The fall over the conversion precipice came without warning. We had been to the great cathedrals: St. John the Divine, St. Peter's, St. Paul's Outside the Walls, Mary Major. And then we went to Assisi. After a wonderful tour, we descended into a crypt below the church for Mass at the tomb of St. Francis. The tiny, humble space contained a pretty sad organ that actually started to fall apart while our organist played. I remember only the end of Father John's homily. He challenged us to emulate St. Francis and embrace the leper. And I realized suddenly that I was the leper, and here I was embraced by the church, by all the people seated around me. When the time came, I stepped up to Father John with hands cupped, gave my "Amen" to the body of Christ and, figuratively, I fell – fell in love with the church, fell into the embrace of St. Francis. I could not sing, so strong were the tears. Then the tears of the women around me began to flow until none of us were singing, just weeping. We cried, God spoke, the angels sang a welcome.

The story doesn't end there. I went home believing Gary had had the same experience as I. He hadn't. In fact, he was horrified at my intention to join the church. But I began attending RCIA inquiry, went through the Rite of Acceptance and entered the catechumenate. And I hungered for Eucharist, because I had tasted the sacrament and was now fasting, waiting for my full initiation.

During this time, the stress on my marriage reached an all-time high. At one point Gary threatened to make me choose between him and the church. At Easter Vigil, I was alone. As the fourth reading was proclaimed – "For the Lord has called you like a wife forsaken and grieved in spirit, like the wife of a man's youth when she is cast off, says your God..." – I cried in sorrow that this, the greatest night of my life, perhaps marked the end of my marriage. Gary and I separated a month later.

I walked through a very dark time then. Only Eucharist sustained me. My marriage did, in fact, disintegrate. At my lowest point, I placed on my refrigerator a simple brass plate engraved with words from Jeremiah: "For I know well the plans I have in mind for you, says the Lord, plans for your welfare, not for woe! Plans to give you a future full of hope." I had to believe it or what was it all for? Why had God brought me to this point to leave me alone?

But God never leaves us. God is that friend who doesn't have to speak to be comfortable. And that future full of hope promised in Jeremiah came in more ways than I could have imagined.

Today, my sons are practicing Catholics. The youngest prepares for confirmation in a year and the eldest directed two choirs for Catholic student centers at Florida State University. I've found my calling as a director of music. I am married to a wonderful Catholic man whom I met – Where else? – at Mass! And on a Sunday morning in the final weeks of 2000, God blessed us with a beautiful daughter.

A few months later, our friend Father Phil Tighe took our little princess from the arms of her godmother, my beloved-like-a-sister Erin, and immersed her into the watery grave of Christ's death, bringing her up from the font into new life. She didn't cry, not at the chill of the water, not at the noise of applause from the Easter assembly. Instead she seemed to be listening. She heard; God spoke. Let the church say, "Amen."



Buscando líderes

el hispano Católico



El Padre Patrick Keane, Vicario para los Hispanos de la Diócesis de Raleigh, nos habla sobre las alegrías y los retos de servir a esta creciente población de católicos en Carolina del Norte.

NCC: Padre, cuéntenos un poquito sobre su vida antes de que se hiciera sacerdote.

Padre Patrick Keane: Crecí en Winston-Salem siendo el menor de cuatro hermanos. Mis padres murieron ya. Cuando joven no tenía planeado ser sacerdote. Obtuve una maestría en Ingeniería Civil en la Universidad de NC State y trabajé para el Departamento de Transporte de Carolina del Norte en el diseño y el manejo de proyectos en todo el estado.

En mi juventud no estuve cerca a la Iglesia como debería haberlo hecho. No había sido confirmado. Pero comencé a recuperar mi fe y participé en el programa del RICA en la Parroquia de St. Michael. En 1994, durante mi tiempo libre me involucré al ministerio de los hogares para las personas de la tercera edad. ¡Era una verdadera alegría llevarles la Eucaristía a éstas personas y a los enfermos!

Lo que verdaderamente me llevó al camino del sacerdocio fue un video de la Campaña Anual del Obispo en 1995. En el video, una hermana hablaba de la escasez de sacerdotes y cómo sin más sacerdotes, los católicos de las áreas rurales de Carolina del Norte se verían en necesidad de conducir más lejos para encontrar una iglesia hasta que algún día decidirían ir a cualquier iglesia que les quedara más cerca. Yo amaba la Iglesia católica y no me gustaba pensar que la gente no pudiera recibir los sacramentos. Así que comencé a orar porque se dieran más vocaciones sacerdotales. Sin embargo no pensaba en ser un sacerdote hasta que un día leyendo la Biblia llegué al llamado que Jesús le hace a Pedro. Jesús le dijo: "Simón, tu me amas?" Simón dijo:"Si Señor, tu sabes que te amo." Entonces Jesús le dijo: "Alimenta mi rebaño."

Este pasaje me impactó. Era como si Jesús me estuviera hablando: "Patrick, tu me amas?" Y me pregunté qué podría significar para mi "alimenta mi rebaño." Así que deje mi trabajo, mis dos carros, mi casa. Hice trabajo pastoral en Our Lady of Lourdes y a los 34 años regresé a la Universidad de NC State a estudiar el español. Sin embargo, antes de ingresar al seminario fui a El Salvador a hacer trabajo de misión.

Me enamoré de la gente y la cultura de El Salvador. Dios tocó mi corazón e inmediatamente supe que el Ministerio Hispano sería parte importante en mi sacerdocio. Comencé una fundación sin fines de lucro que se llama "The Least Among Us," que construye escuelas católicas en los lugares más pobres allá. Cada centavo que se dona a la fundación va para la construcción de escuelas y becas para los estudiantes.

Después como seminarista, pasé siete semanas en Guadalajara, México. El servir allá me dio muchas alegrías y esa experiencia ha sido siempre una gran ayuda en mi sacerdocio ahora que tantos hispanos en Carolina del Norte son de México.

¿Qué es lo que usted admiró de la gente en El Salvador y en México?

Estos son países católicos. Carolina del Norte no es un lugar católico. Aquí toleramos de todo, desde el Wicca hasta el Budismo. En América Latina los valores católicos, los valores de familia, el respeto al sacerdocio, todos están entretejidos a la cultura. La gente conoce su fe y les importa.

Existe un gran peligro para ésta gente al venir a los Estados Unidos y ser absorbidos por una sociedad mucho más mundana, con todas sus libertades. La pobreza obliga a la migración. Tengo el mayor respeto por la gente que viene aquí a trabajar para mejorar la vida de sus familias. Pero esto tiene un costo. La migración ha erosionado a la familia y la fe; hay niños allá que implícitamente pueden convertirse en huérfanos. Por eso es importante que la gente aquí no le pregunte a los inmigrantes: ¿Cómo fue que llegó aquí?, sino mas bien "Ahora que está aquí, ¿cómo puedo ayudarle?"

¿Cuáles son los retos que usted enfrenta en su papel de Vicario para los Hispanos?

El reto más importante es ayudar a la gente a mantener su fe, ya sea que vayan a estar aquí por dos años o por el resto de sus vidas. Necesitamos ofrecerles una formación de fe continua y seguir enseñando sobre Dios y la Biblia.

Un segundo reto es ayudarlos con las cosas prácticas como la obtención de la licencia de conducir, o el seguro para el carro, o el cuidado prenatal para las madres jóvenes. He bendecido demasiados bebés hispanos que han muerto porque nacieron prematuramente y sus madres no tenían educación ni cuidado prenatal.

Otra tarea importante es el desarrollar líderes espirituales dentro de la comunidad hispana y para lograrlo la educación es crucial. Un hombre joven puede sentir el llamado al sacerdocio pero su educación puede sólo haber llegado al octavo grado. El seminario

Una entrevista con el Padre Patrick Keane, por Rich Reece.



requiere un grado universitario. Otra preocupación puede ser el estatus de visa o residencia. Necesitamos tratar de ayudar a cambiar el estatus legal de tal manera que los jóvenes puedan permanecer aquí e ir a la escuela.

Los inmigrantes sufren de prejuicios y hostilidad en su contr.a

Tristemente es así. Pero los hispanos son simplemente la última ola de una larga historia migratoria en los Estados Unidos. Los irlandeses, los italianos y los alemanes construyeron nuestras ciudades en el Siglo XIX. Los chinos construyeron nuestro ferrocarril. Hoy, los inmigrantes hispanos construyen nuestra economía, realizando los trabajos que nadie más desea hacer. Por ejemplo, muchos de ellos trabajan en las plantas procesadoras avícolas y porcinas. El trabajo es repetitivo y peligroso. No hay vacaciones. Pero es la forma como éstas personas mejoran las vidas de sus familias. Esta ha sido siempre la historia de los inmigrantes.

Y algunos de ellos ya están viviendo el sueño americano. Conozco un señor que tiene cinco acres de tierra y una casa. Conozco otros que son dueños de negocios, con empleados. Estas personas tienen más de los que yo logré con mi título de maestría. Necesitamos darles a los inmigrantes sus derechos y debemos integrarlos al sistema para lograr la residencia.

Sé que usted cree que los hispanos tienen cosas que enseñarnos al resto de nosotros.

Por supuesto. Se oye mucho sobre como lograr la asimilación y eso es bueno en el mundo económico. Pero mientras ellos trabajan con otros, es importante que los hispanos no pierdan su propia identidad y sus valores. Ellos necesitan sus propias comunidades para el culto, su propio estudio bíblico y sus grupos juveniles. Y necesitan ser totalmente bilingües. Los hijos de los inmigrantes hablan algo de español, pero muchos de ellos leen y escriben solamente en inglés. Mi madre inmigró desde Lituania; no habló inglés sino hasta que tuvo los ocho años. ¿Sabe usted cuánto lituano hablo yo? Nada. Esa es una pérdida para mí.

Los hispanos todavía mantienen valores religiosos y de familia que nuestra cultura ha perdido. Su amor por los niños por ejemplo. En su cultura los niños son vistos como una bendición. Y ellos son el futuro de nuestra Iglesia. Conozco a un doctor que aprendió español para enseñarles a los inmigrantes sobre la planeación familiar natural. Él sabe que algún día los hijos de la gente a la que él le enseña, se adaptarán a nuestra cultura y lo buscarán para que les aconseje sobre medidas anticonceptivas.

Los hispanos valoran la familia, los abuelos, las tías y los tíos, todos están unidos. Es muy lindo ver la manera como se cuidan entre si.

Ellos también toman su Fe seriamente. Algunas veces usted notará que durante la Misa hispana mucha gente no recibe la comunión. Eso es porque no han ido a confesarse y tienen un profundo respeto por la Eucaristía.

Es importante que estos valores se conserven y sería bueno que el resto de nuestra cultura los imitara.

Bishop F. Joseph Gossman announces the following assignments:

EFFECTIVE JULY 11, 2006:

Reverend Robert A. Brown, OSFS, parochial vicar at Blessed Pope John XXIII Parish in Fort Myers, Fla., is appointed pastor of Our Lady of the Seas Parish in Buxton, N.C.

Reverend Robert W. Diegelman, pastor of Saint Mary Parish, Laurinburg, is appointed pastor at Saint Matthew Parish, Durham.

Reverend John L. Gillespie, pastor of Saint Mary Parish, Wilmington, is appointed pastor and campus minister of the Newman Catholic Student Center Parish at the University of North Carolina at Chapel Hill.

Reverend Robert J. Kus, pastor of Saint Catherine of Siena Parish, Wake Forest, is appointed pastor of Saint Mary Parish, Wilmington.

Reverend Monsignor Phillip M. Leach, pastor of Newman Catholic Student Center Parish, Chapel Hill, for reasons of health, retires from active ministry and is given the title of pastor emeritus.

Reverend John G. Parish, pastor of Saint Matthew Parish, Durham, is appointed pastor of Saint Catherine of Siena Parish, Wake Forest.

Reverend William H. Rodriguez, in residence at Sacred Heart Cathedral, Raleigh, is appointed administrator of Saints Mary and Edward Parish, Roxboro.

Very Reverend JaVan Saxon, in residence at Saint Mary Parish, Mount Olive, is appointed pastor of Saint Mary Parish, Laurinburg.

Reverend Douglas Smiley continues as parochial vicar at Sacred Heart Cathedral.

Reverend Gregory D. Spencer, parochial vicar at Saint Thomas More Church is appointed sacramental minister at Our Lady of the Rosary Church, Louisburg, with residence at Our Lady of Lourdes Church, Raleigh. He will also begin a year's intensive study of the Spanish language and culture.

Reverend Pius S. Wekesa continues as adjutant vicar for African Ancestry Evangelization and Ministry but not as parochial vicar at Sacred Heart Cathedral, Raleigh, with residence at the cathedral.

Reverend Jonathan A. Woodhall, parochial vicar at Sacred Heart Cathedral, Raleigh, for reasons of health, retires from active ministry.

EFFECTIVE AUGUST 14, 2006:

Reverend Steven V. Carlson, chaplain, captain, United States Army, is appointed pastor at Saint Stephen the First Martyr Parish, Sanford.

Reverend John J. Forbes, pastor of Saint Stephen the First Martyr Parish, Sanford, is appointed pastor of Our Lady of Lourdes Parish, Raleigh.

Ya que usted lo pregunta ... Este mes con el Padre James Garneau

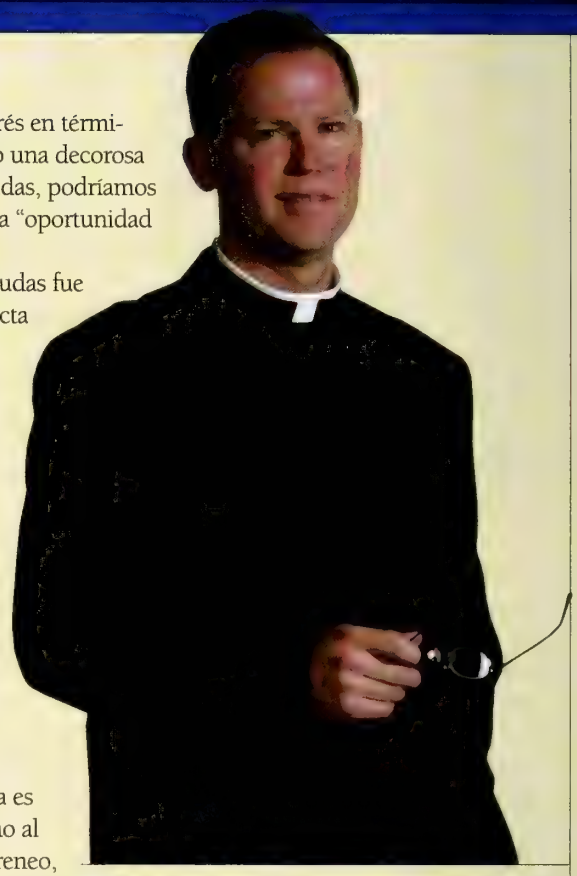
Alrededor de la Pascua vi un programa en la televisión sobre el *Evangelio de Judas*. ¿Cuál es este evangelio y por que no está en la Biblia?

Recientemente los medios hicieron mención al llamado Evangelio de Judas, un documento descubierto en Egipto en los años 70, que sugiere que su descubrimiento puede cambiar nuestro entendimiento de la Cristiandad. La prestigiosa National Geographic Society (ver www9.nationalgeographic.com/lostgospel/ dice lo siguiente: "El Evangelio de Judas da una visión diferente de la relación existente entre Jesús y Judas, ofreciendo una nueva percepción del discípulo que traicionó a Jesús. A diferencia de los recuentos en los Evangelios de Mateo, Marcos, Lucas y Juan en los que Judas es representado como un traidor despreciable, este nuevo Evangelio muestra a Judas actuando de acuerdo a la solicitud que Jesús le hiciera cuando lo entrega a las autoridades." Es más, ha habido también mucho interés en otros evangelios supuestamente "escondidos,"(por ejemplo el Evangelio de Tomás) los cuales han sido presentados como fuentes nuevas e importantes y que nos ofrecen información y otras perspectivas sobre Jesucristo y los apóstoles. ¿Qué significa todo esto para los católicos?

Para los católicos con buena formacion no significa mucho. A lo mejor puede ser una oportunidad para que aprendamos sobre las complejas realidades de la historia de la Iglesia en su comienzo, en la cual la Iglesia Católica enfrentó la persecución de las autoridades imperiales así como también enseñanzas falsas, algunas de las cuales fueron fabricadas por aquellos que alguna vez habían sido miembros de la Iglesia Católica pero que se habían separado de ella. Sin embargo para el católico mal informado (o para el no católico), la presentación de "nuevos evangelios" puede ser peligroso para la fe incipiente que ellos puedan tener y por lo tanto es importante aclarar y compartir nuestra religión con muchos amigos y vecinos, inclusive unos cuantos católicos bautizados que tengan poco o ningún entendimiento de ello. En otras palabras, en vez de ver este interés en términos negativos como una decorosa rehabilitación de Judas, podríamos percibirlo como una "oportunidad de enseñanza."

El Evangelio de Judas fue el trabajo de una secta herética a la cual se le refiere como Gnósticos, cuyas creencias teológicas y filosóficas estaban lejos de aquellas de la Iglesia establecida por Jesucristo, es decir, la Iglesia Católica.

El Evangelio de Judas fue el trabajo de una secta herética a la cual se le refiere como Gnósticos, cuyas creencias teológicas y filosóficas estaban lejos de aquellas de la Iglesia establecida por Jesucristo, es decir, la Iglesia Católica. Si el codex (manuscrito antiguo) presentado recientemente con mucha fanfarria es una copia del mismo al que se refiere San Ireneo, quién escribiera cerca de 180 A.D., entonces la edición original fue probablemente producida en algún momento a mediados del segundo siglo A.D. San Ireneo condenó el escrito como un producto de la secta gnóstica conocida como los Cainitas y anti ético para la cristiandad. Durante los primeros siglos de existencia de la Iglesia hubo numerosos grupos gnósticos. Como no constituyeron una organización o un movimiento unido, es difícil proporcionar un resumen de sus creencias y prácticas. Combinaron varias ideas filosóficas de oriente con un fuerte sentido de dualismo Platónico y envuelto de imaginación bíblica. Parecido a la Nueva Era contemporánea, incluían a menudo la creencia de deidades que compiten entre si (oscuro/claro, bueno/malo, creador del reino espiritual/creador del mundo material), la negación de la Encarnación de Jesucristo y un énfasis en el "conocimiento oculto" para la salvación.



La realidad es que aproximadamente 21 de los escritos gnósticos (inclusive fragmentos) nos habían sido presentados y eran conocidos por los Padres de la Iglesia y por estudiosos a través de las generaciones subsiguientes y se llamaban a si mismos "evangelios". Estos textos no nos ofrecen ninguna revelación adicional. Nos ofrecen perspectivas diferentes.

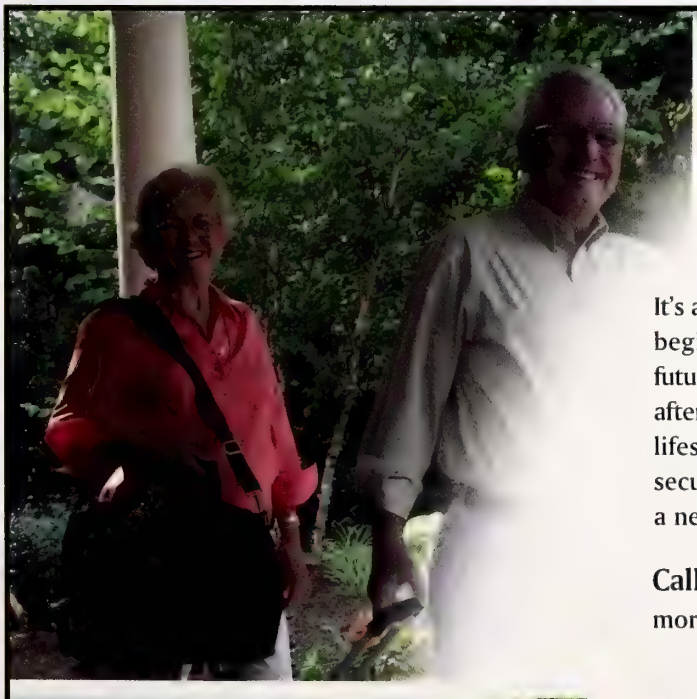
Todo esto conlleva a una pregunta importante en especial, ¿bajo la autoridad de quién aceptamos las Sagradas Escrituras? La respuesta, como lo indicara San Agustín, es que aceptemos los Evangelios (y otros libros de la Biblia) como revelación divina, porque la Iglesia

nos dice que lo hagamos. En otras palabras, no son las Sagradas Escrituras las que nos dirigen hacia la Iglesia de Jesucristo sino más bien la Iglesia Católica la que nos indica cuales escritos tienen inspiración divina y cómo deben interpretarse. Todo esto para garantizar la fe ortodoxa por medio de la cual somos salvados. La Biblia no nos cayó del cielo. Fue la Iglesia la que nos la reveló. Los escritos que la Iglesia rechazó en los primeros siglos no son "revelaciones ocultas" sino enseñanzas falsas.

El Código Da Vinci ha popularizado la idea que durante siglos la Iglesia Católica ha mantenido ciertos textos ocultos, los cuales contienen la sabiduría y la verdad. La realidad es que aproximadamente 21 de los escritos gnósticos (inclusive fragmentos) nos habían sido presentados y eran conocidos por los Padres de la Iglesia y por estudiosos a través de las generaciones subsiguientes y se llamaban a sí mismos "evangelios". Estos textos no nos ofrecen ninguna revelación adicional. Nos ofrecen perspectivas diferentes. Estos escritos nos pueden dar un conocimiento histórico de la vida y las luchas de la Cristiandad en los primeros siglos como también un conocimiento sobre las diferentes variedades del gnosticismo durante el segundo siglo. Estos textos no ofrecen información nueva sobre la revelación divina, ni cambia la verdad que la Iglesia Católica admite y enseña, ni afecta nuestra posibilidad de salvación.

Cuando los católicos profesos y practicantes se ven confundidos, cautivados o desconcertados con la "nueva información", podemos ver cuan pobremente se ha enseñado y predicado la Fe Católica en los años recientes. Cuando la Palabra de Dios se presenta como un texto para que se le construya una crítica, se ha pavimentado el camino para la confusión existente respecto a la autoridad de los verdaderos Evangelios que la Iglesia ha designado como inspirados. Dios nos ha revelado nuestra Fe Católica y la Iglesia nos la ha enseñado. Los descubrimientos arqueológicos ni le adicionan ni le restan a ésa fe.

– El Rev. James Garneau, Ph. D. es el párroco de St. Mary, en Monte Olivo, N.C.





Construction has begun and we're on our way!

It's a new year, full of resolution and hope for the future. It's also a new beginning at Pennybyrn at Maryfield, for you and your retirement future. Construction has started on what will be the area's most sought-after retirement address. Don't hesitate to inquire about this enriching lifestyle offering unparalleled services and amenities as well as the security of on-site health care. Soon, Pennybyrn will be a reality — a new beginning for you and your retirement future — act now!

Call (336) 886-4103 or toll-free (866) 627-9343 to learn more about the exciting developments at Pennybyrn at Maryfield.

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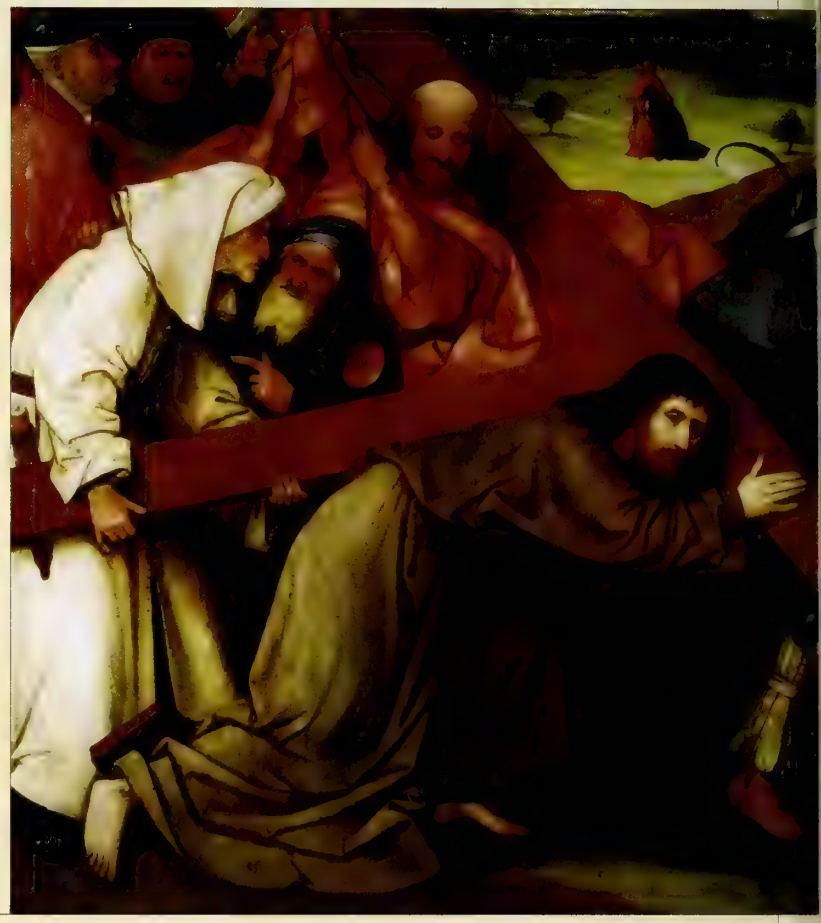
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"Take up your cross and follow me"

how we can embrace our crosses



The cross of our Lord Jesus is inseparable from the life of a Christian. Even before we are baptized, we mark the tents of our bodies with the cross – because on the cross, Jesus, our paschal lamb, shed his blood for us. Now the Angel of Death passes over us, and we are filled with the divine life of the Holy Spirit. Yet we realize that the cross of Jesus Christ is not just an instrument of execution – not just the altar on which he offered himself as sacrifice for our sins. It is also intrinsic to our lives as followers of Jesus. As St. Rose of Lima said, "Apart from the cross there is no other ladder by which we may get to heaven."

Carrying the cross is not easy. After hearing the words of Jesus, who said, "Whoever wishes to come after me must deny himself, take up his cross, and follow me," (Matt 16:24) I received this e-mail from one of my second-grade parishioners:

Dear Father Bill,

I was wondering to know if I can pick my own cross? I don't really want the cross that's supposed to be my cross. What I mean is I don't know if the cross I have is a ... uh, the one Jesus picked for me. What I mean is uh, again, I ... I think I should have a different one. What I mean is I don't think [my brother] should be my cross because well, I think he is too difficult!

How do I deal with him, just in case that is the cross Jesus gave me?

I smiled when I read this e-mail, because I know this family. It is not pleasant to think that we might be someone's cross, but, if the truth be told, we are. Certainly we are Christ's, who, out of love for you and me, willingly suffered death for us. Without his sacrifice on the cross, we all would be lost.

In our lives, any honest struggle to "bear with one another" out of love for Jesus Christ is a part of our carrying the cross.

Any honest struggle to stay true to God, true to love, true to the commandments, true to our faith, true to our hope as Christians is how we carry the cross, for it was out of love and obedience to his Father's will that Jesus carried his cross to Golgotha.

And because each of our lives and challenges are unique, the cross is specific for each one of us. For some, it can be bearing with a troublesome brother; for others it is coping and suffering in faith and trust through an illness or injury, or the loss of a loved one. No two crosses are alike! The cross causes us to die to self and surrender to God. It seems to be knit into the fabric of our lives. When we embrace it in faith, a paradox occurs. What seemed on the surface to be death, becomes the means through which God gives us life. "Whoever loses his life for my sake and the sake of the Gospel will find it."

Still, bearing the cross with faith and love is the greatest challenge we face as we walk the earth. When the cross comes, sometimes people ask things like: "Did I do something and now God is mad at me? Am I being punished?" "Why is this happening to me?" "Does God love me?" "My God, My God, why have you forsaken me?" A person may be thrown into a crisis of faith.

Our suffering Lord is very close to a person during those times. God says, "I will never forget you ... I have carved you on the palm of my hands." (Is 49:15-16)

To persevere through times of suffering, one needs to trust God and surrender to God. Just looking at the cross can help. Looking at our Lord crucified can strengthen us. As we ponder his cross, its power can bring forth a similar surrender within our souls. "Not my will Father, but thy will be done."

That kind of faith, hope and the surrender of love is carrying the cross. I saw this happen in a young girl named Carrie. She suffered and battled with cancer very courageously and became a source of strength and grace for others – her own family, the doctors and nurses who took care of her, her friends who also had cancer. She allowed the doctors to try different procedures in the hope that it might help not only herself, but others. Through it all, her suffering changed her. Her soul became more beautiful, more concerned about what was truly important in life, more free. She accepted the cross, and her last few words in life reflected the resurrection. She was near death, then suddenly she sat up in bed with her family around her and said, "Can you see how beautiful it is? Wow!" Those around her could not see what she saw, but they could see "how beautiful it is." They could see the beauty of goodness shining out from Carrie as she was dying. Christ suffers with me and you, and makes even our suffering a vehicle of grace for ourselves and others. Such is the power of the cross we embrace.

Spiritual Exercise:

We cannot carry the cross by our own power. We need divine help! That help began at our baptism when we "died with Christ," and it continues throughout our lives. One of the great ways to be encouraged to embrace the cross is to read sacred Scripture and passages that deal with the cross. Symbolically, hold a cross in your hands and ask for the faith, hope and love necessary to embrace whatever cross you are facing in your life. The cross puts sin to death. The cross draws love for God and compassion for others out of us. The cross is the suffering in our lives that conforms us to Christ. As you hold in your hands a cross, prayerfully reflect on some of the following Scripture passages. Use your own Bible and let the Holy Spirit lead you.

Carrying the cross puts sin to death

John 15:12-13: "This is my commandment: Love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends."

Gal 6:14: "May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world."

God's love and grace help us carry the cross

2 Cor 12:9: "My grace is sufficient for you, for power is made perfect in weakness."

The cross of Christ and our sharing in it

Read any of the Passion Narratives.

• See also 2 Cor 6:4-10; 2 Cor 11:23-28

Encouragement to persevere in carrying the cross

1 Peter 3:14-15: "Even if you should suffer because of righteousness, blessed are you. Do not be afraid or terrified with fear of them, but sanctify Christ as Lord in your hearts."

Luke 12:4, 6-7: "I tell you, my friends, do not be afraid of those who kill the body but after that can do no more ... Are not five sparrows sold for two small coins? Yet not one of them has escaped the notice of God. Even the hairs of your head have all been counted. Do not be afraid. You are worth more than many sparrows."

• See also 2 Cor 1:3-7; Heb 10:31-39; Heb 12:10-13; 1 Peter 4:12-14, 1 Peter 5:8-11

One of the great ways to be encouraged to embrace the cross is to read sacred Scripture.



T. Gannaro

The glory of the cross and our hope

Rev 17: "Then God will wipe away every tear from their eyes.'"

• See also 1 Peter 1:6-9

The necessity of carrying the cross

Matt 16:24-25: "Then Jesus said to his disciples, 'Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it."

• See also Matt 10:37-39, Mark 8:31-32, Mark 8:34-35

– Fr. Bill Ashbaugh



Catholic Scouts gather for Camporee

More than 160 Boy Scouts headed to Camp Tuscarora in Bentonville on a March weekend for the NC Catholic Camporee, sponsored by the Raleigh Diocese Catholic Committee on Scouting. The opportunities to meet other troops and crews from all over the Raleigh Diocese and to share in a service project, outdoor meals, Mass and fellowship were all parts of a fun-filled, spiritual weekend experience.

St. Francis of Assisi Troop 352 hosted this annual event. Leadership included Scoutmasters, parents and the boys themselves. The weekend required many months of planning.

This year's theme was "Choices We Make…The Path We Take." The weekend included a mini-retreat exploring morality and decision-making. Games and team-building encouraged Scouts to focus on the Scout Oath, to be "mentally strong, morally straight and mentally awake." Some Scouts earned religious awards. A multi-step activity focusing on the Rosary, for example, earned participants a special Rosary Patch for their uniforms. Other hard-earned religious awards were presented to those who had been working on them all year.

Service is certainly a theme in Scouting, and attendees at the Camporee contributed more than 200 pounds of food to St. Mary's Parish St. Vincent DePaul Society.

As the cars, trucks and SUVs loaded up on Sunday and headed home, Scouts were already anticipating next year's event. For information on the 2007 Camporee, visit www.geocities.com/nc-catholiccamporee. – Slee Arnold



12TH ANNUAL 5K

Run for Life

September 9th, 2006

To Benefit
Pregnancy Life Care Center

The 12th Annual Run for Life will benefit the
Pregnancy Life Care Center
PLCC is committed to offering unconditional physical, emotional and spiritual support to those dealing with sexual woundedness; to those in the midst of unplanned pregnancies; to those involved in premature sexual activities; to those in post abortive settings. Please visit www.pregnancylifecare.org for more information.

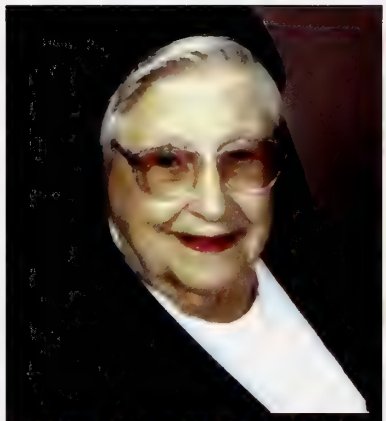
REGISTER To RUN: www.raleighrunforlife.org

5K Run For Life 9:00 am
1 Mile Fun Run/Walk 8:30 am

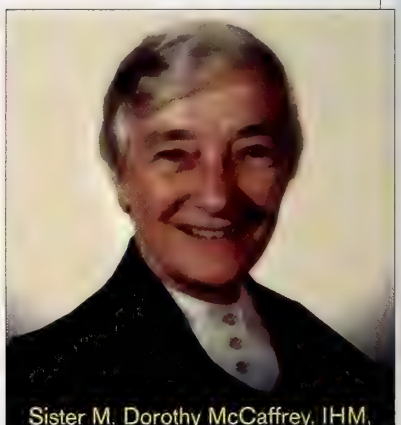
Run Location:
Crossroads Fellowship Church, 2721 E. Millbrook Rd., Raleigh, NC

Sponsorship or donations contact:
Phone (919) 274-1449; email: maryangelini@nc.rr.com

For more information about the Run for Life go to:
www.raleighrunforlife.org



Sister M. Donelda Fox, IHM, (l.) died May 15 at Our Lady of Peace Residence in Scranton. She was principal of Our Lady of Perpetual Help School in Rocky Mount from 1956 to 1962.

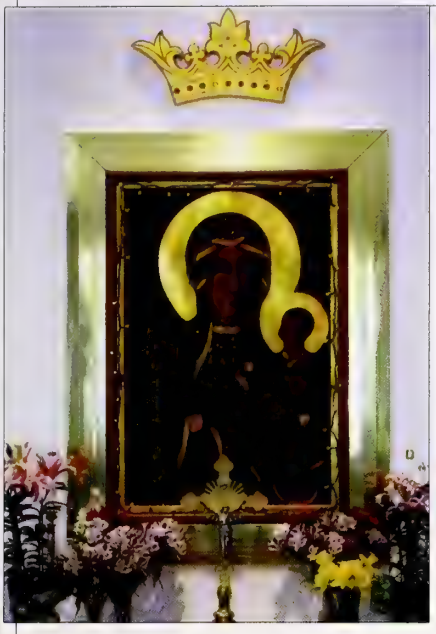


Sister M. Dorothy McCaffrey, IHM, died in Scranton on April 22. From 1963 to 1969, she taught at Our Lady of Grace School in Greensboro, St. Monica and Cathedral Schools in Raleigh, and St. Agnes School in Washington.



New Bern Mayor Thomas Bayliss presents Sister Susan Armbruster, I.H.M., with a proclamation declaring May 6, 2006, as Sister Susan Day. Sister Susan, principal of St. Paul Education Center, recently celebrated her Silver jubilee.

St. Joseph to enhance its unique shrine



▶▶ Every Wednesday evening at 7:30 p.m., Mass at St. Joseph Church in Raleigh is followed by a novena before an astonishingly accurate replica of Poland's famous icon of Our Lady of Czestochowa. St. Joseph's image of "The Black Madonna" was donated by the Polish-American Club of Raleigh in the Holy Year 1986. On the feast of the Immaculate Conception, 1987, Bishop Gossman blessed and formally enshrined the icon in the church. And in 1990, then pastor Father JaVan Saxon and 14 St. Joseph parishioners took the icon to Rome, where Pope John Paul II blessed the image and the parish in a private audience.

Today, as St. Joseph Church undertakes a three-phase renovation and expansion, its parishioners of Polish descent are also seeking to enhance this precious shrine. Their plan involves "serious" work on the altar of the shrine and construction of an encadrement – a structure surrounding the icon – using marble, wood and iron, according to parishioner and coordinator of the project, Piotr Nowak. When phase 3 of the church renovation is complete, there will also be more space around the shrine. Nowak estimates the cost of enhancing the shrine will be around $20,000.

One can't underestimate the importance of Our Lady of Czestochowa to Polish Catholics, says Poland-born Hanna Gracz, who is also involved in the project. "Mary saved Poland," she says, and this icon has been the focus of centuries of successful requests for deliverance from foreign invaders. Tradition says that the original image was painted on a cypress panel, which had been used as a table top by the Holy Family in Nazareth. From there, it traveled to Jerusalem, then Constantinople, Kiev and Ruthenia, before being brought for safekeeping to Czestochowa in 1382.

Hussite invaders damaged, but failed to destroy the icon in 1430. In the centuries afterwards, veneration to the Black Madonna grew, and it became adorned with precious metals and votive offerings. During the 16th century, a period Polish historians call "The Deluge," the icon survived successive invasions of Russian Cossacks, Turks and Swedes. And in the 17th century, the monastery where the icon was kept endured a siege and cannonading by the Swedes, and the Polish king proclaimed Mary "Queen of Sovereign Poland" for answering its people's prayers. More recently Pope John Paul II credited the intercession of Mary with the fall of communism in Eastern Europe.

St. Joseph's is the only shrine to Our Lady of Czestochowa in the southeast U.S., the closest being at the National Shrine of the Immaculate Conception in Washington, D.C. In Raleigh, the Wednesday novena is "a spiritual magnet," says St. Joseph pastor Msgr. John Williams. "It's made a big difference in the life of our parish," he says, noting that the novena appeals to people from many different ethnic, linguistic and parish backgrounds.

The same can be said of the response so far to the fundraising campaign, says Piotr Nowak. "We've received checks from Houston, Texas and Reno, Nevada," he says. "A 96-year-old woman, who only had a few dollars, was one of our first contributors." Those who wish to give to this effort can contact the parish, or visit the Polish-American Club of the Triangle's Web site, www.polamrtp.com.

july/august readings

Sunday, July 2
Thirteenth Sunday in Ordinary Time
Wis 1:13-15;2:23-24
Ps 30:2,4-6,11-13
2 Cor 8:7,9,13-15
Mark 5:21-43 or
5:21-24,35b-43

Sunday, July 9
Fourteenth Sunday in Ordinary Time
Ezek 2:2-5
Ps 123:1-4
2 Cor 12:7-10
Mark 6:1-6

Sunday, July 16
Fifteenth Sunday in Ordinary Time
Amos 7:12-15
Ps 85:9-14
Eph 1:3-14 or 1:3-10
Mark 6:7-13

Sunday, July 23
Sixteenth Sunday in Ordinary Time
Jer 23:1-6
Ps 23:1-6
Eph 2:13-18
Mark 6:30-34

Sunday, July 30
Seventeenth Sunday in Ordinary Time
2 Kings 4:42-44
Ps 145:10-11,15-16,17-18
Eph 4:1-6
John 6:1-15

Sunday, August 6
The Transfiguration of the Lord
Dan 7:9-10,13-14
Ps 97:1-2,5-6,9
2 Peter 1:16-19
Mark 9:2-10

Sunday, August 13
Nineteenth Sunday in Ordinary Time
1 Kings 19:4-8
Ps 34:2-9
Eph 4:30-5:2
John 6:41-51

Tuesday, August 15
The Assumption of the Blessed Virgin
(holy day of obligation)
1 Kings 19:4-8
Ps 34:2-9
Eph 4:30-5:2
John 6:41-51

Sunday, August 20
Twentieth Sunday in Ordinary Time
Prov 9:1-6
Ps 34:2-7
Eph 5:15-20
John 6:51-58

Sunday, August 27
Twenty-first Sunday in Ordinary Time
Jos 24:1-2a,15-17,18b
Ps 34:2-3,26-21
Eph 5:21-32 or 5:2a,25-32



Father Byron looks back – and ahead

A priest in North Carolina for 60 years, he's still active in planning for the church's future



Five diocesan schools qualified for the state Science Olympiad Finals held at NC State University in April. The schools were Cathedral, Our Lady of Lourdes, St. Mary Magdalene, St. Paul Education Center and Cardinal Gibbons High School. All the schools earned medals in individual events, and Cathedral placed 9th overall.

When J. Paul Byron was ordained in 1946, there were 300 Catholic families in the city of Raleigh. When he retired as pastor of St. Raphael some 50 years later, there were 3000 families in his parish alone. This year Father Byron marks 60 years as a priest of the Diocese of Raleigh, and he talks about those years with humor and affection.

Byron was born in Albany, N.Y. "You might say I was an illegal immigrant," he says with a touch of mischief. "In those days the Irish weren't very welcome. If a shipload of immigrants arrived in New York, and there was any sickness aboard, it would be turned away. So they'd just sail north and down the St. Lawrence to Canada, then come down here through the mountains. That's how my grandfather entered the U.S."

Although he had an uncle who was a priest, Byron says his own vocation was influenced more by the "marvelous" pastor of the church where he was a boy soprano soloist with the choir. "He was a man of independence and vision," Byron recalls. "I think my personal interest in liturgy came from him. On Good Friday, for instance, we'd have a full orchestra and choir, and he would preach the Stations from a high pulpit in a dark church with the Station he was preaching lit by a spotlight." When Byron applied to become a priest in the Albany Diocese, he was turned away as too young, but his pastor introduced him to Bishop Eugene McGuinness of Raleigh, who needed priests badly and sent him to the seminary in Syracuse.

Following ordination, Byron came to North Carolina just as new Bishop Vincent S. Waters was implementing his plan to make North Carolina Catholic. In a first, "Apostolate Year," a new priest would be assigned to an experienced missionary. Sent to Whiteville under the tutelage of Father Francis Howard, Byron would travel each week, often hitchhiking, to minister to the handful of Catholics in the surrounding area. "We were also expected to knock on doors and deliver pamphlets to non-Catholics," he recalls. In his second year, he worked with another priest from a motorized "chapel trailer," bringing Mass to the more remote areas of the state. Along with his friend Father Charles Mulholland, he was noted as one of the most energetic young missionaries in the diocese.

Noting Byron's interest in liturgy, Archbishop Paul Hallinan of Atlanta had him appointed to the board of the National Liturgical Conference in the '50s and '60s. "I'm actually responsible for the liturgy of North Carolina," Byron says with a self-deprecating smile. "When Vatican II finished, I called a conference in Charlotte for the metropolitan area, sponsored by Archbishop Hallinan. And I got permission for us to celebrate the Mass in English, anticipating the general permission which would come soon. So in January 1966, we celebrated the first English liturgy in the United States. And it snowed that day."

Bishop Waters was known to be less than enthusiastic about the liturgical changes wrought by the council. Byron remembers when the priests of Asheville scheduled a meeting with Waters, "and some of us young Turks were arguing that we should have Mass available on Sunday evenings. That came before Saturday evening Mass, you know. And we were arguing that tourists coming down from Chicago, where they already had Sunday evening Mass, would expect it. And Waters said, 'No. Sunday morning is the law!' And we said, 'But Bishop, you made the law, you can change it.' And he said, 'I can't change the law! It's the law!' So we lost on that one. And Bishop Waters was so angry at us for arguing that, halfway into the three-day conference, he just left – packed and went home."

Despite disagreements, Byron remembers Waters as "a missionary, very zealous to spread Catholicism in North Carolina." When Bishop F. Joseph Gossman arrived in 1974, Byron says the difference was "just that we were free. Bishop Gossman treated his clergy as cooperators, and we were on our own responsibility."

Asked about the biggest changes he has witnessed in the North Carolina church, Byron says, "Well, of course there have been many Hispanics coming, but there's also the impact of the Yankee coming. One in five people coming from the North is Catholic – the national average – and that's changed our population completely."

Today, Byron is on a priests' council committee examining solutions to the priest shortage and exploring the expanded use of lay pastoral administrators in the diocese. And he is still optimistic about the future of the church he has loved and served for 60 years. – Rich Reece

things to do

African Ancestry Leadership Retreat, July 7-9 at Avila Retreat Center in Durham, is a time for spiritual renewal for leaders. Retreat leader is Fr. Fern Cheri, OFM, St. Louis, Missouri. Cost: $100 (covers housing and meals). For more information, contact Wilena McPhatter at 252.243.7592 or mcphatterw@raldioc.org.

Advanced Study in Theology. An information session exploring opportunities for advanced studies in theology will be held in the Hartigan Room at the Catholic Center, 7p.m. on July 10. This meeting will include details on a Triangle-area LIMEX group to begin this fall. LIMEX studies include options for certificates in pastoral studies (Christian spirituality, Hispanic ministry, marketplace ministry, pastoral life and administration, religion and ecology, small Christian community formation, youth ministry) and religious education or for the master's degree. For more information or directions, please contact Bea Callery at bea.callery@raldioc.org or 919.821.9715.

Theology Workshop, July 21-23 at Avila Retreat Center, Durham. We often speak of God revealing Himself through the words of the Prophets, but God also reveals Himself in everyday life. The authors of the Wisdom Literature reflected upon the difficulties, joy and mysteries of the unfolding of God's will in our lives. We will examine the Books of Sirach, Proverbs, Wisdom, Song of Songs and Job and apply their themes to our lives. Presenter: Fr. Jude Winkler, O.F.M. He preaches throughout the country and has written Scripture articles, children's books and audio tapes. Donation: $110.

Children and Christian Initiation The diocesan Office for Lay Ministry and the Office of Liturgy encourage all who serve in the Christian Initiation of Children to attend this three-day Institute at St. Patrick, Fayetteville, July 21-23. Institute leaders will be Mr. Jerry Galipeau, Sister Jeanette Lucinio, SP, and Fr. Tim Piasecki. For details or to download a brochure and registration form, please go to www.dioceseofraleigh.org/events/view.aspx?id=491. Pearl Streb Powers scholarships will apply to this special formation opportunity. For more information, Contact Bea Callery at bea.callery@raldioc.org or 919.821.9715.

African Ancestry Ministry & Evangelization Unity Mass and Picnic. Mass of the Unity of Christians, followed by the Annual Unity Picnic, July 22, 10 a.m. Contact Wilena McPhatter, 252.243.7592 or mcphatterw@raldioc.org.

Weekend for Engaged Couples, July 28-30 at Avila Retreat Center in Durham. Contact Linda Bedo, marriage preparation and enrichment director, Raleigh Diocese, 919.821.9753.

Topics at Topsail are a phenomenal opportunity for young adults to relax, enjoy the beach and get quality spiritual formation. Cost is $100 and includes meals and lodging at the Christian Family Living Center on Topsail Island. Scholarships available. E-mail register@raldioc.org with your contact info and the title and date of the desired event and mail your $100 check to Registrar, 715 Nazareth St., Raleigh, NC 27606.

TOPICS

Catholic Sexuality 101, July 26-28, with Dr. Al Benthall. Topics include homosexuality, birth control, chastity, celibacy, and John Paul II's Theology of the Body.

Authority and Leadership in the Catholic Tradition, Sept. 6-8. Fr.Patrick Tuttle, O.F.M. and Beth Waterston present topics including infallibility, magisterium, hierarchy, and the current crisis.

The Holy Spirit Will Lead You, Aug. 4-6 (Fri. 7p.m. - Sun. 11 a.m.) at Avila Retreat Center in Durham. Participants will experience how the power of the Holy Spirit will renew their spiritual lives and lead others to Jesus. Presenter Ann Franzel has served as liaison of the Charismatic Renewal in the Raleigh Diocese and has presented Holy Spirit seminars and retreats throughout the diocese. Donation: $110.

La Novena Reunión de Catequistas Hispanos, se llevara a cabo el 12 de agosto, de 9 a.m. a 4 p.m. en la Parroquia Our Lady of Lourdes, Raleigh. El expositor será el Padre Edgar Sepúlveda. Para mas información, favor de llamar al 919.821.9738.

The **ninth gathering for Hispanic Catechists,** Aug.12, 9 a.m.-4 p.m. at Our Lady of Lourdes in Raleigh. Father Edgar Sepulveda will be the speaker. For additional information, call 919.821.9738.

Single/Single Again Mass Aug. 6, 5:30 p.m. at Cardinal Gibbons High School. Directions at www.singlesingleagain.com

Move Forward in Faith. Become an evangelizing Catholic and certified catechist. Learn what's available online this summer from the Univ. of Dayton, Univ. of Notre Dame and Catholic Distance University. Go to The Diocesan Catechetical Institute on the web at www.dioceseofraleigh.org/how/catechesis/cat_institute/ or contact Robert Jones, director of adult faith formation, 919.821.9740 or Rob.Jones@raldioc.org

Llamados a Servir. The second course in our Spanish-language diocesan lay ministry formation program will be held at the Catholic Center, 715 Nazareth St., Raleigh, on Aug. 22 - 23. Presenter for this course, *Christian Spirituality for Lay Ministers,* will be Fr. Gilberto Cavazos-González, O.F.M. from Catholic Theological Union in Chicago. Questions? Contact Veronica Alvarado in the Office for Hispanic Ministry at alvarado@raldioc.org or 919.821.9738 or Bea Callery in the Office for Lay Ministry at bea.callery@raldioc.org or 919.821.9715.

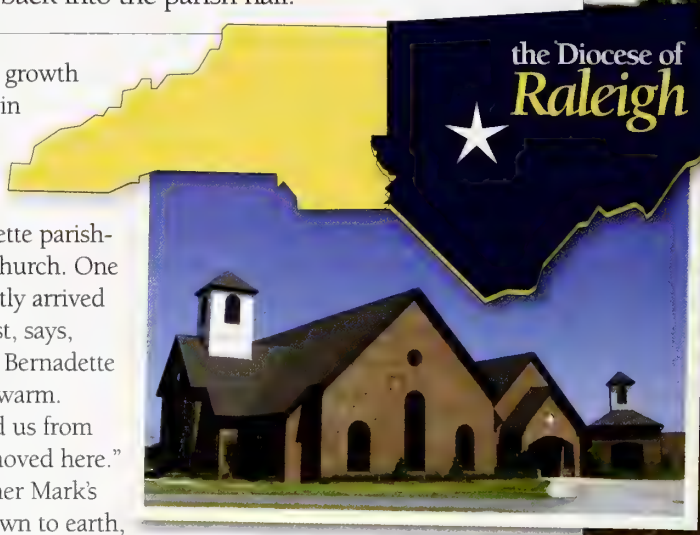
Llamados a Servir. El segundo curso del programa de formación en español ofrecido por el Ministerio Laico a nivel diocesano se llevará a cabo en el Centro Católico, 715 Nazareth Street, Raleigh, el sábado 22 y el domingo 23 de agosto. El conferencista del curso "La Espiritualidad Cristiana para los Ministros Laicos", será el Padre Gilberto Cavazos-González, O.F.M. de la Catholic Theological Union de Chicago. Si tiene preguntas, por favor llame a Verónica Alvarado en la Oficina de Ministerio Hispano, alvarado@raldioc.org , teléfono 919.821.9738, o a Bea Callery en la Oficina de Ministerio Laico, bea.callery@raldioc.org, teléfono 919.821.9715. Por favor déjenme saber si necesita información adicional.

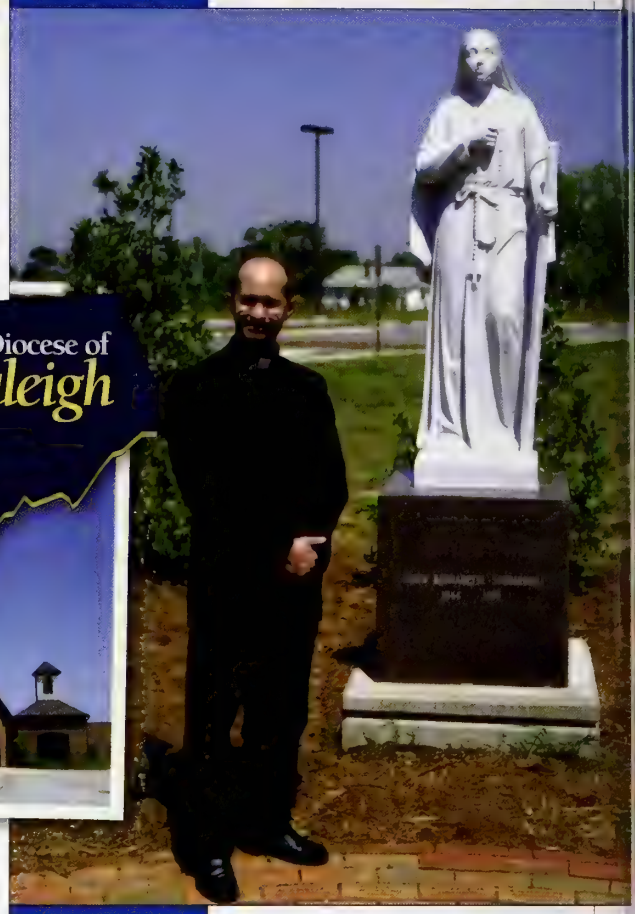
It's not too early to plan for the **2006 Emmaus Conference,** Oct. 20-21 at Immaculate Conception Parish and Formation Center in Wilmington. Dynamic speakers, inspiring music. For more details, contact Terry Jackson at 919.821.9746 or Jackson@raldioc.org.

A full house
St. Bernadette, Fuquay-Varina

parish profile

When St. Bernadette pastor Father Mark Betti is asked about his parish's biggest challenge, he has a one-word answer: "Space." At weekend Masses, the 600-seat church doesn't begin to accommodate the congregation, which fills the foyer and spills back into the parish hall.





The population growth in Fuquay-Varina in the last decade only partially explains this full house. St. Bernadette parishioners love their church. One parishioner, recently arrived from the Northeast, says, "The people at St. Bernadette are outgoing and warm. They've welcomed us from the moment we moved here." She also cites Father Mark's homilies: "He's down to earth, friendly and makes me laugh. I look forward to hearing what he has to say." Another parishioner, a resident for a dozen years, mentions the homilies as well: "He tells stories, and says things that my family can talk about long after Mass is over." She mentions "an emphasis on reconciliation. Not just the sacrament, but the message that the church accepts you and wants you here."

Father Mark mentions preaching, too, in the course of praising his parish's extensive faith formation efforts and its "first-rate" parish music ministry. "One parishioner," he says with a smile, "told me she got more out of the music than she did from the homilies."

Catholicism came to southern Wake County around a century ago, when North Carolina's first native-born priest, Father Thomas Price, bought land in Holly Springs for the Small Church of St. Mary. Mass was celebrated once a month there by a priest who traveled by horse and buggy from the orphanage in Raleigh.

After the First World War, most of the Catholics in the area moved away in search of jobs, and St. Mary's closed. Early in 1987, though, Father Albert Todd of St. Mary in Garner began saying Mass at Fuquay-Varina's Trinity Episcopal Church. This new mission was christened St. Bernadette. Thanks to donations of land and money by church members, a multipurpose parish center was built in 1990. Sister Elizabeth McNeill, R.S.M., was appointed pastoral administrator of the mission parish. That year also marked the beginning of the Raleigh Deanery Hispanic Ministry, which was headquartered at St. Bernadette.

A woman who did migrant ministry there in the early '90s remembers the area as "like a jungle, all trees and narrow roads and camps." Development and population growth were rapid, though, and in less than a decade, St. Bernadette was a full-fledged parish with a new church building.

> "He tells stories, and says things that my family can talk about long after Mass ... an emphasis on reconciliation. Not just the sacrament, but the message that the church accepts you and wants you here."

Now expansion is necessary again. Like more than one Catholic parish in North Carolina, this one has gone in just a few years from a tiny mission to what Father Mark wryly calls "a two-priest church with one priest." Plans have been drawn up for a new, larger parish hall, and for eventual widening of the church. Meanwhile the vibrant and burgeoning Catholic life of St. Bernadette goes on.

– Rich Reece

Retired religious thank Raleigh

▶▶ This year, the people of the Diocese of Raleigh contributed $202,360 to the annual Retirement Fund for Religious Appeal, a 6 percent increase over the previous year. In thanking the diocese, Sister Andrea Fries, executive director of the National Religious Retirement Office, reminded contributors that "you are remembered daily in the prayers of the more than 38,000 senior religious who benefit from your generosity."

Papal honors awarded to laity

▶▶ In a Vesper Liturgy at St. Raphael Church in Raleigh on June 28, Bishop Gossman conferred papal honors on 16 lay persons of the diocese. The Pro Ecclesia Et Pontifice Cross, instituted by Pope Leo XIII in 1888 to reward service to the ecclesial community, was conferred on Anne Speicher, executive secretary to the bishop for 25 years; and on Russell Elmayan, chancellor of the diocese. The Benemerenti Medal, instituted by Pope Gregory XVI in 1832 to recognize long and exceptional service to the church, to their families and to the community, was awarded to John Bode, Mary Reeb, Jeanette Doggett, Ron Doggett, Marc Baric, Richard Booth, James Boyle, Joel Clancy, James Kaus, Robert Luddy, Randall Proctor, Betty Black; and posthumously to Ronald Klemens and Charles Blackmon.

At the same liturgy, the bishop also formally invested seven priests of the diocese with the rank of monsignor (*NCC*, June 2006).

Catholic Charities assists low-income taxpayers

▶▶ For the past three years, the Catholic Charities office in Fayetteville has undertaken a free program, primarily conducted through volunteers, to assist low-income individuals and families with the filing of federal tax returns. This year, George Quigley led a group of more than 15 other volunteers. Tax returns for 211 individuals and families in Cumberland County with an average gross income of approximately $20,000 were filed. These taxpayers consisted of low-income, elderly, Hispanic and military personnel. Many of the Hispanics were assisted in applying for an Individual Tax Payer Number (W-7) so that they could properly file their taxes.

Income tax refunds as a result of this program totaled $174,900, with an additional $63,435 in Earned Income Tax Credits. Using the economic multiplier of one dollar coming into the community generating four dollars in spending, this program had a positive impact on the community of nearly $1 million. Catholic Charities expects to nearly double the size of this effort next year.

$18,000 – that's a lot of goats!

▶▶ St. Andrew Church in Apex recently raised $18,000 to help the poor in Haiti by sponsoring goats. The Haiti Goat Project, which began in March, was spearheaded by parishioner and N.C. State professor Char Farin and the church's Social Concerns Committee. Church members were invited to sponsor a goat for $75, or contribute toward a share of a goat for $5, $10, or $25. They could also help pay for the care and vaccinations of the animals or purchase vitamins for Haitian children.

Farin explained that the project ties in with a larger program to increase the amount of animal protein in Haitian children's diets. About 80 percent of children in rural areas of Haiti are anemic because they lack adequate sources of iron in their diet. As a result, normal growth and intellectual development in many Haitian children is hindered. In fact, about half of all Haitian 2- to 5-year olds are physically and mentally underdeveloped.

To combat this need, the Christianville Foundation Farm near Port au Prince, Haiti, developed a prototype agricultural program to feed schoolchildren from elementary through high school years. It provides animal protein-rich food with fish ponds, chickens and a small goat herd. Funds raised at St. Andrew will be used to increase and improve the herd at Christianville and to begin a herd at another farm. The ultimate goal is to turn these farms into agricultural training schools for Haitian communities.

Farin, an animal scientist who researches livestock reproduction at N.C. State, has done volunteer work in Haiti for the past six years. By cross-breeding between introduced goat breeds and indigenous breeds, she hopes to produce larger, more disease-resistant animals. Why goats? Because they are easier and cheaper to care for. "They are a smaller animal and can graze on a variety of browse and grasses," explained Farin. She also said that goat meat is already a common food in Haiti. While goats do produce milk, Haitians don't typically drink it because they lack refrigeration and pasteurizing technology. As the program develops, they plan to make a canned meat product – sort of goat Spam – to distribute food rich in animal protein to more Haitian children.



Donations to provide vaccinations, food and training for the Haiti Goat Project are still being accepted. To find out more about how you can help, please contact St. Andrew Catholic Church at 362.0414. You can also contact the Haitian Health Foundation through their Web site at www.haitianhealthfoundation.org.

– Ann Marie DiSerafino

Thank You
Bishop F. Joseph Gossman

Bishop of Raleigh 1975-2006



Bishop Gossman has guided the Church of eastern North Carolina with a gentle, faithful hand. He has reached out to all people, never coercing but always inviting and welcoming. I am especially impressed by his care for the people of our small, mostly rural parishes and missions. His establishment of the Pastoral Administrator program was a gigantic step in the evangelizing of the far-flung parts of our diocese.

He has shown this same care in his support of the workers of the J.P. Stevens Co., and the migrant farm workers. Finally, the pastoral letter which he co-authored with Bishop Curlin, Of One Heart and One Mind, is a testament to his concern for working people.

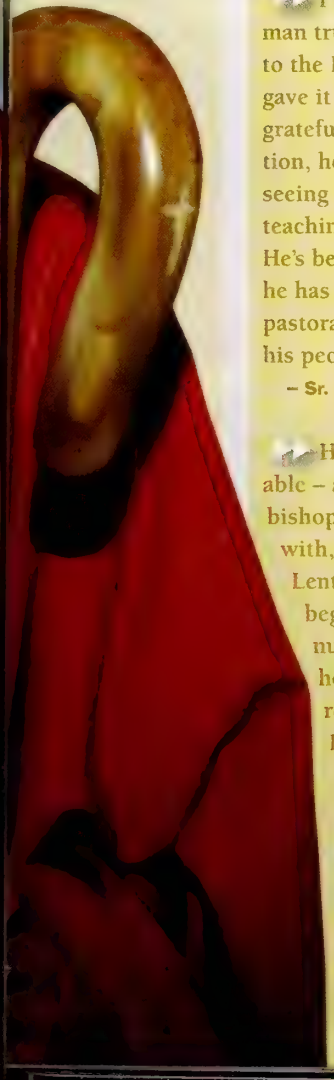
– Rev. Msgr. Gerald L. Lewis

I believe Bishop Gossman truly brought Vatican II to the Diocese of Raleigh and gave it life here. I'm especially grateful that, despite opposition, he has been consistent in seeing Vatican II as the Church's teaching for the modern world. He's been truly human with us; he has great intelligence and pastoral gifts and is a friend to his people.

– Sr. Margaret Gallagher, I.H.M.

He has been so approachable – always ready to listen. A bishop I could walk side by side with, or share soup during Lent. And when the Hispanics began arriving here in huge numbers he kept his head, he was always flexible and respectful of our cultures. He worked to make our church welcoming, for example by requiring our seminarians to learn Spanish. I will miss him! *Vaya con Dios!*

– Teresa Aldahondo, Office of Hispanic Ministry



special section

Celebrating Bishop F. Joseph Gossman

We celebrate 31 years of leadership and service by our wise and gentle shepherd. NC Catholics asked some members of the diocese who know the bishop, and have served with him, to share their memories.

What a pleasure and privilege to express prayerful gratitude to our benign, compassionate, just and prudent Shepherd, Bishop Joe Gossman. As a religious priest, I have lived and ministered in many a diocese both nationally and internationally in these last 48 years. I feel so very blessed to be living and ministering in my twilight years with Bishop Joe as my Shepherd. *Ad multos annos!*

– Fr. Steve Smith, O.P., JCD

He came to Raleigh with a sincere desire to bring collegiality and openness to laity and clergy, to work with them in making important decisions for the diocese. He showed a special love for the poor and underprivileged, and a special interest in cooperating with our brothers and sisters in other churches. He led by example and encouraged others to do so. He has been notable as well for his prayerfulness and his dedication to his priests.

– Rev. Msgr. John Wall

As a woman, a woman religious and a person working to promote the social mission of the Church, I have experienced Bishop Gossman as a person of kindness and one who takes a personal interest in each person – even noticing a new outfit. I am especially grateful for his constant posture in promoting the dignity of persons and working for justice. I will remember always his affirmation and gratitude for the work of this office. May he continue to act kindly, do justice and walk humbly with his God.

– Sr. Joan Jurski, O.S.F., Office of Peace and Justice, Catholic Charities

Having the wonderful opportunity to live with Bishop Gossman, one of the things I was so struck by was the way he began each and every day with prayer and celebration of the Mass. Before all else began to weigh in on the demands of his day, the time he gave to God was assured. It has given me much solace in my priestly life to know that our Shepherd has such a deep commitment to his prayer life; prayers that were no doubt many times for the flock he tends. What a blessing to our diocese his prayerful presence has been!

– Fr. Dan Oschwald

I will be forever grateful to Bishop Gossman for the kindness he showed my daughter when she and her fiancé ran into some "painful snags" trying to get married here in the diocese. He wrote my daughter and son-in-law a note saying, "I wish to offer my personal apology to you and your husband." He included a thoughtful gift. My daughter and son-in-law were in awe at this expression of kindness by a bishop, and have told me several times since that this is the "face" of the Church they remember most.

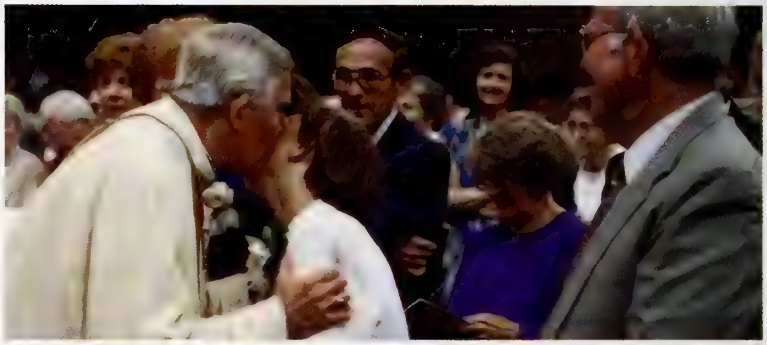
Thank you, Bishop Gossman, not only for being a great bishop, but even more for being a great pastor and a loving human being.

– Terry Jackson, Office of Evangelization and Catechesis





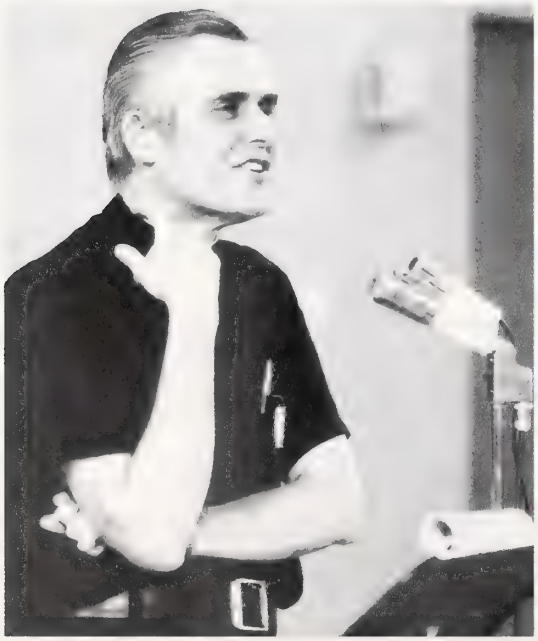
















As the Director of Liturgy and more importantly as his master of ceremonies, I felt it an honor for the last 30 years to assist Bishop Gossman in worship so that our celebrations were beautiful to God. He was a great man to serve, his priesthood really shined forth; you could tell that he was very much a man of prayer, and that was where he drew his strength to serve our church so well over all these years.

– Rev. Msgr. Tim O'Connor



Bishop Gossman has touched the lives of thousands of North Carolinians, both Catholics and non-Catholics, as the leader of the Diocese of Raleigh. His pastoral leadership will be missed. I look forward to meeting Bishop Burbidge and I am certain he will be as committed to outreach and will help the diocese grow, prosper and meet the challenges of the future.

– Michael F. Easley, Governor of North Carolina







It has been my pleasure to serve with Bishop Gossman for 25 years. His gentle spirit has been an inspiration. He is a prayerful man who loves God, our church and its people. He is a humble man of Christian charity who has worked hard to serve "the least of our brothers and sisters." I appreciate so much his public statements in support of Catholic education and all the ministries of our diocese. God bless you, Bishop, on your retirement!

– Lesley Ferguson, Principal, St. Egbert School

There are so many good things I could say about Bishop Gossman, but most noteworthy for me is his humility. I have never met another bishop like him. I remember my first interview with him, when I came to the diocese in 1998; he asked about my ministry, and I was immediately at ease in his presence. As I was about to leave, the bishop said, "Bill, I have one correction to give you. [I immediately thought, 'What did I say to warrant a correction?'] My first name is not Bishop, it's Joe."

Joe, best wishes as you begin another chapter of your life!

– Fr. Bill Walsh, O.S.F.S.

I remember my first meeting with Bishop Gossman, 20 years ago when we Franciscan Friars came to St. Francis of Assisi Parish. That first meeting set the stage for every other meeting I had with him. I said to myself, "This man listens." That judgment was reinforced for me over the years. I thought I was a good listener. Not compared to him. He taught me how to listen, listen deeply to people, their needs, their hopes, their dreams. Bishop Gossman asked questions to which he did not have the answer. He wanted to hear what you had to say. He might not always agree with you, but he listened respectfully and gratefully. Thanks, Joe!

– Fr. David J. McBriar, O.F.M.

Once, on a drive to the coast, Bishop Gossman told me the story of a religious provincial who had visited a parish staffed by his Order and decided to pull out of the diocese. "We're leaving," he said. "We've been here 40 years and we only have 40 people at Mass."

The bishop turned to me with a smile and said, "I would have thought that was a reason to stay!"

The growth of this vibrant diocese is much more than some accident of demographics. It's the result of a mission-minded, open-minded bishop, to whom we will always owe a deep debt of gratitude.

– Rich Reece, Editor, NC Catholics.

I found Bishop Gossman very friendly and easy to talk with and to disagree with when necessary. He supported African Ancestry Ministry very strongly. He is the one who called the conference out of which the Ministry grew. I wish him all the best in his retirement.

– Rev. Msgr. Thomas P. Hadden

These past 31 years, Bishop Gossman has always been there as a shepherd, a priest, a mentor, a colleague, a friend. I remember the first Mass of Chrism I attended as a newly ordained priest, back in 1979 at the cathedral. In his homily he emotionally expressed that he needs us (his brother priests) to help him be a good bishop. After Mass, while he was unvesting, I went to him and said, "Bishop, I'll help you be a good bishop if you help me be a good priest." We both agreed that we'd help each other -- and we have, for 31 years.

Thank you, Bishop Gossman, for being the man of God that you are – and always will be – to me.

– Rev. Msgr. Jerry Sherba

Do you have a valid Will? Have you thought about including a Bequest to the Church?

A bequest is especially appropriate for the person who wishes to retain full control of his or her property during their lifetime. A bequest also provides a charitable estate tax deduction for the value of property which is transferred through a will.



Establish a Living Legacy

By making a bequest you have the satisfaction of knowing that you have established a living legacy for the Diocese, your Catholic Parish, or Catholic School. Truly, all our parishioners should know the joy and fulfillment that comes from realizing that your gift will continue helping our sisters and brothers through the Catholic Church after your passing.

How Do I Include The Catholic Church In My Will?

If you have a current valid will, you can ask your attorney to draft a Codicil to include a bequest for the church. If you do not have a current valid will, we encourage you to have one drafted by an attorney and ask them to include the Catholic Church in the will. Listed below is the legal language to provide to your attorney.

For Gifts to the Diocese, a Catholic Parish or Catholic School:

"I give, devise, and bequeath to F. Joseph Gossman, Bishop of the Roman Catholic Diocese of Raleigh, North Carolina and his successors in office the sum of $_____ (or _____ percent of my estate, or a specific piece of property) for the benefit of (_____ the Roman Catholic Diocese of Raleigh, or name of Catholic Parish and city, or name of Catholic School and city)."

Have You Already Named The Church In Your Will?

Please let us know so we can thank you and include you in our Heritage Society. Please send the information to: Debbie Rossi Diocese of Raleigh 715 Nazareth St. Raleigh, NC 27606; or email her at rossi@raldioc.org. Debbie also invites you to call her on the telephone to discuss all your estate planning questions at (919) 821-9721.

Thank You and May God Bless You!

Visit our Estate Planning Web Site:
www.dioceseofraleigh.org • then click on the Philanthropy link.

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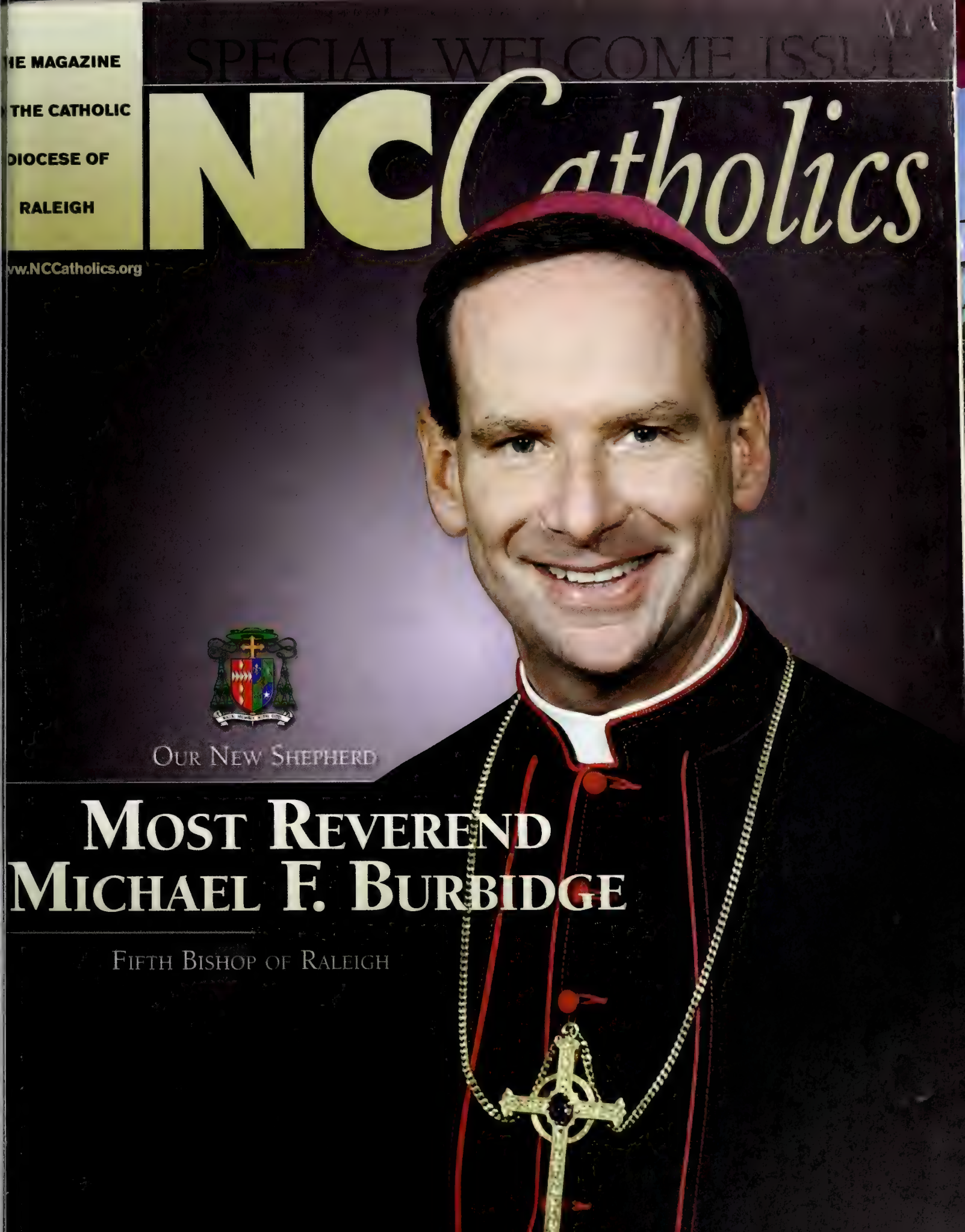
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SPECIAL WELCOME ISSUE

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OUR NEW SHEPHERD

MOST REVEREND MICHAEL F. BURBIDGE

FIFTH BISHOP OF RALEIGH









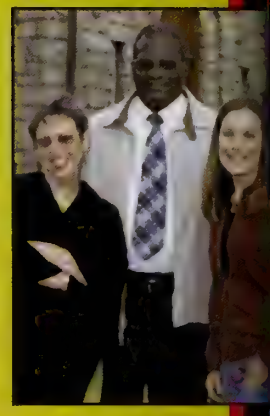
From the Hearts of the Entire Staff of the

Diocese of Raleigh

and

Catholic Charities













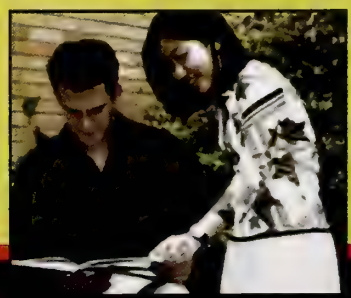
We Welcome and Congratulate

Bishop Michael F. Burbidge

as our New Shepherd and the Fifth

Bishop of Raleigh







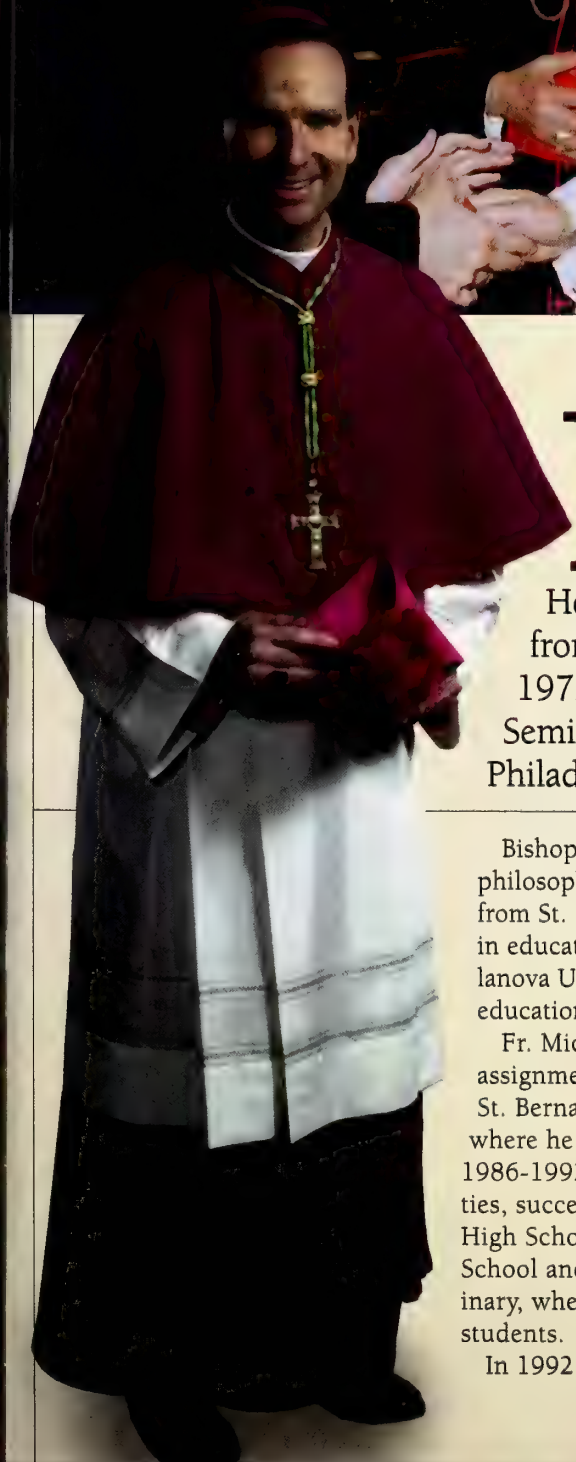






Left, Fr. Michael Burbidge and Cardinal Bevilacqua greet Pope John Paul II in October, 1996. *Above*, St. Bernard High School students bid Fr. Burbidge farewell, 1986.

Our Bishop's road to Raleigh



Michael F Burbidge was born June 16, 1957, in Philadelphia, Pa. the second son of Francis and Shirley Burbidge and brother of Francis Burbidge, Jr. He attended Catholic grade schools and graduated from Cardinal O'Hara High School, Springfield, Pa. in 1975. From high school he went to St. Charles Borromeo Seminary, and was ordained a priest of the Archdiocese of Philadephia by John Cardinal Krol in 1984.

Bishop Burbidge holds a B.A. in philosophy and an M.A. in theology from St. Charles Borromeo, an M.A. in education administration from Villanova University, and a doctorate in education from Immaculata College.

Fr. Michael Burbidge's first priestly assignment was as parochial vicar of St. Bernard Church in Philadelphia, where he served for two years. From 1986-1992, he was on the faculties, successively, of Cardinal O'Hara High School, Archbishop Wood High School and St. Charles Borromeo Seminary, where he also served as dean of students.

In 1992, Fr. Burbidge was named administrative secretary to Anthony Cardinal Bevilacqua, Archbishop of Philadelphia, and served in that capacity until 1999. In 1998, he was made honorary prelate to His Holiness Pope John Paul II, with the title of monsignor.

Monsignor Burbidge was appointed rector of St. Charles Borromeo Seminary in 1999. In 2002, he was ordained an auxiliary bishop of Philadelphia. As auxiliary bishop, he oversaw the Office of the Vicar for Clergy and the Office of Communications.

On June 8, 2006, Pope Benedict XVI named Bishop Burbidge the fifth bishop of the Diocese of Raleigh; he was installed in Raleigh on Aug. 4.

Bishop Michael F. Burbidge

Sylvania Franciscans
Making a Difference in the Diocese of Toledo, Ohio

May God bless you and keep you.
May God show his face to you
and be gracious to you.
May God look upon you kindly
and give you peace.
Numbers 6: 24-26 (Blessing of St. Francis)

Congratulations and Welcome!
The Sisters of St. Francis of Sylvania, Ohio



Avila Retreat Center Staff

Sponsored by the
Catholic Diocese of Raleigh

711 Mason Road
Durham, NC 27712

Warmly Welcomes
Bishop Michael F. Burbidge

The people of
St. Therese Parish
and the
St. Therese Catholic School

Welcome



and offer their prayers
for his successful ministry.

700 Nash Street • Wilson • NC 27893

Cardinal William H. Keeler
and the Catholic Faithful
of the Archdiocese of Baltimore

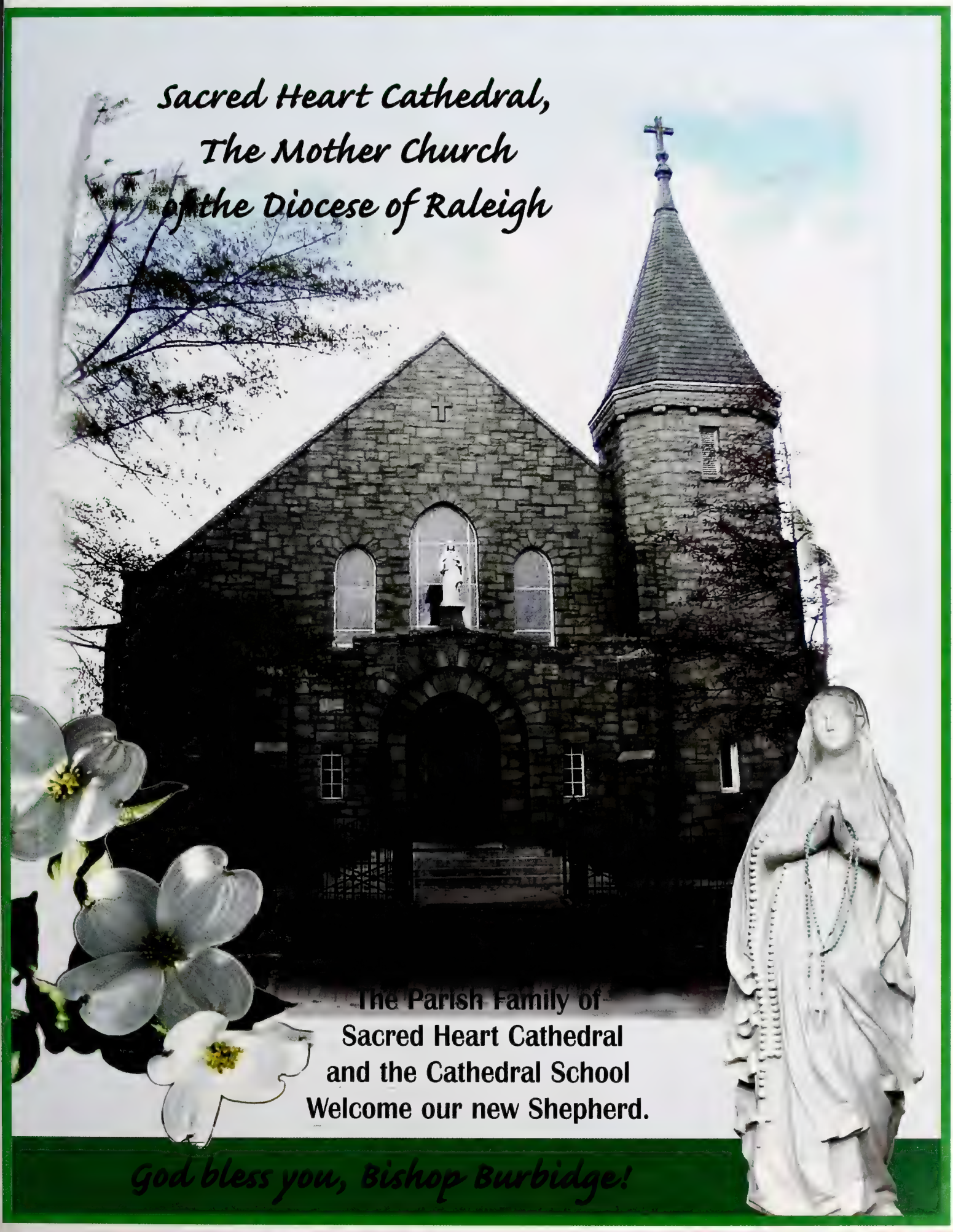
Offer congratulations and prayerful best wishes to

BISHOP
MICHAEL F. BURBIDGE
&
THE PEOPLE OF THE
DIOCESE OF RALEIGH

On the occasion of Bishop Burbidge's
installation as the
Fifth bishop of the Diocese of Raleigh



Basilica of the National Shrine
of the Assumption
of the Blessed Virgin Mary,
celebrating 200 years in 2006
as a national symbol of religious freedom.


Sacred Heart Cathedral,
The Mother Church
of the Diocese of Raleigh
The Parish Family of
Sacred Heart Cathedral
and the Cathedral School
Welcome our new Shepherd.
God bless you, Bishop Burbidge!



A legacy, a future

Two shepherds reflect on a momentous transition

From Bishop F. Joseph Gossman:

Serving as bishop of the Diocese of Raleigh has been a wonderful, challenging, exhausting, humbling, sometimes painful, but always gratifying experience, and I have come to love the office. Being bishop has given me an opportunity to serve the priests, religious, and people of the diocese – and in serving them, to experience God's saving grace, mercy and presence in my life.

I have been very happy as the bishop of Raleigh, but the time has come when the church in the diocese will be better served by someone who has a younger body, a quicker mind, a fresher vision and more energy for the tasks at hand than I have after 31 years of episcopal administration. Bishop Burbidge is just such a person.

Bishop Burbidge comes to us with advanced degrees in theology and education and with experience as a parochial vicar in a parish, as a faculty member in a high school, as rector of a seminary, as administrative assistant to a cardinal archbishop, as regional bishop with administrative duties in the diocesan Office for Clergy and the Office for Communications with responsibilities for the diocesan newspaper and with service as a member and chair of both diocesan and the Bishops' Conference committees.

But of greater import is that, in the brief conversations I have had with him, I have found our new shepherd to be a man of prayer and faith. His motto, "Walk humbly with God", gives evidence of the central place of God in his life.

From the bottom of my heart, I want to thank each and every one who has so generously and graciously expressed support, affection and appreciation to me over the years and most recently in anticipation of my retirement and the celebration of the 50th anniversary of my ordination to the priesthood. I am especially grateful for my brother priests, upon whom I have so confidently and frequently rested the weight of my responsibilities for the witness of their common purpose and mission and their priestly solidarity in good times and bad.

From the bottom of my heart, I want to thank each and every one who has so generously and graciously expressed support, affection and appreciation to me over the years and most recently in anticipation of my retirement and the celebration of the 50th anniversary of my ordination to the priesthood.

I know our new bishop will be warmly welcomed and that he will receive the same patient understanding, generous support and gracious acceptance and forgiveness that have been given to me for so many years. God continues to bestow abundant blessings on our diocese and has sent us, in Bishop Burbidge, "a shepherd after His own heart" to lead and guide us.

From Bishop Michael F. Burbidge:

I express deep gratitude to our Holy Father for having bestowed this honor upon me. In my letter of acceptance, I conveyed to Pope Benedict that I begin this new ministry with total dependence on the Lord's divine assistance as I entrust the past to his mercy, the present to his love and the future to his providence. I assured our Holy Father that I will strive daily to be a faithful and dedicated shepherd after the heart of Christ.

I also express appreciation to Archbishop Sambi, the apostolic nuncio, for his pastoral concern and assurance of prayers for me and the Diocese of Raleigh. I offer special thanks to Cardinal Justin Rigali, for whom I have served as an auxiliary bishop since 2003. I am most grateful for his example and for the confidence he has placed in me. I also offer my gratitude to Cardinal Anthony Bevilacqua, who ordained me to the episcopacy in 2002.

It is with a sense of deep respect that I reflect upon the long and generous service given to the Diocese of Raleigh by Bishop Gossman. Throughout these past 31 years of growth and vibrancy, his pastoral and spiritual leadership has been a gift to the diocese. Bishop Gossman, you are to be commended for all that you have accomplished, and it is my hope and prayer that, with God's help, the seeds you have planted will continue to bear fruit in the years to come. Thank you for assuring me of your support, especially in this time of transition.

Time will be necessary for me to understand the unique character and diverse culture of this local church; however, my mission as the bishop of the diocese is clear: the proclamation of Jesus Christ and His Gospel. With the Lord's help, I hope to serve without counting the cost and to preach with clarity, conviction and compassion. To accomplish this mission, I will need and depend upon my brother priests and their close collaboration. At the same time, I assure you, my brothers, of my desire to assist you in any way possible as you carry out your many pastoral responsibilities. It is my hope that all in the Diocese of Raleigh will come to know the fraternity and strong bond I have with priests.

I also greet our seminarians. Priestly formation has been a special part of my ministry as priest and bishop, and I look forward to guiding and helping you as you continue your training. May God grant you perseverance.

I also greet our permanent deacons and their wives and the consecrated religious men and women who serve in this diocese. I thank you for your countless contributions and varied apostolates. To the lay faithful of the Diocese of Raleigh, including married couples and their families and single persons, I express appreciation for the witness of your lives and for the numerous ways you share your talents and gifts. I also remember the sick, the homebound and all in need throughout the diocese. Please know that I lift you in prayer today and ask our Lord Jesus to bless you with His healing and saving love.

My dear young people in the Diocese of Raleigh, I echo the words of our Holy Father in saying that the church is young and alive. Your love for our holy Catholic faith is a source of inspiration. I am convinced that our Lord Jesus is calling some of you to serve Him as priests and religious. I urge all in the diocese to join me in praying daily that young people will hear and respond generously to the Lord's call.

... my mission as the bishop of the diocese is clear: the proclamation of Jesus Christ and His Gospel. With the Lord's help, I hope to serve without counting the cost and to preach with clarity, conviction and compassion.

I respectfully ask all in the Diocese of Raleigh to pray for God's continued blessings upon us and for his protection and guidance in this time of transition. May this be a time in which we renew the promises we have made to the Lord, His church and one another. With God's grace, may we grow in holiness, remain united in the Eucharist, boldly proclaim our Catholic faith, protect the dignity of every human person and the sacredness of all human life and do our part each day to renew the face of the earth.

I entrust my new ministry to Mary our Mother and through her to the Sacred Heart of her Son Jesus Christ, who is Lord forever.



Bishop Burbidge prays the Rosary in Immaculate Conception Chapel at St. Charles Borromeo Seminary.

Bishop Paul S. Loverde
and the Faithful of the Diocese of Arlington

offer Congratulations
and
the Pledge of Prayer
to

Bishop Michael F. Burbidge

on his installation as
Bishop of Diocese of Raleigh

Congratulations



Bishop Robert J. Baker, the priests, deacons, Religious, and laity of the Diocese of Charleston joyfully extend a warm welcome to

Bishop Michael F. Burbidge

as the new bishop of Raleigh.

Welcome to the Catholic Church in the South, and to the Province of Atlanta!



Cardinal Justin Rigali
and the faithful of the
Archdiocese of Philadelphia
extend congratulations and
prayerful best wishes to

www.archdiocese-phl.org

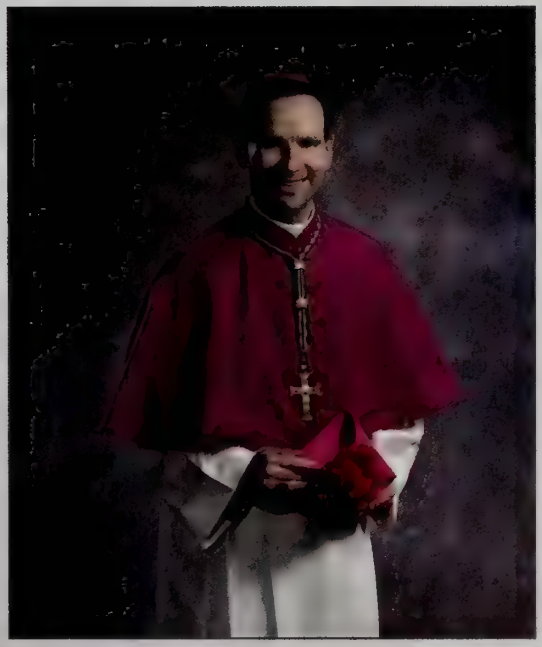
Bishop Michael F. Burbidge

on his installation as

Bishop of Raleigh

May God bless Bishop Burbidge
in his ministry to the
Diocese of Raleigh, as God has
So richly done during his
ministry as a priest and
bishop in Philadelphia.

Ad multos annos!





The parishioners of
Sacred Heart Catholic Church
in Southport
Welcome
Bishop Burbidge
as our shepherd.

Peace and All Good Things

Bishop Michael F. Burbidge

Welcome! May your ministry in the Diocese of Raleigh be filled with much peace!
From
All the Conventual Franciscan Friars of Immaculate Conception Province

Province of the Immaculate Conception
In America
1872
Friars Minor Conventual

Serving in the Diocese of Raleigh at Blessed Sacrament Parish in Burlington, St. Julia's Parish in Siler City, and Elon University Campus Ministry

Sisters of Mercy of North Carolina

extend our warmest welcome to the fifth Bishop of Raleigh on the occasion of his installation

Bishop Michael F. Burbidge

"Act justly, love tenderly and walk humbly with God."

Sisters of Mercy of North Carolina Mercy Administration Center 101 Mercy Drive Belmont, NC 28012-2898
704.829.5260 Phone 704.829.5267 Fax www.mercync.org ncreg@mercync.org

Congratulations!

Reverend Monsignor Joseph G. Prior, Rector, and the administration, faculty, deacons, and seminarians of Saint Charles Borromeo Seminary extend prayerful best wishes to Most Reverend Michael F. Burbidge (Former Rector and Class of 1984) on the occasion of his installation as the fifth Bishop of the Diocese of Raleigh.



College Division • Theology Division

Saint Charles Borromeo Seminary, Overbrook

100 East Wynnewood Road • Wynnewood, PA 19096
Phone 610-785-6231 • Fax 610-617-9267
www.scs.edu

The congregation of

St. Bernadette Catholic Church

in Fuquay-Varina
and its pastor, Fr. Mark J. Betti,
join with all the faithful in the Diocese of Raleigh in extending a warm welcome to

BISHOP MICHAEL F. BURBIDGE

God has blessed us with a shepherd who will lead us in union with His Son, our Redeemer, and the Holy Spirit. Welcome to Raleigh!

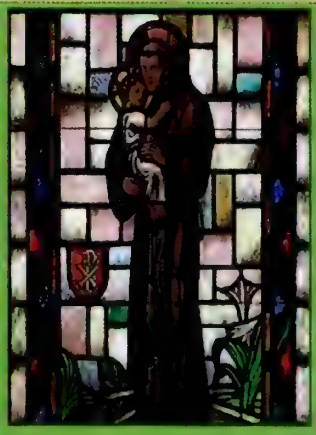
La comunidad Hispana de la Iglesia Santa Bernadita en Fuquay-Varina y el Padre Mark J. Betti, se unem a la felicidad de la Diócesi en Raleigh y extienden una cordial bienvenida al

Obispo Michael F. Burbidge

Elevamos nuestro oraciones nada Dios nuestro Señor para que guié cada uno de sus pasos hacia el bienestar de nuestra comunidad.



1005 Wilbon Road, Fuquay-Varina, NC 27526



St. Anthony of Padua

Southern Pines, NC

Reverend Monsignor Jeffrey A. Ingham
Pastor

Our entire parish community welcomes the new Bishop of Raleigh

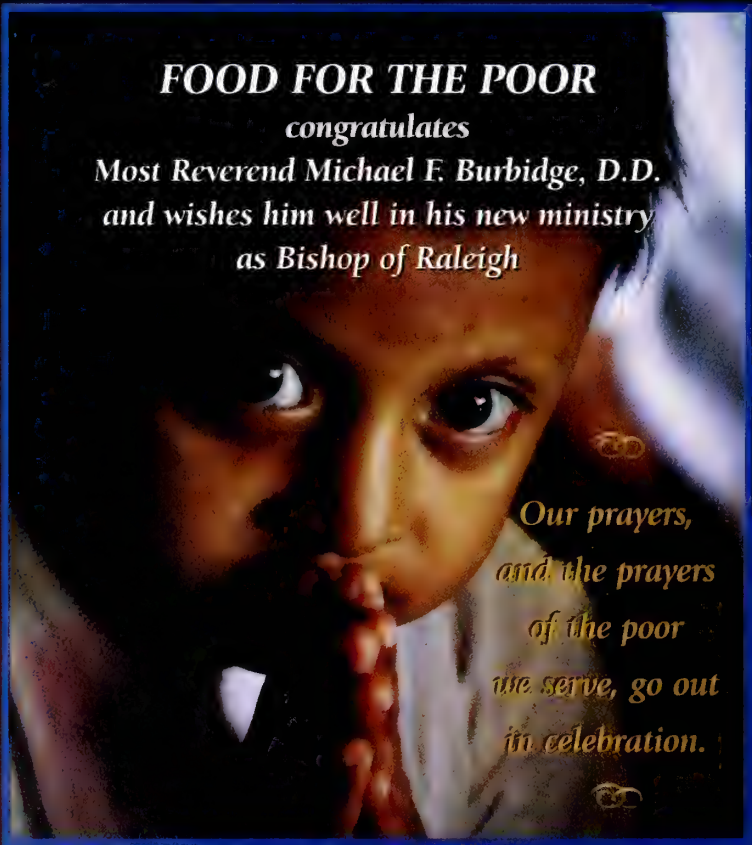
The Most Reverend
Michael F. Burbidge

with the joy of knowing that he comes to us as our new shepherd and leader. We give thanks to God for his appointment and pray that he may respond to God's call with great faith and hope.

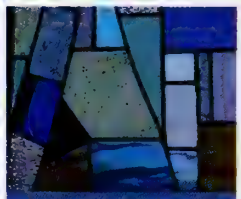
With our blessings and every good wish,
The Parish of St. Anthony of Padua

FOOD FOR THE POOR

congratulates
Most Reverend Michael F. Burbidge, D.D.
and wishes him well in his new ministry as Bishop of Raleigh



FOOD FOR THE POOR, INC.
6401 Lyons Road • Coconut Creek, FL 33073
(954) 427-2222 • Fax: (954) 570-7654 • www.foodforthepoor.org



St. Andrew the Apostle
Roman Catholic Church
Apex, NC
www.saintandrew.org

St. Andrew the Apostle Roman Catholic parish is a people called by Baptism in which God's presence is experienced, shared and celebrated. Empowered and enabled by the Spirit, we seek to transmit our Christian heritage, to help those in need, and to be an accepting, loving community for all people.

St. Andrew the Apostle parish community would like to extend a warm welcome to the new bishop for the Diocese of Raleigh, Bishop Michael F. Burbidge.

To Bishop Michael F. Burbidge

Prayerful best wishes in your years of service to the Diocese of Raleigh

"Persevere in prayer, being watchful in it with thanksgiving; at the same time, pray for us, too, that God may open a door to us for the word, to speak of the mystery of Christ..."

Colossians 4:2-3a



Your friends in Christ,
Bishop Peter J. Jugis
and the Diocese of Charlotte



Annunciation Roman Catholic Church and School joyfully welcomes our new Bishop



Bishop Michael F. Burbidge

We pray that God, through the intercession of Mary, the Mother of our Lord, will bestow upon our shepherd His blessings and protection, now and forever.

246 East Main Street · Havelock, NC 28532

More than 12,000 Catholic students on our campuses thank Pope Benedict XVI for sending another Shepherd who understands God's gift of youth.

+ + +

Welcome Bishop Burbidge

+ + +

The Catholic communities at
N.C. State University
UNC - Chapel Hill
Elon University
Duke University
East Carolina University
Meredith College
UNC - Wilmington

CATHOLIC CAMPUS MINISTRY
Diocese of Raleigh

CARDINAL O'HARA HIGH SCHOOL

Springfield, Pennsylvania

Extends Congratulations

and

Prayerful Best Wishes

To Our Own

MOST REVEREND
MICHAEL F. BURBIDGE, ED. D., D.D.

Class of 1975
Faculty Member 1986 to 1990

On His Installation as the Fifth Bishop of Raleigh

Dr. William J. McCusker, President **Mr. William J. Miles, Principal**



Monsignor Tim O'Connor, V.F.
and the parishioners of

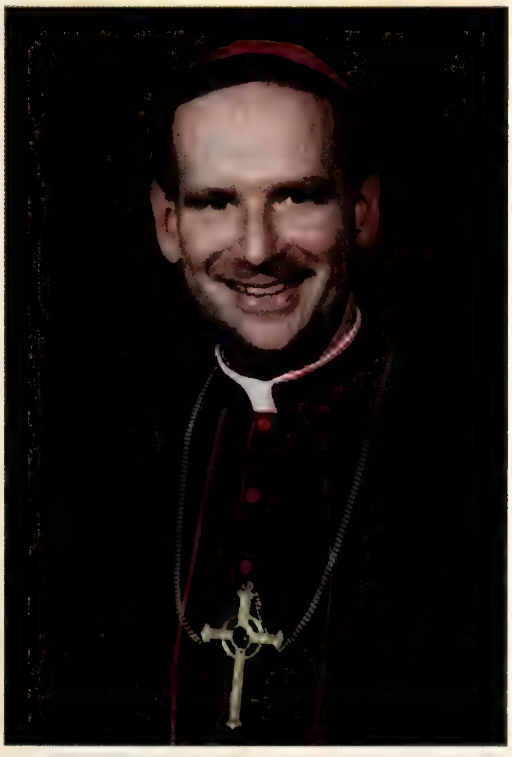
St. Michael
The Archangel

Catholic Community
Cary, NC

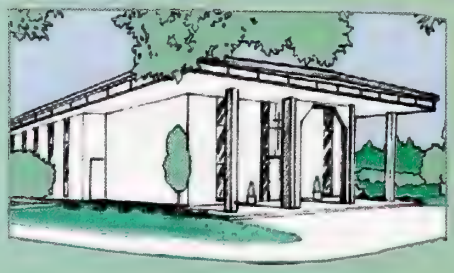
Welcomes

Bishop Michael F. Burbidge

to the
Diocese of Raleigh
as our 5th Bishop



We will
"Walk humbly with God"
with you.



The Parishioners of
St. Joseph's Catholic Church
Raleigh NC
Monsignor John Williams, Pastor
Welcome
Bishop Michael F. Burbidge



"Blessed are those who endure in peace for by you, Most High, they shall be crowned."
--St. Francis of Assisi

SMS

St. Michael
The Archangel Catholic School
and
Early Childhood Center

Welcome

Bishop Michael F. Burbidge

to the
Diocese of Raleigh



Dr. Sarah Wannemuehler, Principal
St. Michael the Archangel
Catholic School

Mrs. Ronnee Nelson, Director
St. Michael the Archangel
Early Childhood Center

Congratulations and Welcome
BISHOP BURBIDGE!

Saint Patrick Church
18 24
Fayetteville, North Carolina

The church of St. Patrick in Fayetteville pledges our support and prayers as you shepherd the Diocese of Raleigh.

MAY GOD BLESS AND GUIDE YOU.

Best wishes, Bishop Burbidge,
as you begin serving the people
of the Diocese of Raleigh!

May God shower you
with an abundance of blessings!

The people of
Saint Catherine of Siena Parish
Wake Forest, NC

Catholic Campus Ministry at UNC - Chapel Hill

The Church of the future TODAY!

Newman
Catholic
Student
Center
Parish

Prayerful best wishes,
Bishop Burbidge

Fr. John Gillespie, students, faculty,
staff, and parishioners of the
Newman Catholic Student Center Parish
218 Pittsboro Street, Chapel Hill, NC 27516
www.Newman-ChapelHill.org

BISHOP MICHAEL F. BURBIDGE

DIOCESE OF RALEIGH • AUGUST 4, 2006

May God grant you many blessed years!



Saints Cyril & Methodius Byzantine Catholic Church

2510 Piney Plains Road • Cary, North Carolina 27511 • 851-9266

BYZANTINE CATHOLIC EPARCHY OF PASSAIC, NJ

The deacons, their wives, and staff of the Deacons Office welcome our new bishop to the Diocese of Raleigh.



We look forward to serving God's People under your leadership.

St. Peter Catholic Church
Greenville, NC

Fr. Justin Kerber, C.P.
Fr. J. Patrick Daugherty, C.P.
The Staff and the People of
St. Peter Catholic Church

Welcome
Bishop Michael Burbidge

and assure him of
our loyalty and prayers.

2790 East 4th Street • Greenville • NC • 27858

We parishioners and staff of
Saint Raphael the Archangel
welcome you wholeheartedly
Bishop Burbidge,
and will accompany you in walking humbly with God,
loving tenderly and acting justly..



Saint Raphael the Archangel Church
Saint Raphael Early Childhood Center
Saint Raphael Catholic School

5801 Falls of the Neuse Road
Raleigh, North carolina 27609



The priests, pastoral leaders and people of the parishes,
campus ministries and missions in the

Piedmont Deanery

rejoice and extend their prayers to

The Most Reverend Michael F. Burbidge

As he assumes the ministry of shepherding the people of God
in the Diocese of Raleigh

Blessed Sacrament, Burlington
Duke University Newman Center, Durham
Elon University, Elon
Holy Cross, Durham
Holy Family, Hillsborough
Holy Infant, Durham
Immaculate Conception, Durham
Newman Catholic Student Center Parish, Chapel Hill
St. James, Henderson
St. Joseph the Worker, Warrenton
St. Julia, Siler City
St. Bernadette, Butner
Sts. Mary and Edward, Roxboro
St. Thomas More, Chapel Hill
St. Matthew, Durham
Robert Southwell House, Chapel Hill
Fr. Thomas Price House of Formation, Chapel Hill
Deaconate Office, Chapel Hill
Catholic Charities, Durham

We rejoice as he ministers to us and with us as our gentle and loving shepherd.



Bishop Burbidge

May God bless you in your ministry to the people of God in our diocese.

Through your word and example, may we all learn to walk humbly with God.

Father Ryszard and the St. Stanislaus Parishioners
4849 Castle Hayne Rd., Castle Hayne, NC 28429



The Diocesan Shrine of
Saint Mary
and
Saint Mary School
of Wilmington
welcome
Bishop Burbidge
to the
Diocese of Raleigh

The Most Rev. Edward P. Cullen, D.D.,
Bishop of Allentown
On behalf of the Clergy, Religious
and Laity of the Diocese
extends prayerful best wishes
and congratulations to
The Most Rev. Michael F. Burbidge,
D.D., Ed.D.
on his appointment as
Bishop of Raleigh

Congratulations and Best Wishes
to
The Most Reverend
Michael F. Burbidge
on his Installation as
Bishop of the Diocese of Raleigh

from
The Most Reverend Paul G. Bootkoski
and the Priests, Religious and
Laypeople of the
Diocese of Metuchen

Congratulations

BISHOP MICHAEL BURBIDGE

With prayers and best wishes as you
begin your generous service to the
People of God in the Diocese of Raleigh

HAVE THE MIND OF JESUS

Most Reverend Joseph A. Galante, D.D., J.C.D.

BISHOP OF CAMDEN

and the people of the Diocese of Camden

Bishop Michael F. Burbidge

Welcome to North Carolina

From the 14,000
Knights of Columbus Families
Throughout the State of North Carolina



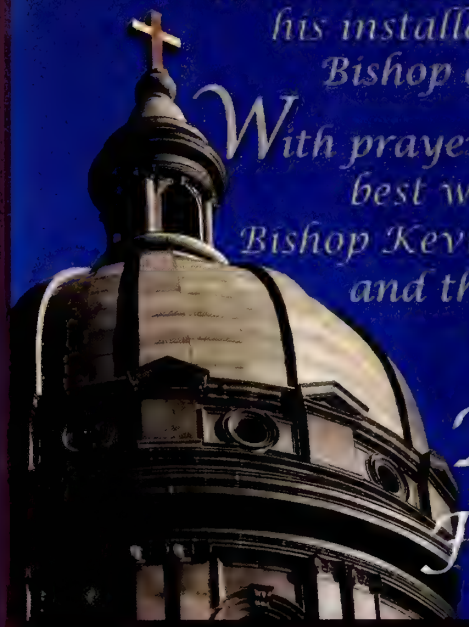
THE CATHOLIC COMMUNITY OF
ST. FRANCIS OF ASSISI

… welcomes with joy
our new Bishop,
Michael Francis Burbidge,
and invites him
into the life of our community
with prayers and blessings
as he begins his ministry as
Bishop of Raleigh.

Congratulations to

Most Reverend Michael F. Burbidge

on the occasion of his installation as Bishop of Raleigh.



With prayerful best wishes from Bishop Kevin C. Rhoades and the faithful of the

Diocese of Harrisburg

Bishop J. Kevin Boland
and the people of the
Diocese of Savannah
welcome
Raleigh Bishop Michael F. Burbidge
to the Atlanta Province

The Franciscans
Holy Name Province

Cardinal Gibbons High School
St. Francis of Assisi Parish, Raleigh
Immaculate Conception Parish, Durham
Welcome our new Bishop Michael F. Burbidge
Pace Bene

In the Lord's name,
Bishop Thomas Wenski,
Bishop Emeritus Norbert Dorsey,
the clergy, religious and laity
of the Diocese of Orlando
welcome you, Bishop Burbidge.
We ask God to bless your ministry
in the Diocese of Raleigh.

Most Rev. Michael F. Burbidge



Prayerful Best Wishes on
your appointment as
Bishop of the Diocese of Raleigh
From
Bishop Victor Galeone
and the people of the
Diocese of Saint Augustine

Bishop Gerald M. Barbarito
with the priests, deacons,
religious and lay faithful
of the
Diocesan Family
of Palm Beach
offer our prayerful
congratulations to
Bishop Michael F. Burbidge
on his installation as
Bishop of the Diocese of Raleigh

May your Carolina journey be a joyful one!
Blessings from the Catholic Community of Bertie County

Hello Bishop Burbidge. We are so pleased to welcome you to the Diocese of Raleigh and very especially to Holy Trinity Parish in Williamston, N.C. God bless you today and always, Sr. Kieran, IHM and Holy Trinity Parish Community
Holy Trinity Church, Williamston

The parish community of St. Julia in Siler City joyfully welcomes our new shepherd, Bishop Michael F. Burbidge. La communidad de Santa Julia pida la bendicion de Dios para nuestro nuevo Obispo.
St. Julia, Siler City

Welcome Bishop Michael F. Burbidge from Our Lady of the Rosary Catholic Church, Louisburg. Congratulations and prayerful best wishes as our Bishop.
Our Lady of the Rosary Catholic Church, Louisburg

North Carolina Catholic Daughters of the Americas extend a warm welcome, and our support in your roll as the shepherd of the Diocese of Raleigh.
North Carolina Catholic Daughters of the Americas, Jacksonville

Congratulations, Bishop Burbidge!
Our prayers and best wishes are with you as you begin your ministry with the people of the Diocese of Raleigh.
Sisters of St. Joseph, Philadelphia

The people of St. Ann Catholic Church in Fayetteville, a culturally diverse community of God's people where "All Are Welcome," welcomes our new shepherd, Bishop Michael F. Burbidge.
St. Ann Catholic Church, Fayetteville

St. Mary, Mother of the Church parish in Garner welcomes Bishop Michael F. Burbidge with great joy.
St. Mary, Mother of the Church Catholic Parish, Garner

May God Bless you as our new Bishop.
Que Dios Te Bendiga como Huestro Nuevo Obispo
Sts. Mary & Edward Parish, Roxboro



Cardinal Bevilacqua joins Msgr. Burbidge and his parents at a Mass for couples celebrating 50 years of marriage.



Fr. Burbidge with his niece, Kelly, on her First Communion day.



Fr. Burbidge on vacation with priest friends in Ireland, 1986.



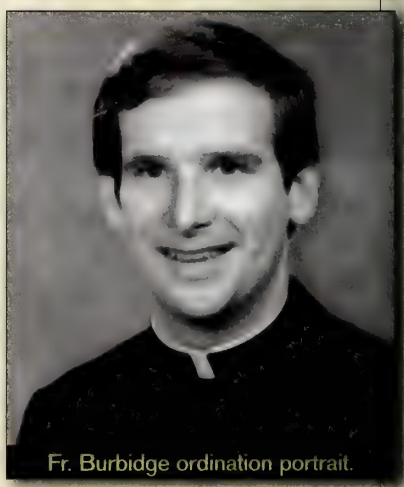
Boating at Somers Point, NJ.



Bishop on campus of St. Charles Borromeo Seminary.



The new auxiliary bishop with brother, Francis, niece, Kelly, mother, Shirley and father, Francis.



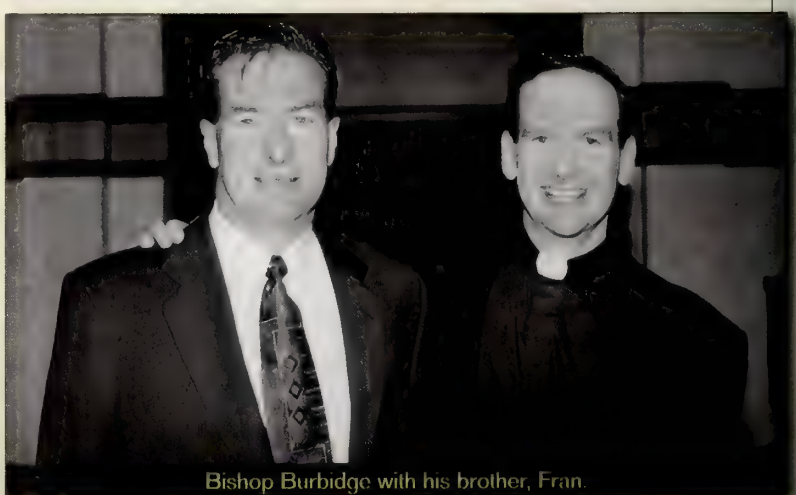
Fr. Burbidge ordination portrait.



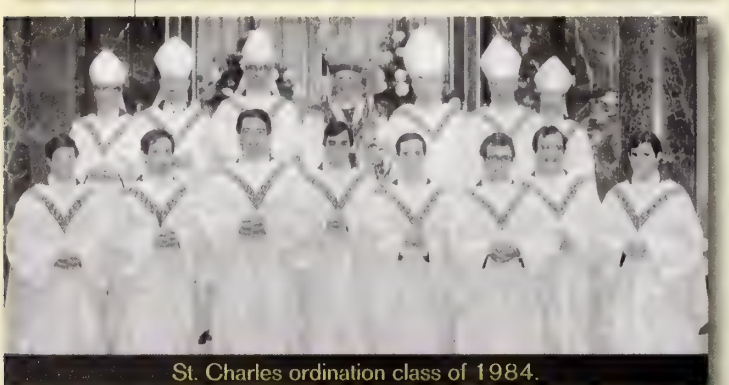
Msgr. Burbidge with his family at the seminary.



With Phiadelphia Eagles' coach Andy Reid.



Bishop Burbidge with his brother, Fran.



St. Charles ordination class of 1984.

St. Mary Church of Laurinburg welcomes our Bishop and offers our prayers and best wishes to him.
St. Mary Catholic Church, Laurinburg

St. Catherine of Siena Catholic School of Wake Forest welcomes Bishop Michael Burbidge to the Diocese of Raleigh, where we are "growing in wisdom and love."
St. Catherine of Siena Catholic School, Wake Forest

St. Elizabeth of Hungary, Raeford welcomes you with joy. We offer you our prayerful support as you begin your ministry among us.
St. Elizabeth of Hungary Catholic Church, Raeford

Holy Cross Catholic Church, Durham's Jesuit Parish, welcomes Bishop Michael Burbidge. May God bless and guide you always!
Holy Cross Catholic Church, Durham

Welcome Bishop Burbidge as you begin your servant leadership in the Diocese of Raleigh. The Sisters of Notre Dame of Chardon, Ohio
www.sndchardon.org; www.snd1.org
Sisters of Notre Dame, Chardon Ohio

St. Eugene's Parish in Wendell welcomes our new Bishop, Michael F. Burbidge.
St. Eugene Catholic, Wendell

The parish community of St. Elizabeth Ann Seton welcomes Bishop Michael Burbidge. Be assured of our prayers and support.
St. Elizabeth Ann Seton Church, Fayetteville

The Parish of Our Lady of the Snows, Elizabethtown, welcomes Bishop Michael F. Burbidge to the Diocese of Raleigh.
Our Lady of the Snows, Elizabethtown

Congratulations and prayerful good wishes.
From Sister Margaret Holleran, Holy Family, Elizabeth City, and all the Columban Sisters.

Welcome [illegible] Diocese of Raleigh. As you begin your service to us, we [illegible] the newest Catholic High [illegible]ool in N.C.
Christ the King Catholic High School, New Bern

A warm welcome to our new shepherd from Elon University's Catholic Campus Ministry.
Fr. Gerry Waterman, OFM Conv., Elon

A warm welcome to Bishop Burbidge from St. Ann Catholic School Community, Fayetteville, celebrating 50 years of catholic education.
St. Ann Catholic School, Fayetteville

May your trials be few and your blessings be many. Welcome to our diocese.
The Staff and Children of St. Catherine of Siena Early Childhood Center



Bishop Burbidge

Welcome

&

Best Wishes

Holy Redeemer by the Sea Parish
Kitty Hawk, NC

The Catholic Community of

Saint Ann

Clayton-Smithfield



Welcomes our new chief shepherd

Bishop Michael F. Burbidge

to the **Diocese of Raleigh**

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in
Southern Pines

Would like to extend our warmest welcome to you,

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In Dublin, Ireland, 1998, by a statue of Mother Catherine McCauley, founder of the Institute of the Sisters of Mercy.

Immaculata Catholic School
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Prekindergarten—Grade 8

We extend a warm welcome to

Bishop Burbidge

Our prayer for you...

The Blessing of St. Francis of Assisi To Brother Leo

**The Lord bless you and keep you.
May He show His face
to you and have mercy.
May He turn His countenance
to you and give you peace.
The Lord bless you!**

Since 1909
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Welcome and best wishes to

The Most Reverend

Michael F. Burbidge

from your neighbors
to the north in the
DIOCESE OF RICHMOND

We wish you many years of happiness in service for the People of the Diocese of Raleigh

---



Future Frs. Michael Matz and Michael Burbidge at their diaconate ordination, 1983.

The Parish of Saint Therese - Wrightsville Beach
Joyfully Congratulates and Welcomes
Bishop Michael F. Burbidge
To the Raleigh Diocese



The Catholic Community of St. Thomas More

welcomes and congratulates

Most Reverend Michael F. Burbidge

as the fifth Bishop of the Diocese of Raleigh

940 Carmichael Street
Chapel Hill, North Carolina 27514

phone: 919.942.1040
http://church.st-thomasmore.org/

The people of God of

Holy Infant Catholic Church

rejoice with praise and thanksgiving to God upon the installation of

The Most Reverend Michael F. Burbidge

As the fifth Bishop of Raleigh

"Be Who You Are and Be That Well."

-- St. Francis de Sales, Bishop of Geneva



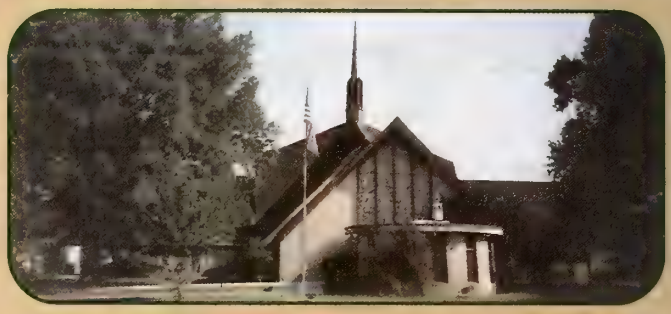
Good Shepherd
Parish
in Hope Mills
Welcomes
Bishop Burbidge
to the
Raleigh Diocese

Father Thanh,
Staff
and Parishioners



La Comunidad Hispana de la
Diócesis de Raleigh
le da la más cordial
bienvenida a nuestro nuevo
Obispo Monseñor
Michael F. Burbidge

The Hispanic Community of the
Diocese of Raleigh wishes
to extend a very cordial welcome
to our new Bishop,
Most Reverend Michael F. Burbidge



Infant of Prague
Parish and School
warmly welcomes
our new shepherd,
Bishop Michael F. Burbidge.

Infant of Prague Church
205 Chaney Avenue • Jacksonville, NC 28540

The Maryland Province Jesuits
welcome
Bishop Michael F. Burbidge
to the Diocese of Raleigh.

We send you blessings and best wishes.

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Wilmington
welcomes
Bishop Michael Burbidge
and invites him to
join us at the beach!
(Yes, we have Philly Cheese Steaks.)

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"Your Catholic Store"

Welcomes our New Shepherd Bishop Michael F. Burbidge to North Carolina

May our Good Lord protect you and grant you all you will need to support the spread of the Gospel of Jesus Christ in the Diocese of Raleigh and on earth. We pledge to you our prayers, loyalty and support in your mission. May God Bless you.

Our deepest gratitude to our beloved *Bishop F. Joseph Gossman* for his many years of support and guidance.





The Catholic Community of St. Paul, New Bern, N.C. extends the warmest welcome to our new shepherd, the Most Rev. Michael F. Burbidge, as the fifth Bishop of the Diocese of Raleigh. We look forward to sharing with you our ministry in Eastern North Carolina. Our prayers and support are with you as you undertake this awesome responsibility.

St. Paul Parish Community ---- St. Paul Education Center

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Bishop Michael F. Burbidge

TO THE DIOCESE OF RALEIGH.

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SAINT MARY MAGDALENE

Apex

Welcomes

Bishop Michael F. Burbidge

"Sing to God a simple song; make it up as you go along"

Our Lady of Lourdes

Catholic Church

Celebrating Our 50th Anniversary

The church and the school,
With open arms and heart

Welcomes

Bishop Michael Burbidge



We are thrilled to have you as our shepherd.

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Pinehurst

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Bishop

Michael F. Burbidge

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Women Saying Yes to God



We, the Women Religious of the Diocese of Raleigh, welcome you, Bishop Michael F. Burbidge. We look forward to ministering with you.

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Sr. Susan Therese Armbruster, IHM
Sr. Kevin Bethea, OP
Sr. Theresa Bonanza, IHM
Sr. Leonette Bower, IHM
Sr. Veronica A. Fajardo, CSC
Sr. Mary Therese Brown, SND
Sr. Elizabeth Bullen, IHM
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Sr. Monique Dissen, IHM
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Sr. Catherine Michael Fee, SSJ
Sr. Rita Finnen, DW
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Sr. Chris Gellings, IHM
Sr. Theresine Gilden, CDP
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Sr. Anne Heath, RSM
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The priests and people of the parishes and missions served by the

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rejoice with praise and thanksgiving to God
upon the installation of

The Most Reverend Michael F. Burbidge

As the fifth Bishop of Raleigh

Holy Infant, *Durham*
Holy Redeemer by the Sea, *Kitty Hawk*
Holy Trinity by the Sea, *Nags Head*
Immaculate Conception, *Wilmington*
Our Lady of the Seas, *Buxton*
Our Lady of the Snows, *Elizabethtown*
Sacred Heart, *Whiteville*
St. Ann, *Fayetteville*
St. Anne, *Scotland Neck*
St. Charles Borromeo, *Ahoskie*
St. Elizabeth Ann Seton, *Fayetteville*
St. Mary, *Goldsboro*

"You are a bishop and as a bishop you are a sentinel and overseer in the House of God, for this is what the word bishop means. Then it is your duty to watch over your entire diocese, and make continuous prayers for all its members, as the prophet bids you to cry aloud day and night like a watchman on the walls of the city."

-- St. Francis de Sales, Bishop of Geneva

The church families
of
St. Jude the Apostle
Hampstead
and
**St. Mary,
Gate of Heaven**
Surf City

Welcome

BISHOP
MICHAEL F. BURBIDGE

**We pray that the
Holy Spirit
always blesses him
with
His presence.**

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St. Mary, Gate of Heaven
420 No. Topsail Dr., Surf City, NC 28445

Prayerful Best Wishes
Bishop Michael F. Burbidge

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The Sisters of Providence offer
Bishop Michael F. Burbidge
their prayerful support in his new ministry.

Sisters of Providence

Holyoke, Massachusetts www.sisofprov.org

The priest and people of
Sacred Heart Parish

Welcome
Bishop
Burbidge



We entrust you
*"to Mary our Mother and through her to the
Sacred Heart of her Son
Jesus Christ, who is Lord forever."*
Melius frangi quam flecti

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Welcomes and prays God's blessings upon our new Shepherd, Bishop Michael F. Burbidge



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Heraldic Achievement of Most Reverend Michael F. Burbidge

Bishop of Raleigh

Per pale, dexter gules a cross lozengy argent, sinister quarterly azure and vert, a Celtic cross Or between a fleur-de-lis, a sword enflamed, a ducal coronet and a mullet argent.

In designing the shield – the central element in what is formally called the heraldic achievement – a bishop has an opportunity to depict symbolically various aspects of his own life and heritage, and to highlight particular aspects of Catholic faith and devotion that are important to him. Every coat of arms also includes external elements that identify the rank of the bearer. The formal description of a coat of arms, known as the blazon, uses a technical language, derived from medieval French and English terms, which allows the appearance and position of each element in the achievement to be recorded precisely.



A diocesan bishop shows his commitment to the flock he shepherds by combining his personal coat of arms with that of the diocese, in a technique known as impaling. The shield is divided in half along the pale or central vertical line. The arms of the diocese appear on the dexter side – that is, on the side of the shield to the viewer's left, which would cover the right side (in Latin, dextera) of the person carrying the shield. The arms of the bishop are on the sinister side – the bearer's left, the viewer's right.

The arms of the Diocese of Raleigh allude to those of Sir Walter Raleigh (1554–1618), the English explorer for whom the city of Raleigh is named. Sir Walter's shield was gules, a bend lozengy argent – that is, a diagonal line of white diamond shapes on a red background. The Diocese of Raleigh has kept the same tinctures or colors, and rearranged the lozenges in the form of a cross.

The Cross of Christ is also a central element in Bishop Burbidge's personal arms, which he designed for his ordination as an auxiliary bishop of the Archdiocese of Philadelphia in 2002. The shield is divided quarterly or per cross into sections colored blue (azure) and green (vert). At the center point of the shield is a Celtic cross in gold (Or), which alludes to the Irish ancestry of the bishop and his family.

The small figures or charges around the cross reflect Bishop Burbidge's devotion to the saints:





- **The fleur-de-lis and the star** both represent the Blessed Virgin Mary, who is known by the titles "Lily among Thorns" (cf. Song of Songs 2:2) and "Star of the Sea". The lily also calls to mind the family name of the bishop's mother, Shirley Lilley Burbidge. The star, white on a blue background, appears in the arms of the Archdiocese of Philadelphia, where Bishop Burbidge was born and reared in the Catholic faith, and which he served for more than 20 years as a priest and bishop.



- **The flaming sword** (cf. Genesis 3:24) is a symbol of Bishop Burbidge's baptismal patron saint, Michael the Archangel, who leads the hosts of God to protect His people from the Evil One (Revelation 12:7).



- **The ducal coronet** is taken from the arms of Saint Charles Borromeo, the 16th-century archbishop of Milan. As archbishop, Saint Charles worked tirelessly to restore unity in the church and to serve the poor and the oppressed. He is the patron saint of Saint Charles Borromeo Seminary in Philadelphia, where Bishop Burbidge studied for the priesthood, and which he served as dean of formation and as rector.

The motto, placed on a scroll below the shield, comes from the Book of the Prophet Micah (6:8): "You have been told … what the LORD requires of you: Only to do the right and to love goodness, and to walk humbly with your God."

The shield is ensigned with external elements that identify the bearer as a bishop. A gold processional cross appears behind the shield. The galero, or "pilgrim's hat," is used heraldically in various colors and with specific numbers of tassels to indicate the rank of a bearer of a coat of arms. A bishop uses a green galero with three rows of green tassels.

NC*Catholics*

Most Reverend F. Joseph Gossman
PUBLISHER

Frank Morock
DIRECTOR OF COMMUNICATIONS

Special Issue • Vol. 2 : Issue 7

Richard Reece
EDITOR IN CHIEF

Holly Stringer
ADVERTISING MANAGER

InnerWorkings
PRINT MANAGEMENT

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WE ARE THE LORD'S

With joyful hearts we welcome you,

Bishop Michael F. Burbidge,

as the fifth bishop of the Diocese of Raleigh!





Continue to trust in the guidance of the Immaculate Heart of Mary and the Most Sacred Heart of Jesus as you set forth to nurture "the seed of eternity" *(Gaudium et spes)* nestled within each of those now under your care.

May God's choicest blessings continue to descend upon you, Bishop Burbidge, and the Diocese of Raleigh.

✠ **Archbishop Wilton D. Gregory**

and the faithful of the Archdiocese of Atlanta

The Seminarians,
Staff and Director of
the Vocations Office
welcome you,
Bishop Burbidge,
as our Spiritual Father
and Shepherd.

Ad multos annos!



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HE MAGAZINE
THE CATHOLIC
DIOCESE OF
RALEIGH

Dear NCC: When my daughter leaves for college will she also leave her f

NCCatholics

www.NCCatholics.org September 2006 $2.00



SPIRITUAL FITNESS

In a chat room with God. Prayer is our instant message with Jesus

EL HISPANO CATÓLICO
Un roce con la muerte, un renacimiento spiritual

FEATURE

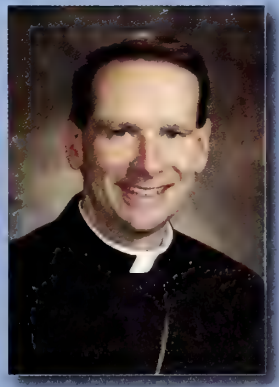
Students take technology South of the border.

TEEN
SPECIAL EDITION

EYES ON THE PRIZE

FOR THESE CATHOLIC STUDENT-ATHLETES, FAITH AND SPORTS ARE INSEPARABLE

A DAY OF REJOICING
The faithful welcome
Bishop Michael F. Burbidge, the fifth Bishop of Raleigh



As this issue was about to go to press, I received a letter from a young man in our diocese. "I am 17," he wrote, "and I am pursuing a vocation to the priesthood. As a teenager who is greatly involved with the church, I enjoy relating to other teens who enjoy the church as much as I do. The only problem is that you never see any in the public eye … I would like to see more of my peers talking about their experiences – in life, in the church, with Christ."

I was happy to tell my correspondent that in fact our September issue would be dedicated to teens and their faith. In our cover story, for example, Catholic student-athletes discuss their quests for success on both the athletic and spiritual levels. Our guest columnist, an 18-year-old from Wilmington, writes about her dearest hopes as she moves on to college. And you'll read about Technology Without Borders, the effort of several UNC-Chapel Hill students to bring computer education to a mission in Mexico.

In fact, our diocese is rich in teenagers who care and think deeply about their faith. Two of them – Elizabeth Penny and Lauren Schnepper, both from St. Ann Parish in Clayton – were winners in the annual essay contest sponsored by the Glenmary Home Missioners. They were asked to answer the question, "What is a missionary?" Describing experiences like helping her brother with physical therapy, making baby blankets for Raleigh's Catholic Parish Outreach, and helping to re-roof a house on a mission trip to Murphy, NC, Penny quoted Mother Teresa: "We can do no great things – only small things with love." And Schnepper wrote that the missionary experience is accessible to everyone: "All you have to do is believe and show others that you believe. Every day go out and live the way that God has asked us to, do simple acts of love, and do not speak harshly of others … Loving everyone and showing them the presence of God in your life is enough to spread God's word to everyone you meet."

All you have to do is believe and show others that you believe. Every day go out and live the way that God has asked us to, do simple acts of love, and do not speak harshly of others… Loving everyone and showing them the presence of God in your ife is enough to spread God's word to everyone you meet.

this month, meet the future



Mike Hutzler

Two other young essayists, eighth graders at St. Paul Education Center in New Bern, were brought to my attention by St. Paul parishioner James Coneely. Ashley Schaefer and Anthony McLawhorn wrote about Respect for Life. In a wide-ranging look at life issues from chastity to euthanasia, Schaefer concludes, "Life is a valuable and delicate thing … By learning to respect myself, I learn to respect others." And McLawhorn observes, "Different people have different treasures, but human life is the most precious one of all …God gave us such an amazing gift, and sometimes we throw it away like it is nothing."

It is often and truly said that our Catholic youth are the future of our church. Judging by our essayists and by some of the teenagers you'll read about this month, prospects for the church in Eastern North Carolina are bright.

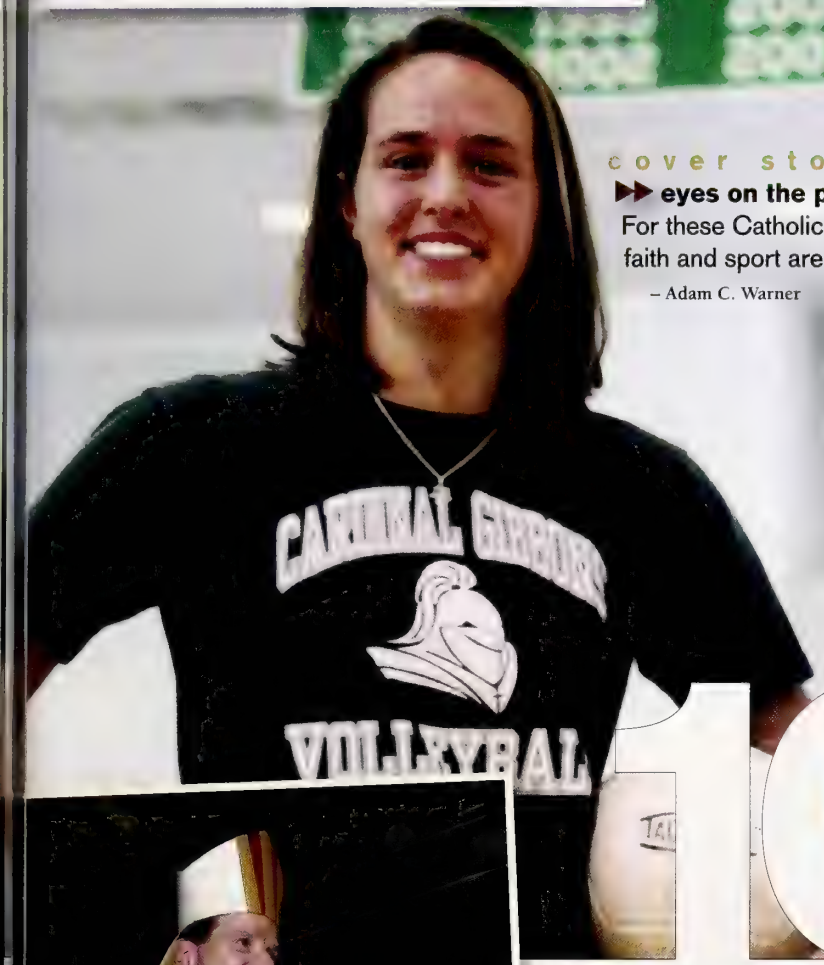
Leading us into that future is our new shepherd, and the new publisher of *NC Catholics,* Bishop Michael F. Burbidge. His inaugural column and a special section about his installation, appear in this issue.

Thank you for your ongoing interest in NCC, and for your input. You can write me at 715 Nazareth St., Raleigh, NC 27606 or reece@raldioc.org.

– Richard Reeece is the editor of NC Catholics.

TEEN SPECIAL EDITION

inside
what you'll get out of this issue



cover story

▶▶ eyes on the prize
For these Catholic student-athletes, faith and sport are inseparable.
– Adam C. Warner

since you asked ...
6 Dear NCC: My 18-year-old is leaving home for school in another state this year. What advice could I give her about how to hold on to her Catholic faith now that she is on her own?
– Fr. Joseph Vetter



voices in our church
8 His spirit will renew us
– Bishop Michael F. Burbidge
8 Youth we can be proud of
– Msgr. Thomas Hadden
9 What I hope for
– Natalie Cicero
9 Ser Hispano en USA
– Padre Fernando Torres



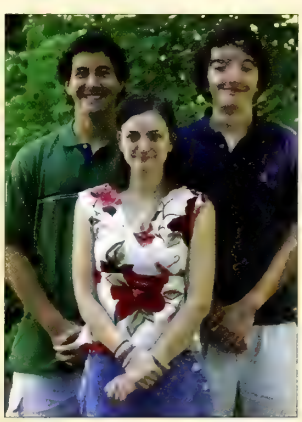


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22 Wear your faith: how to pray a rosary bracelet.

del obispo
19 Su Espíritu nos renovará
– Obispo Michael F. Burbidge

spiritual fitness
24 In a chat room with God. Prayer is our instant message with Jesus.
– Fr. Bill Ashbaugh

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30 Students rake technology South of the Border.
– Rich Reece



special section

▶▶A Day of Rejoicing Bishop Michael F. Burbidge is installed as the fifth Bishop of Raleigh

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20 el hispano Católico
Un roce con la muerte, un renacimiento spiritual
El cáncer de mi hermana nos ha enseñado a todos en la familia de la importancia de la fortaleza espiritual.
– Liliana Parker

14 ¡Ya que usted lo pregunta!
Este año mi hija de 18 años se va de la casa para ir a estudiar en una universidad de otro estado. **¿Qué consejo podría yo darle para que mantenga su fe católica ahora que va a estar sola?** – Padre Joe Vetter

NCCatholics

Most Reverend Michael F. Burbidge
PUBLISHER

Frank Morock
Director of Communications

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Franciscans honor Bishop Gossman

▶▶ On July 24, Bishop Gossman was presented a Decree of Affiliation and a Franciscan robe by the Franciscans of the Province of the Most Holy Name of Jesus. Affiliation by a sponsoring province is the highest honor the Franciscan Order of Friars Minor can bestow on persons outside the order who have advanced the values and ideals of St. Francis and have generally assisted the friars in living and proclaiming the gospel.

In the words of Minister Provincial John O'Connor, "Bishop Gossman manifests in his life many of the virtues of St. Francis himself. He is a humble man, generous in his care for the poor, outstanding in holiness. We are grateful for his welcome to our friars in the Diocese of Raleigh. He has always affirmed our ministry among the people of the diocese. He is truly our brother and most worthy of this honor of being clothed in the habit of St. Francis."

By affiliation, one is admitted into the brotherhood of the province, receives the Franciscan habit, becomes a welcome guest in the friaries of the province and order, and shares fully as does each Franciscan friar in the good works of all the friars of the province. Over the centuries, this honor has been granted selectively to Catholic lay men and women, priests and bishops, kings and presidents for their love of St. Francis and the works of the Franciscan friars.

The friars from St. Francis of Assisi Parish, Raleigh, Immaculate Conception Parish, Durham, and Fr. Dan Kenna, president of Cardinal Gibbons High School, took part in the affiliation ceremony. Frs. Sean O'Brien and Patrick Tuttle, former ministers in the diocese, were also present.

Parish mourns Frank and Dot Barnes



▶▶ On June 19, Deacon Frank Barnes of St. Catherine of Siena Parish in Wake Forest and his wife, Dot, were in a traffic accident in Virginia. Dot perished in the accident and Frank died in the hospital 10 days later. Fr. Bob Kus, former pastor of St. Catherine, told NCC: "Although Deacon Frank and his wife Dot had not been in St. Catherine of Siena parish for long, they came to be treasured. They were consistently kind and cheerful toward everyone. They were humble, 'down-to-earth' people, and each had a great sense of humor. When they were in their car accident, they had been on their way to Philadelphia on an errand of mercy: Frank's brother had lost his wife, and they were going up to visit him with the intention of bringing him to Raleigh to live with them. The community of St. Catherine and I will miss them very much."

Bishop creates new deanery

▶▶ On June 6, Bishop Gossman established an eighth deanery in the Diocese of Raleigh, to be called the Newton Grove Deanery, with Father Ned Shlesinger as its first dean. The Newton Grove Deanery includes the following:

1 **Johnston County:** St. Ann, Smithfield/Clayton.
2 **Wayne County:** St. Mary, Goldsboro; St. Mary, Mt. Olive.
3 **Lenoir County:** Holy Spirit, Kinston; Santa Teresita, Pink Hill (Station of Mt. Olive).
4 **Duplin County:** La Divina Misericordia, Kenansville (Station of Mt. Olive); Transfiguration, Wallace (Mission of Burgaw); Santa Clara, Magnolia (Mission of Clinton); La Posada Guadalupana, Carolina Turkeys (Mission of Mt. Olive).
5 **Sampson County:** Immaculate Conception, Clinton; San Juan, Ingold (Mission of Clinton); Our Lady of Guadalupe, Newton Grove.
6 **Harnet County:** Sacred Heart, Dunn.

St. Maria
forgave her attacker



Saint: Maria Goretti
Feast Day: July 6

Claim to fame: St. Maria Goretti is the patron saint of youth and young girls and also of rape victims and abused children.

Little Known Fact: Maria's family was so poor that she was not able to attend school to learn to read and write. Because of this, her mother was certain that her daughter would not be able to make her first Communion, since she would be unable to learn the catechism. Maria, however, was on fire with desire to receive Jesus in holy Communion, so she arranged with a woman in the village to teach her orally, and she was able to answer all of the priest's questions perfectly. After she made her Communion, she began to instruct her younger siblings in the faith.

What Made Her a Saint: Maria Goretti was not quite 12 years old when she was attacked by a 19-year-old neighbor, Alessandro Serenelli. When she refused his sexual demands, he stabbed her 14 times. As she lay dying in the hospital, she said she forgave Alessandro and wanted him to be with her in paradise. Six years after her death, Alessandro saw her in a vision, in which she gave him lilies that turned into white flames. As a result, he repented. When he got out of prison, he went to live at a monastery, where he served the monks for the rest of his days.

Best Quote: The best quote in the story of St. Maria Goretti comes not from her, but from her mother. When Maria's killer was released from prison after 27 years, he went to Maria's mother to ask for her forgiveness. "If my daughter can forgive him, who am I to withhold forgiveness?" The two then attended Christmas Mass together and received Communion.

How She Died: Maria died of stab wounds three months shy of her 12th birthday.

Prayer: *God our Father, source of innocence and lover of chastity, you gave St. Maria Goretti the privilege of offering her life in witness to Christ. As you gave her the crown of martyrdom, keep us faithful to your teaching. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.*

– Elizabeth Johnson

Santa María Goretti
Día de la Santa: 6 de julio

Lo que la destacó: Sta. Maria Goretti es la santa patrona de la juventud y de las niñas asi como también de las victimas de violación y de los niños maltratados, porque ella prefirió el martirio a someterse al acoso sexual y a la violación.

Hecho poco conocido: Debido a que la familia de María era tan pobre, ella no pudo asistir a la escuela para aprender a leer y escribir. Por esto, su madre estaba segura de que su hija nunca llegaria a tomar la Primera Comunión porque iba a ser incapaz de aprender el catequismo. María, sin embargo, ardia en deseos de recibir a Jesús en la Sagrada Comunión, asi que su madre hizo arreglos para que una mujer del pueblo le enseñara oralmente el catequismo y finalmente María pudo contestar perfectamente las preguntas del sacerdote. Después de recibir la Comunión, ella comenzó a instruir en la fe a sus hermanos menores.

Lo que la hizo Santa: María Goretti tenia casi 12 años cuando fue atacada por un vecino de 19 años de edad, Alessandro Serenelli. Cuando ella se negó a satisfacer sus exigencias sexuales diciéndole: "No, es un pecado. ¡Vas a ir a parar al infierno!", él le respondió con 14 puñaladas. Mientras María yacía en el hospital muriéndose les dijo a los que estaban con ella que ya habia perdonado a Alessandro y que queria que él estuviera en el Paraíso con ella. Seis años después de su muerte, ella se le apareció a Alessandro en una visión y le dio unos lirios que se transformaron en llamas blancas. Luego de esto, Alessandro se arrepintió y cambió su vida totalmente. Cuando salió de la cárcel, fue a vivir a un monasterio, donde sirvió a los monjes por el resto de sus días.

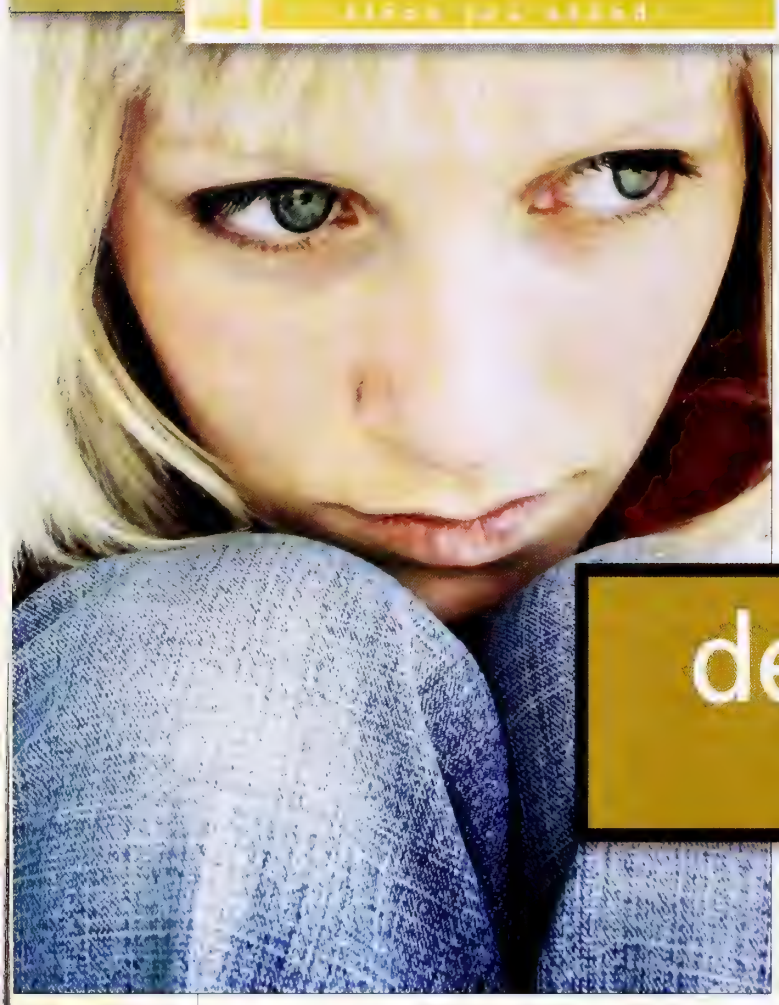
Su mejor cita: La mejor cita de la historia de Sta. María Goretti no proviene de ella, sino de su madre. Cuando el asesino de María fue puesto en libertad luego de 27 años en prisión, él fue a visitar a la madre de María para rogarle que lo perdonara. Ella dijo: "Si mi hija puede perdonarlo, quién soy yo para negarle el perdón." Luego los dos concurrieron a la Misa de Navidad y juntos recibieron la Comunión.

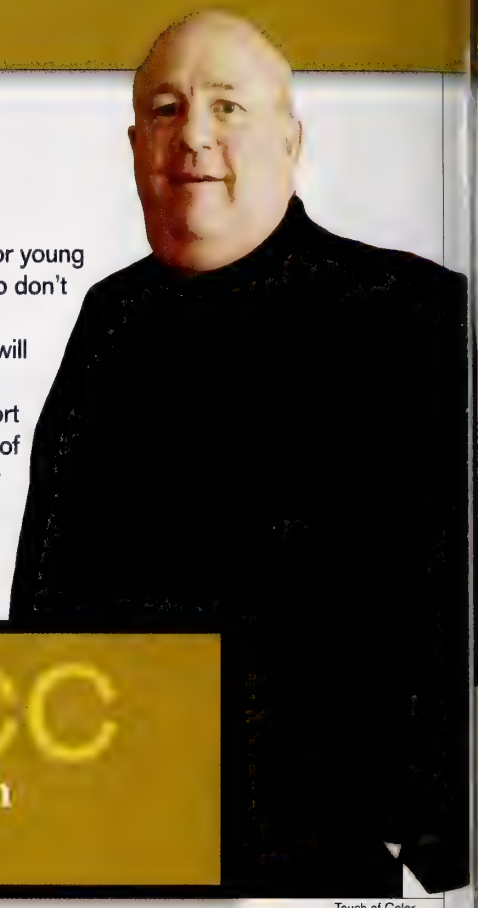
Ejemplos de obras de misericordia: Espirituales -Perdonar de buen grado las ofensas.

Forma en la que murió: Fue apuñalada repetidamente durante un intento de violación y murió el día siguiente. Le faltaban tres meses para cumplir los doce años.

Oración: *Dios, Padre nuestro, fuente de inocencia y amante de la castidad, le diste a Sta. Maria Goretti el privilegio de ofrecer su vida como testigo de Cristo. Así como le diste a ella la corona del martirio, haz que permanezcamos fieles a tus enseñanzas. Te pedimos esto a través de nuestro Señor Jesucristo, tu Hijo que vive y reina contigo y con el Espíritu Santo, un Dios, por los siglos de los siglos. Amén.*

– Escrito por Transline USA.





Some parents feel it is natural for young people to drift from their faith, so don't worry about it because they are confident their daughter or son will return to church when he or she gets older. Studies do not support this belief. Only about one-third of people who stop practicing their faith during college years return to the church later.

dear NCC

This month with Fr. Joe Vetter

Touch of Color

My 18-year-old is leaving home for school in another state this year. Faith has been important in our family, but I read that lots of teens fall away from the church when they leave home. **What advice could I give her about how to hold on to her Catholic faith now that she is on her own?**

Parents have reason for concern when their children leave home for college. Young people face real challenges. They leave the security of home and family and may find themselves among people with differing values and life experience. The culture of many universities is very open. Professors challenge students to explore new ideas and to stretch the boundaries of their thinking. Many colleges are very secular, with little regard for religion. Even on the best campuses there can be tension between faith and reason.

TEEN SPECIAL EDITION

College can be a very competitive environment, where pressure to succeed is not limited to the classroom. Young people are being evaluated constantly by their peers, as well as by their professors. They worry about being physically attractive, athletic and popular. People under stress seek relief, and sometimes make poor choices about how to find that relief. Groupthink can sometimes overshadow reason as young people release their pent-up energies.

Being a person of faith does not imply that one does not have questions. Young people in particular are inquisitive. The Catholic Church has a long tradition of exploring questions of faith and values. Even when a young person has the benefit of a Catholic elementary and high school education, college can be a challenge. College students ask deeper questions than high school students. Answers that satisfied a 15-year-old may not be adequate for someone who is 20.

Some parents feel it is natural for young people to drift from their faith, so don't worry about it because they are confident their daughter or son will return to church when he or she gets older. Studies do not support this belief. Only about one-third of people who stop practicing their faith during college years return to the church later.

Catholic colleges can provide an environment where the Catholic faith is nurtured. But Catholic colleges are not an option for everyone because of cost, ability to get in, or the course of study one wishes to pursue. Sometimes young people resist the Catholic environment and want broader experience to help them explore questions of faith and life.

The Catholic Church is beginning to recognize the need to provide stronger outreach to support young people on college campuses. Twenty eight percent of college students in the U.S. are Catholic. About 500,000 Catholic students are enrolled in Catholic colleges. About 4.1 million Catholic students study at colleges and universities not sponsored by the Catholic Church. Studies indicate that 80 percent of Catholic students who participate in Catholic campus ministry programs continue to attend

Columbus had the right idea!

In what year did Magellan's crew complete a circumnavigation of the globe?



▶▶ Ferdinand Magellan completed a circumnavigation of the globe on **Sept. 9, WHAT YEAR?** In an effort to find a western sea route to the Spice Islands of Indonesia, Magellan searched for a western route that would lead him to the Pacific Ocean from South America. The famed sea captain eventually found what he was looking for, a passageway later named in his honor – the Straits of Magellan.

▶▶ "Oh say can you Key ... oops, see ..." Francis Scott Key composed The Star-Spangled Banner on **Sept. 14, WHAT YEAR?**

▶▶ "The secret of getting ahead is getting started." Famed writer Agatha Christie was born on **Sept. 15, WHAT YEAR?**

▶▶ Founded by St. Ignatius Loyola, the Society of Jesus received its charter from Pope Paul III on **Sept. 27, WHAT YEAR?** The society was a Catholic missionary organization designated by its founder as "The Company of Jesus," a name indicating its true leader, Jesus Christ.

Answers: 1522, 1814, 1890, 1540

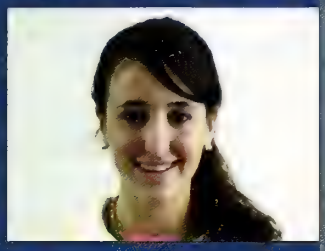
Calling all freshmen!

advice for this year's incoming freshmen

▶▶ We asked sophomore students at Cardinal Gibbons High School, Raleigh: What advice would you have for this year's incoming freshmen, to help them adjust to high school?



Molly
Try doing new things. Get involved in art, sports and clubs. Trying new things will help you make friends. The first year flies by. Relax and have fun!



Tina
The most important thing is to just be yourself. People will like you for who you are and not for who you are trying to be. This way you can make lifelong friendships.



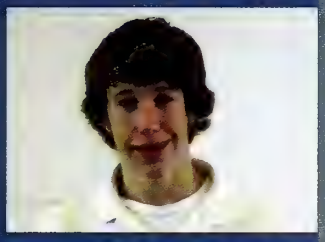
Matthew
Develop a balance between your school work and other activities. High school is not only a place to pursue academic achievement, but it also promotes interests outside of the classroom. So get involved and follow what you enjoy.



Will
Learn your locker combination and keep it memorized. Also, don't be afraid to push through crowds; most will not have problems with it. Do your homework; it will keep you out of trouble.



Gillian
Be prepared for change but don't panic. High school is an amazing experience and if you try to relax, learn and enjoy it, you will have fun and it will go by fast.



Joey
I would say not to take anything seriously except classes. If people around you say things that don't make a positive impact on your life, ignore them.

Sunday Mass at least once a month after graduation. Perhaps more important are statistics that indicate that Catholics who are involved in campus ministry are more likely to continue to explore questions of faith after college. Young adults active in campus ministry are more inclined to ask deeper questions about their vocation than those who choose a more secular path.

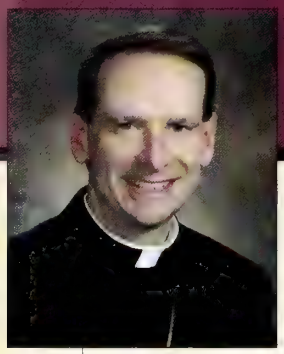
Students involved in Catholic campus ministry programs find a home and an anchor in the campus Catholic community. They discover peers who share their values, who pursue important questions together. They find friends who will pray with and for them and support them in their concerns.

So, my advice is to recommend that your son or daughter seek out the Catholic campus ministry program at his or her college. Develop friendships with other Catholics, while still reaching out beyond their comfort zone. I do not recommend that involvement with the Catholic community on campus be one's only engagement. That would defeat the benefits of living in a diverse community. But belonging to a community of faith provides an important anchor for a young person … or for any of us.

– Father Joe Vetter is Catholic campus minister at Duke University and director of campus ministry for the Diocese of Raleigh.

A listing of Catholic campus ministries can be found at: www.cbservices.org/ccma.nsf/CampusSites

Send your questions to:
"Since you asked ..."
715 Nazareth St.,
Raleigh, NC 27606
Or: reece@raldioc.org



His spirit will renew us

The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." (John 20: 20-21)

This article is written weeks before my installation as the fifth bishop of Raleigh. As I approach this special day in the life of our diocese, I am filled with profound gratitude to Almighty God for this call and deep appreciation to His Holiness Pope Benedict XVI for his confidence in me. I prepare for this day with the conviction that my appointment is part of God's divine plan. Just as Jesus commissioned his disciples, I firmly believe it is He who calls and sends me. Thus, I come to you to proclaim his word, his truth and his saving love.

As you can imagine, the mission ahead could easily seem overwhelming. I know that the spiritual obligations, pastoral responsibilities and administrative duties are endless. Left on my own, I would simply be paralyzed. But when the Lord sent forth his disciples, He promised the gift of his Spirit and the power and strength they would need. These gifts are also promised to us. I pray daily for the grace to trust in the Lord's abiding presence and in his words, "My grace is sufficient for you." (2 Cor. 12:9)

From the moment of my announcement as the next bishop of Raleigh, many of my brother bishops told me how blessed I am to be sent to such a wonderful diocese! I am already witnessing the meaning of their words. I am thankful to Bishop Gossman for his example, his long-standing service and his assurance to assist me in any way possible. I am grateful to my brother priests and to all those who have extended such a warm welcome. I will depend greatly on your ongoing prayers and help.

This historic moment in the Diocese of Raleigh is an opportunity for us to praise and thank God for the many blessings He has showered upon us in the past, to ask for his continued guidance in the life ahead and to renew the promises we have made to Him, the church and one another. With his divine assistance, may we recognize that we have been called and sent by the Lord, strive each day to deepen our faith, and trust completely that his grace is sufficient for us. If we live in such a way, his peace will be in our hearts and his Spirit will renew us, our diocese and the face of the earth.

– Most Reverend Michael F. Burbidge is the bishop of Raleigh.

TEEN SPECIAL EDITION

Youth we can be proud of

Our media often focus on what is negative in our society. I guess it sells newspapers and increases the viewer ratings for the radio and TV. In this climate the constant negative focus on our teens is understandable, but it's deplorable. It is particularly devastating to the reputation of black teenage males. At our recent North Carolina Black Catholic Conference, we honored two black teens, Sarah Chapman and Hayden Dawes, who demonstrate the goodness to be found in our youth.

Chapman is a member of St. Ann Parish, Fayetteville. She has served on the Diocesan Youth Board and given leadership in Back To Earth, Jamboree and the Youth Convention. She has been active in the Ambassador of the Word Program, a national program based on Scripture. She sang in the Ambassador of the Word Choir, and plans to enter UNCG and major in music. Her parents are William and Maurizia Chapman, and her younger sister is Christine.

Dawes is a member of Good Shepherd Parish in Hope Mills, where he has served in the ministry of cantor at Mass. His parents are Cedrick and Jennifer Dawes. Hayden is majoring in vocal performance at UNCG. In 2007, he plans to attend the Institute of Black Catholic Studies at Xavier University in New Orleans, focusing on liturgy. He will be the second member of our diocese to do so. (Father Marcos Leon is the first.)

The brief stories of the lives of these youth so far show what a strong family and an involvement in the parish will do for our young people. African Ancestry Ministry and Evangelization, under the excellent leadership of Martha Bailey, has given a strong emphasis to youth and young adult ministry. Interestingly, the young adults in our ministry in their turn give strong leadership to our youth outreach and a fine witness to the Catholic faith. God is good! Always, all the time! – Msgr. Thomas P. Hadden



Mike Hunter

guest columnist

What I hope for



As a recent high-school graduate, I've been presented with a lot of questions from friends, family members and fellow parishioners: "Where are you going to school?" "What's your major?" "Are you living on campus?" and so on. I've answered so many of these that I actually try to cover all the bases with my first answer. Recently, however, I've been asked a simple, thought-provoking question: "What do you hope for?" After thinking about it for a few days, I've finally come up with my answer. As a Catholic youth today, I hope for understanding and love.

In the 17 1/2 years that I've been on this earth, I've experienced disappointments, achievements, tragedies and celebrations. When I was younger, I could never imagine why God would allow certain things to happen in my life and the lives of those who are closest to me. I couldn't understand. Since I've become involved in the church and have spent plenty of one-on-one time with my God, I've learned to accept why some things (both good and bad) have occurred. There are things I have yet to understand, and it takes a lot of trust to look up to the heavens and say, "Thy will be done!"; but I pray that I have the strength to do it every day and learn from every experience that God throws my way.

Even if I never gain all the understanding I pray for, I know that I will always have love. But having love in your heart is no good unless you share it! God's love for everyone is unconditional; this means all the time, no matter what, 24/7. He never stops. I hope to love like this. No matter how busy I get, how horrible my week is going, how sick, angry, or embarrassed I feel, I hope to always share my love, and God's love, with everyone and anyone that I come to know. Mother Teresa once said, "Do not let anyone come to you without feeling better and happier." My primary hope for my future is that, through unconditional love, I can live this way every day of my life.

Being a young Catholic in today's world (or a young person in general, for that matter) can be demanding, but God gives us plenty of help through even the toughest of times. As I begin college, I hope for the understanding and love that I need to be the best disciple for Christ that I can be.

–Natalie Cicero is a member of St. Mark Parish in Wilmington, and a former member of the Diocesan Youth Board for the Cape Fear Deanery.

la naturaleza de nuestra fe

Ser Hispano en USA

Para los que somos latinos es un orgullo tener tanta riqueza de nuestras tradiciones, culturas, valores y hasta de nuestro idioma. Pero ser hispano en los Estados Unidos es todo un reto y una aventura:

Se deja de llamar mexicano, colombiano, hondureño ó guatemalteco para ser llamado "hispano". En nuestros paises casi nunca escuchamos esa palabra y menos para determinarnos a nosotros mismos.

Se considera que todo hispano es indocumentado y ¿Qué significa esto? Para la mayoria es una Persona inculta que solamente hace trabajos forzados, que se alimenta de cualquier cosa, que tiene una familia numerosa, que no se puede comunicar porque no habla inglés y que no paga impuestos.

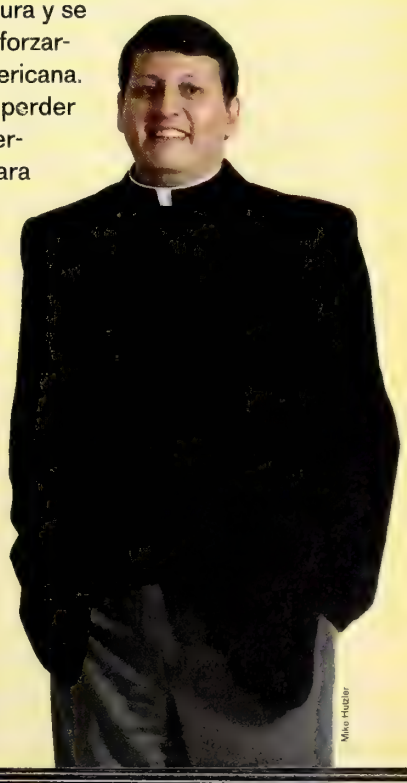
Se piensa que el hispano es como un fenómeno; pues es invisible para ciertas instituciones, para otros es considerado ciudadano de segunda clase, pero es palpable y real para los que venden, para los que roban y hasta para los que estafan. No importan los números de las estadísticas, pero no cuentan para los programas de salud, de educación y de servicios, inclusos los religiosos.

Se ha dicho que el hispano es bendecido con la fe, que tiene grandes tradiciones arraigadas en la fe católica, pero en muchas comunidades su liderazgo ha quedado solamente a nivel voluntario. No tiene participación en las decisiones a nivel parroquial o diocesano. Sus necesidades de atención pastoral han quedado sujetas a la voluntad y generosidad de pocas personas que muchas veces no conocen la cultura y se les aplica la formula simplista de forzarlos a participar en una iglesia americana.

Ser hispano no debe ser para perder la identidad, ni ser visto como persona inferior, debe ser un reto para aprender de la diversidad que hay entre tantas personas y tantas culturas que componen la hispanidad.

De la misma forma debe ser una oportunidad para vivir el Evangelio donde el Señor nos llama a todos a vivir su amor en la unidad, en la fraternidad y en la solidaridad. Donde nadie use a la otra persona para atentar contra su dignidad, su igualdad y su derecho a ser parte de cualquier comunidad.

– Padre Fernando Torre



Mike Hubler


GIB BONS

EYES ON THE PRIZE

FOR THESE CATHOLIC STUDENT-ATHLETES, FAITH AND SPORTS ARE INSEPARABLE

By Adam C. Warner | *Pictures by Denmark Photography*

Outfielder Colum Dever digs in at home plate, intensely studying the opposing pitcher. The ballplayer's eyes are focused squarely on his opponent while his heart thumps faster and faster. This situation has been familiar to him for many years now; the anticipation of stepping into the batter's box, ready to stand in against the high octane delivery from the pitcher.

Dever has learned to focus. Just moments before he is ready to face his opponent, he isn't thinking about next Tuesday's physics exam or some party Friday night. Instead, Dever recites to himself one of his favorite prayers, the *Hail Mary;* a prayer that will give him guidance, strength and courage for the task he is attempting to complete.

For Dever, it's not just the pressure situation that drives him to pray before batting; it's his strong Catholic faith and close relationship with God that induces him to seek the Lord's direction at this moment.

Dever is like many young student-athletes across North Carolina whose faith and spiritual relationship with God are not only an important part of their lives, but are absolutely integral to their athletic endeavors.



Julianne Smith

A visit with several Catholic students and adults involved with athletics in the Raleigh/Durham area makes it clear just how significant spirituality is in the lives of many of today's young athletes.

TEEN SPECIAL EDITION

"Prayer is just so important to me personally, in and outside of sports," says Dever, a senior at Cardinal Gibbons High School in Raleigh. "On the baseball field, it's so pertinent to what you are doing out there – trying to use the talents that you have been given as a way to give glory to God through your own personal performance, asking for his intercession, his help and protection on the field."

Listening to Dever, it becomes clear that he has a sense of purpose, on and off of the baseball field. He exudes confidence in himself and his God. The young man's eyes light up as he speaks about his trust in the Lord.

"I love baseball for what it is," he says. "It's also a great way to give back what God has given you and put forth your energy for him."

For a typical young athlete growing up in the Catholic tradition, though, showing that faithfulness and maintaining a fulfilling relationship with God while participating in sport can be a challenge. Not only are there academic and social distractions, and the demands of a secular culture, but the great number of obligations involved solely within sport can overshadow other important areas in one's life.

And in times of strife, teenage athletes may ask, "Why do I put myself through the agony?" or "Where is God in all of this?" While sport can bring out the best in us, it can also be confusing and downright painful. As a number of young Catholic athletes attest, however, that's exactly why a strong dedication to their faith becomes so important. In fact, it's their faith that has taught them life-long lessons, helping to answer questions that go far beyond three-pointers and touchdowns. As these Catholic student-athletes have discovered, having a complete spiritual connection with the Lord gives them understanding when it comes to the peaks and valleys of sport.



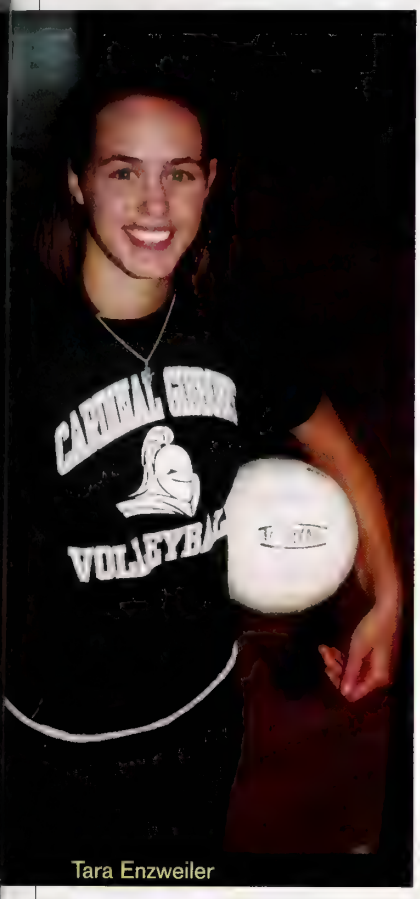
"Swimming without God is monotonous, frustrating and meaningless. But swimming with him, it gives it meaning and makes it enjoyable."

Julianne Smith, an All-American swimmer at Cardinal Gibbons High, trains tirelessly to become the best in her sport. Most of her days are consumed with staring at the blackline at the base of the pool, taking breath after breath, stroke after stroke, immersed in the tedium that is a large part of competitive swimming. But even after countless hours of physical exertion, she will force herself to keep pushing, to come back the next day and attack the tasks that are ahead.

She will have her good days and her bad days, times of triumph and frustration. But despite the feelings that may arise at any given moment, Smith has come to realize that, because of her faith, there is always something and someone to call on. That gives her purpose in every one of her quests.

"I could not do my sport without having a sound spiritual life," says Smith, a senior who competes in the 50- and 100-meter freestyle events and backstroke. "Swimming without God is monotonous, frustrating, and meaningless. But swimming with him, it gives it meaning and makes it enjoyable. I don't think I could enjoy it without understanding why I am doing it and that God is behind me."

Fr. Joe Vetter, who is serving his ninth year as the director of Catholic campus ministry at Duke University, believes athletes like Dever and Smith have a unique relationship with God and their faith. Vetter, who has worked with many college



Tara Enzweiler

"You need both commitment and discipline in sport and faith,"

athletes, sees that they are especially drawn to their faith, and for a precise reason.

"Athletes are disciplined and religion has a certain element of discipline to it, and I think that they value that," says Vetter. "That's one of the things that draw them to religious faith. They are also goal-oriented, and religion is goal-oriented. Religion is not just about what is going on today, it's about what life is about and what your future is about."

Tara Enzweiler and John Obare, former student-athletes at Gibbons, also see a strong faith and participation in sports as similarly central to living a wholesome life.

"You need both commitment and discipline in sport and faith," says Enzweiler, a former Gibbons volleyball player and valedictorian of her senior class who is now attending the University of Notre Dame. "Neither of them is easy.



Press on toward the goal for the prize of the upward call of Jesus. **Philippians 3:14**

Do you not know that those who run in a race all run, but only one receives the prize. Run in such a way that you may win. **1 Cor. 9:24**

I have fought the good fight, I have finished the course, I have kept the faith. **2 Tim. 4:7**

Therefore since we have a great cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles, and let us run with endurance the race that is set before us. **Hebrews 12:1**

With them, there are ups and downs, times when you kind of turn away. But you have to find a way to force yourself to go back and work even harder towards it and stay devoted and not turn away."

Obare, who is a freshman at North Carolina State, says, "If you do not have a spiritual body, there is going to be a big hole in your life. You have to choose it and go all the way."

"If you do not have a spiritual body, there is going to be a big hole in your life. You have to choose it and go all the way."

Franciscan Fr. Dan Kenna, team chaplain for the NC State men's basketball team the last nine years, has worked closely with a number of local student-athletes, serving as a spiritual director and Christian presence in their lives. Kenna has seen it all in his tenure at State – heartbreak, anguish, greatness, and amazing individual excellence. He has been a witness to all that sport can give.

A great number of athletes have a deep connection to their faith, Kenna has noticed, while at the same time they are engaged in an ongoing search for meaning, understanding and a deeper life with God.

"I truly believe that one of the most precious, deepest dimensions of each person is their life of spirit," says Kenna, who also serves as president of Cardinal Gibbons. "I think that athletes touch that when they are at their best, when they have to dig down to their deepest resource. I believe that there is a sense of spirit within that helps focus and motivate, and helps student-athletes be the people God has created them to be."

That focus and motivation are what Julianne Smith seeks as she waits anxiously for the familiar sound of the referee's whistle, and the start of another grueling race. Poised on the starting block at the pool's edge, Smith searches for a sign, a comforting thought, any kind of inspiration. When she remembers God and the gifts she has been blessed to share with the world, a smile lights up her face.

"My faith has been a huge inspiration and strength for me in hard times," Smith attests, "and you just have to know that with prayer and a good relationship with God, you are headed in the right direction. I know for sure that I couldn't do my sport without it."

Like Dever, Enzweiler, Obare, and countless other student-athletes, she is one with God and she knows it.



John Obare

– Adam C. Warner, a graduate of Ithaca College, writes for the Daily Local News in West Chester, Pennsylvania. You can reach him at warner.adam@gmail.com.

Ya que usted lo pregunta ...

Este mes con el Fr. Joe Vetter

Este año mi hija de 18 años se va de la casa para ir a estudiar en una universidad de otro estado. La fe ha sido parte importante en nuestra familia. He leído que muchos jóvenes se alejan de la Iglesia cuando dejan el hogar. **¿Qué consejo podría yo darle para que mantenga su fe católica ahora que va a estar sola?**


Touch of Color

Los padres tienen razón al preocuparse cuando sus hijos se van de la casa para ir a la universidad. Los jóvenes enfrentan verdaderos retos. Dejan la seguridad de un hogar y una familia y pueden encontrarse a sí mismos entre gente que tiene diferentes valores y experiencias de vida. En muchas universidades la cultura es muy abierta. Los profesores retan a los estudiantes a explorar nuevas ideas y a extender los límites de su pensamiento. Muchas universidades son muy seculares y tienen poca consideración por la religión. Aún en los mejores campos universitarios puede existir tensión entre la fe y la razón.

La universidad puede ser un ambiente muy competitivo, donde la presión por ser exitoso no se limita al salón de clase. Los jóvenes son evaluados constantemente por sus compañeros y también por sus profesores. Se preocupan por ser atractivos físicamente, por ser atléticos y ser populares. La gente que está bajo estrés busca alivio y algunas veces escogen mal la manera de encontrar ése alivio. El pensamiento grupal puede algunas veces opacar el juicio en la forma como liberan sus energías oprimidas.

Algunos padres de familia sienten que es natural que los jóvenes se alejen de su fe, así que no se preocupan pues tienen la seguridad que su hija o hijo regresarán a la Iglesia cuando se vuelvan mayores. Los estudios no respaldan esta creencia.

Ser una persona de fe no implica que uno no se haga preguntas. La gente joven en especial es inquisitiva. La Iglesia Católica tiene una larga tradición de explorar las preguntas que tienen que ver con la fe y los valores. Aún si la persona tiene la ventaja de haber tenido una educación católica en la primaria y en la secundaria, la universidad puede ser un reto. Los estudiantes universitarios se hacen preguntas más profundas que los estudiantes de la secundaria. Las respuestas para el joven de 15 años pueden no ser adecuadas para alguien que tiene 20.

Algunos padres de familia sienten que es natural que los jóvenes se alejen de su fe, asi que no se preocupan pues tienen la seguridad que su hija o hijo regresarán a la Iglesia cuando sean mayores. Los estudios no respaldan esta creencia. Sólo una tercera parte de las personas que dejan de practicar su fe durante los años universitarios regresan después a la Iglesia.

Las universidades católicas pueden ofrecer un ambiente donde se promueve la fe católica. Pero las universidades católicas no son una opción para todos debido al costo, la posibilidad de entrar y por el área de estudio que uno desea estudiar. Algunas veces los jóvenes se resisten al ambiente católico y desean una experiencia más amplia que les ayude a explorar las preguntas sobre la fe y la vida.

La Iglesia católica ha empezado a reconocer la necesidad de ofrecer más apoyo a los jóvenes en los campos universitarios. En los Estados Unidos, el veintiocho por ciento de los estudiantes universitarios son católicos. Alrededor de 500,000 estudiantes católicos están matriculados en universidades católicas. Alrededor de 4,1 millones de estudiantes católicos estudian en universidades que no son patrocinadas por la Iglesia católica. Los estudios indican que el 80% de los estudiantes católicos que participan en los programas de ministerio católico en las universidades, continúan asistiendo a la Misa por lo menos una vez al mes después de su graduación. Talvez las estadísticas más importantes son las que indican que los católicos que estaban involucrados en el ministerio universitario son los que probablemente continúen después de la universidad, explorando y cuestionando su fe. Los jóvenes activos en el ministerio universitario tienen mayor inclinación a hacerse preguntas más profundas sobre su vocación, que los que escogen un camino más secular.

Los estudiantes que se involucran en el Programa de Ministerio Universitario Católico encuentran un hogar y un ancla en la comunidad católica. Descubren compañeros que comparten sus valores y que buscan las mismas respuestas. Encuentran amigos que orarán con y por ellos y los apoyarán en sus preocupaciones.

Asi que mi consejo es recomendar que su hijo o hija busque el Programa de Ministerio Universitario Católico. Que desarrolle amistades con otros católicos al tiempo que busca más allá de su ambiente conocido. No recomiendo que su única actividad sea involucrarse con la comunidad católica. Esto sería derrotar los beneficios de vivir en una comunidad diversa. Pero pertenecer a una comunidad de fe le ofrece al joven un ancla…como a cualquiera de nosotros.

Existe una lista de ministerios católicos universitarios en la siguiente dirección: www.sbservices.org/ccma.nsf/CampusSites

– El padre Joe Vetter es ministro en la Universidad de Duke y el Director del Ministerio Universitario de la Diócesis de Raleigh.

TEEN SPECIAL EDITION







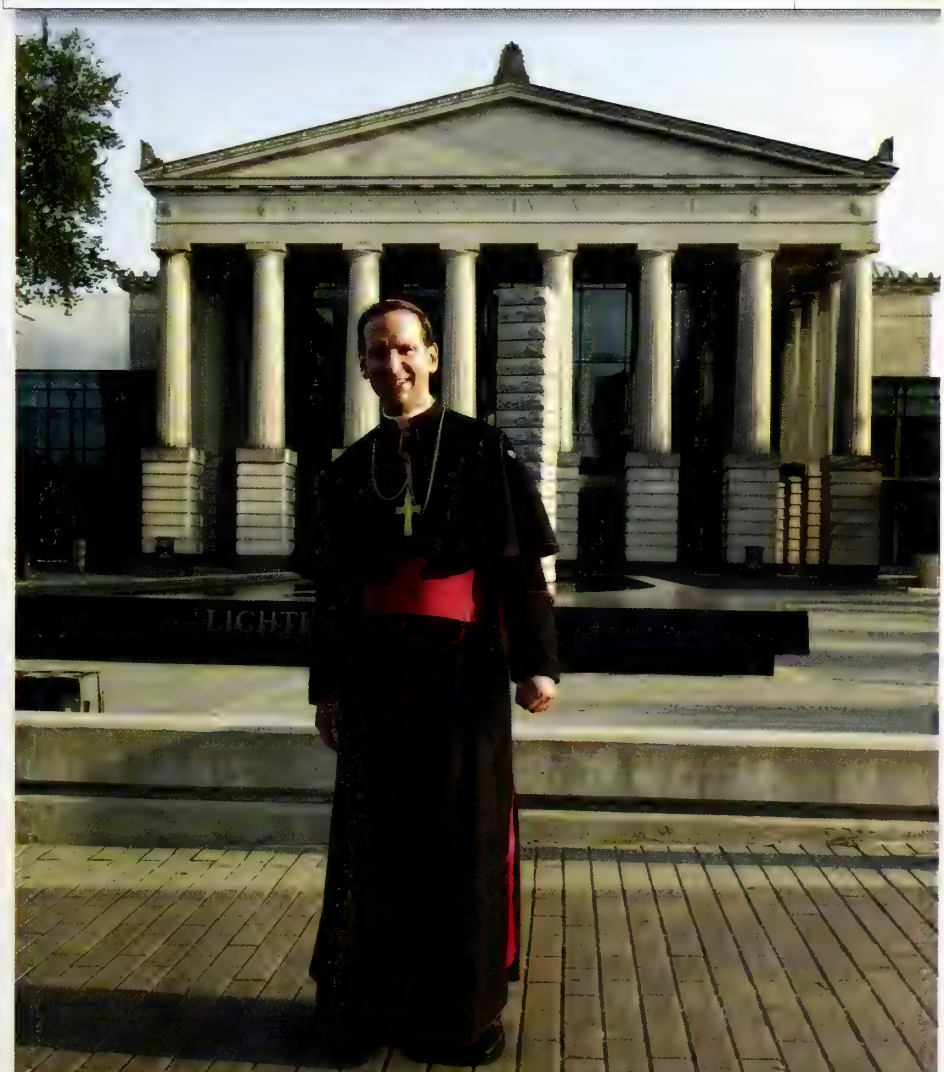
A day of rejoicing

Bishop Michael F. Burbidge is installed as the fifth Bishop of Raleigh

At approximately 3:00 p.m., Friday, August 4, the Most Reverend Michael F. Burbidge officially and publicly accepted the See of Raleigh. In a solemn ceremony in front of more than 1,700 invited guests and dignitaries, he was installed as the fifth Bishop of Raleigh by Archbishop Wilton Gregory of Atlanta. The Installation Mass was held at the Meymandi Concert Hall in Raleigh.

"First, I am profoundly grateful to Almighty God for the call to serve Him and His people as priest and bishop," he said at the beginning of his homily.

Bishop Burbidge expressed gratitude to "Pope Benedict XVI for his confidence in appointing me..." and thanked all those in attendance, including a large contingent of clergy from the Archdiocese of Philadelphia, family, friends and invited representatives from every Catholic parish and mission in the 54-county diocese.




1



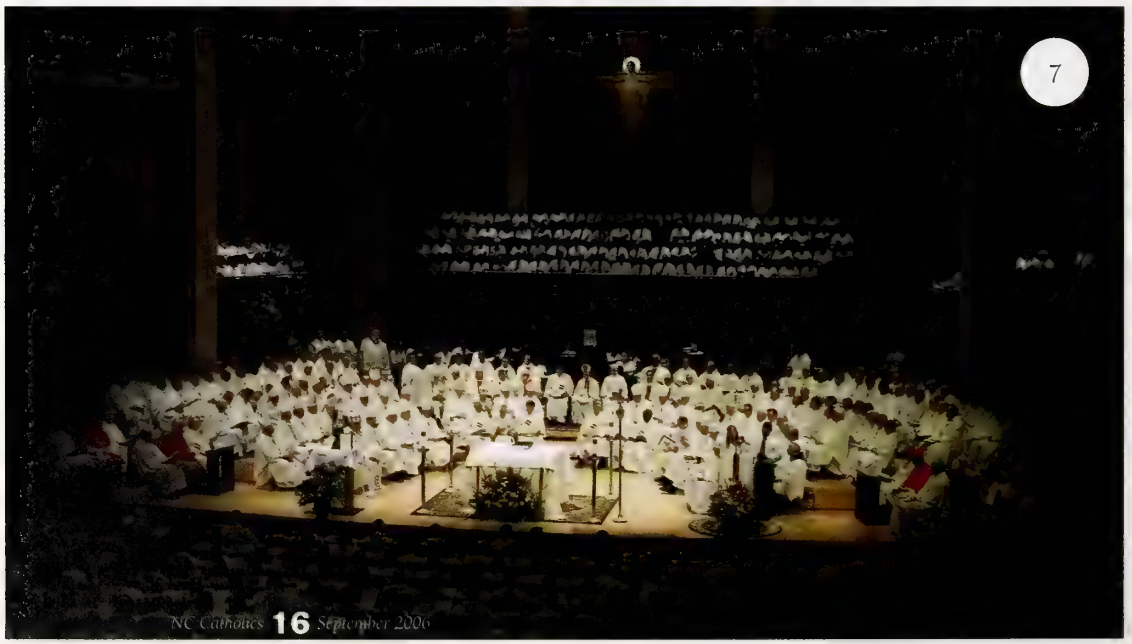

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NCC Photos




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The Diocese Welcomes a New Shepherd

1. The bishop with his family, (l-r) brother Fran, niece Chrissy, nephew Franny, mother Shirley, Bishop Burbidge, father Francis, niece Kelly and her fiancé, Walt.

2. Bishop Emeritus F. Joseph Gossman and his successor.

3. Bishop Burbidge shares a moment with fellow Philadelphian Archbishop John Foley, President of the Pontifical Council for Communications.

4. Cardinal Justin Rigali, Archbishop of Philadelphia, entrusts Bishop Burbidge to Raleigh.

5. Meymandi Concert Hall in Raleigh, scene of the installation.

6. At dinner after the installation, Bishop Burbidge receives a fan jersey as a memento of his life-long affection for the NFL's Philadelphia Eagles.

7. The concert hall stage, with cardinals, bishops and priests assembled for the historic occasion.

8. Bishop Burbidge delivers his first homily as Bishop of Raleigh.

9, 11, 12: After the three-hour ceremony, Bishop Burbidge received hundreds of the faithful at a reception in the lobby of the hall.

10. "What does it mean to stay in the hands of Jesus?" the new bishop asked in his homily. "It requires the acknowledgment of our utter dependence on God and having a deeply grateful heart for His goodness to us."

WALK HUMBLY WITH GOD

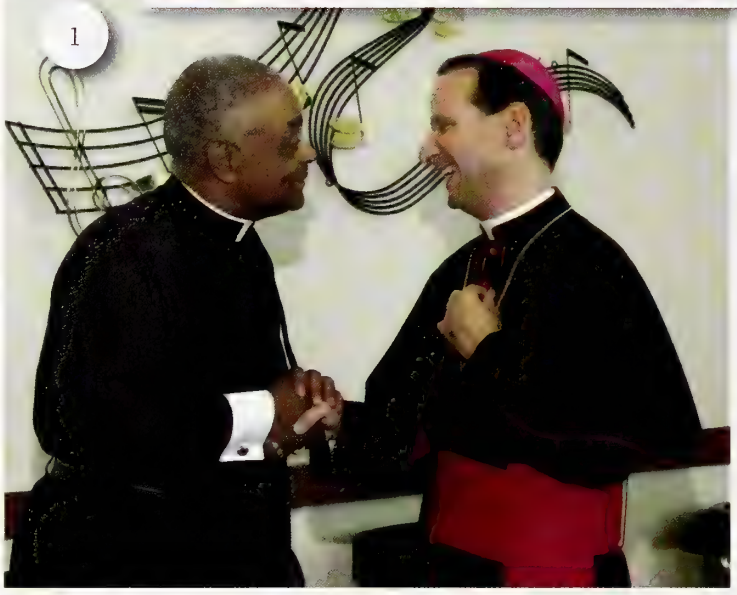
Photography by Nick Crettier















Prelates and the Faithful Greet the New Bishop

1. Bishop Burbidge accepts congratulations from Archbishop Wilton Gregory of Atlanta.

2. (l-r) Archbishop Gregory; Cardinal William Keeler, Archbishop of Baltimore; Bishop Burbidge; Cardinal Theodore McCarrick, Archbishop Emeritus of Washington, D.C.; Shirley and Francis Burbidge, the bishop's parents.

3. All in the concert hall rise to applaud the new bishop.

4. (l-r) Archbishop Gregory; Cardinal Justin Rigali, Archbishop of Philadelphia; Cardinal Mc Carrick; Bishop Burbidge; Cardinal Anthony Bevilacqua, Archbishop Emeritus of Philadelphia; Cardinal Keeler; Bishop Emeritus Gossman; Archbishop Foley.

5. Cardinal Bevilacqua speaks with Shirley Burbidge, as the bishop looks on.

6. The bishop greets some of the children at his post-installation reception.

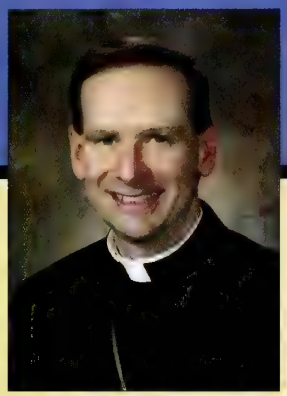






Photography by Nick Crettier

Su Espíritu nos renovará



Los discípulos se alegraron mucho al ver al Señor. Jesús les volvió a decir: "¡La paz esté con ustedes! Como el Padre me envió a mí, así los envío yo también."
(San Juan 20:20-21)

Este artículo lo escribo semanas antes de mi Instalación como quinto Obispo de Raleigh. Mientras me aproximo a ése día especial en la vida de nuestra diócesis, me llena una profunda gratitud hacia Dios Todopoderoso por este llamado, y un aprecio profundo hacia Su Santidad el Papa Benedicto XVI por poner su confianza en mí. Me preparo para este día con el convencimiento que éste nombramiento es parte del plan divino de Dios. Así como Jesús comisionó a sus discípulos, creo firmemente que Él es quien me llama y me envía. Por lo tanto, vengo a ustedes para proclamar su Palabra, su verdad y su amor salvador.

Como ustedes podrán imaginarse, la misión que hay por delante podría parecer abrumadora. Sé que las obligaciones espirituales, las responsabilidades pastorales y los deberes administrativos son interminables. Si me dejaran sólo simplemente no sabría que hacer. Pero cuando el Señor envió a sus discípulos Él les prometió el don de su Espíritu y el poder y la fuerza que ellos necesitarían. Estos dones también se nos prometen a nosotros. Diariamente oro por la gracia de confiar en la presencia permanente del Señor y en sus palabras, "Te basta mi gracia." (2 Cor.12:9)

Desde el momento del anuncio como el próximo obispo de Raleigh, muchos de mis hermanos obispos me han dicho cuán bendecido soy al enviárseme a tan maravillosa diócesis. Desde ya soy testigo de lo que han querido decir. Le doy gracias al Obispo Gossman por su ejemplo, su largo servicio y la garantia de su apoyo en todas las formas posibles. Estoy agradecido con mis hermanos sacerdotes y con todos aquellos que me han extendido una cálida bienvenida. Dependeré en gran parte de sus oraciones y de su ayuda continua.

Este momento histórico en la Diócesis de Raleigh es una oportunidad para alabar y dar gracias al Señor por las muchas bendiciones que nos ha dado en el pasado, para pedirle su guía continua en la vida que se aproxima y para renovar las promesas que le hemos hecho a Él, a la Iglesia y nos hemos hecho unos a otros. Que con su ayuda divina podamos reconocer que hemos sido llamados y enviados por el Señor, que cada día busquemos profundizar nuestra fe y confiar totalmente que su gracia es suficiente para nosotros. Si vivimos de ésa manera, su paz estará en nuestros corazones y su Espíritu nos renovará a nosotros, a nuestra diócesis y a la faz de la tierra.

– Excelentísimo Señor Michael F. Burbidge, Obispo de Raleigh

Bishop F. Joseph Gossman announces the following assignments:

Reverend Edgar Sepulveda Hernandez, parochial vicar at St. Mary Church, Mt. Olive, has been incardinated into the Diocese of Raleigh.

EFFECTIVE MAY 9, 2006:

Reverend Francis Lopez, C.P., a passionist of the Mexican Province, has been appointed parochial vicar, Saint Gabriel Church, Greenville, and presider at the weekly Spanish Mass at Holy Trinity Church, Williamston.

EFFECTIVE JUNE 1, 2006:

Reverend Robert D. Wiesenbaugh, S.J., of the Maryland Province of the Society of Jesus, has been appointed parochial vicar, Saint Raphael the Archangel Church, Raleigh.

EFFECTIVE JUNE 6, 2006:

Establishment of the Newton Grove Deanery. **Reverend Bernard F. Shlesinger,** pastor of Our Lady of Guadalupe Church, Newton Grove, has been appointed dean of the Newton Grove Deanery. The Newton Grove Deanery is the eighth deanery in the Diocese of Raleigh and comprises the following counties: Johnston, Wayne, Lenoir, Duplin, Sampson and Harnett.

EFFECTIVE JULY 1, 2006:

Reverend James Fukes, O.F.M. Conv., a Franciscan of the Immaculate Conception Province, has been appointed pastor of Saint Julia Church, Siler City.

Reverend Joseph Lapauw, C.I.C.M., of the Missionhurst Congregation, C.I.C.M., has been appointed pastor of Saint Eugene Church, Wendell.

EFFECTIVE AUGUST 1, 2006

Reverend David McBriar, O.F.M., administrator of Our Lady of Lourdes Church, Raleigh, has been appointed parochial vicar at St. Francis of Assisi Church, Raleigh.



El cáncer de mi hermana nos ha enseñado a todos en la familia la importancia de la fortaleza espiritual.

Un roce con la muerte, un renacimiento espiritual

La palabra cáncer todavía representa un enigma para la humanidad. Pero para los que lo viven muy de cerca, esta enfermedad representa invariables significados. Para mi familia y yo ha representado crecimiento.

Hace algo menos de un año mi hermana Mónica, envió un mensaje a la familia anunciando que le habían encontrado cáncer en el seno. Rompí en llanto… Mi primera imagen fue verme rodeada de toda la familia en una funeraria y a ella en una caja fúnebre…

La reacción de apoyo de toda la familia no se hizo esperar. Amigos de todo el mundo que ella había cultivado con los años, aparecieron de la noche a la mañana expresando su apoyo espiritual y material. Hasta empezaron a hacer cadenas de oración.

Mónica ha sido una persona que practica la meditación y esto le ha abonado la parte espiritual. Dios está dentro de ella y ella recurre a esa fuerza interna que la motiva a seguir adelante en este duro pasaje.

Sin embargo, cree muy poco en la medicina alopática (medicina tradicional) y tiene gran confianza en las medicinas alternativas y la china, por lo que al recibir la noticia, inmediatamente descartó la posibilidad de una quimioterapia.

El resto de la familia creía que era mejor la opción alopática, pero a la vez queríamos respetar la decisión de Mónica. Oramos y pedimos para que ella encontrara el camino que más le convenía, mientras ella a su tiempo hacía lo mismo.

Se puso en contacto con un médico alópata, que después de estudiar medicina en China y acupuntura en la India se internó con los indígenas de la selva amazónica del Putumayo, Colombia, para estudiar su medicina.

Él encontró que estos indígenas curaban el cáncer y otros males con Ayahuasca, conocida popularmente como yahé. La Ayahuasca ha sido utilizada en el Amazonas por miles de años como medicina y como una herramienta para la transformación.

A través de este médico, Mónica se pone en contacto con

TEEN SPECIAL EDITION

Por Liliana Parker

un Shamán del Putumayo. Ella estaba dispuesta a irse y tomarse un tratamiento con los indígenas, pero al mismo tiempo sabía que Dios era el único que decidía.

Un día antes de la operación decide aplazarla, para internarse quince días en la selva. Ese día estuvo llamando tanto al cirujano como al shamán para realizar los ajustes con cada uno, pero no los encontró.

"Como no pude viajar, el paso siguiente era la operación", dijo Mónica. "Sentía un miedo inmenso de enfrentarme con una Mastectomía, ya que es una mutación. Es la parte femenina, sensual y materna de la mujer."

Asumir este paso para Mónica fue muy difícil. "Le pedí a Dios me diera mucha fuerza. Me despedí de esa parte de mi cuerpo; le agradecí por todo lo que me había procurado en 40 años: amamantar a mi hijo y vivir muchas otras experiencias. Si Dios no quiere que se haga la operación algo pasará..."

Mientras esperaba su turno en el hospital para ser intervenida, habían a su alrededor muchos niños que lloraban esperando también su turno para ser operados. "El verlos llorar me calmó. Pensé que si un niño tenía que someterse a un proceso de aprendizaje a esa edad, por qué no yo."

La metieron al quirófano, cerró los ojos y cuando despertó, se encontró en la habitación.

Al salir del hospital, tenía que enfrentar a su hijo. El niño sufrió emocionalmente. Comenzó a orinarse en la cama. La psicóloga dijo que esta manifestación era algo muy positivo, porque sus frustraciones no se las estaba guardando, bajo el peligro de minar su parte emocional. "La única manera de enfrentar esto emocionalmente con un niño, es con mucho amor, dialogando y hablando con la verdad," dijo Mónica.

El momento de la primera quimioterapia llegó. A Mónica la invadía un terrible miedo. No se imaginaba cómo iba a ser el proceso. La escena se asemejaba a la de un reo sentenciado a pena de muerte con inyección letal.

Pero la realidad era otra. En una sala, junto a otras personas en las mismas condiciones, recibía el veneno. Dos horas eran suficientes para compartir las experiencias.

Cada vez que el veneno llega a la sangre, se siente un intenso mareo, que en muchos casos produce desvanecimiento. Mónica hacía ejercicios de respiración.

Mientras tanto, en la sala de espera, la imaginación de mis padres volaba. Veían salir a Mónica vomitando y sin poder caminar. Estaban dispuestos a ser sus muletas... Mónica aparece como si nada hubiera pasado. Ese día preparó el almuerzo y comió.

Como los venenos del cáncer son químicos que queman tanto las células buenas como las malas, los primeros días la persona siente que se está quemando, mucha sed y se pone muy colorada. Tiene que protegerse contra los rayos del sol porque con lo mínimo se puede insolar y no debe comer alimentos calientes porque le pueden producir llagas.

Los medicamentos afectan el sistema digestivo y Mónica tomaba sábila para ayudar a proteger la mucosa estomacal. Tiene que tomar líquidos helados constantemente para hidratarse.

Pero para ella, el proceso fue progresivo. Aunque el sistema inmunitario estaba fortalecido por la ayuda de la medicina alternativa, el hígado se iba debilitando cada vez más con cada sesión.

En la cuarta, comenzó a vomitar. "Los efectos son muy fastidiosos. Se siente una constante sensación de agonía y vómito. La misma sensación de una borrachera. No quieres que nadie te toque y cuando vomitas, te sientes aliviado por una hora. Permanecía acostada."

Otros efectos alternos son irritabilidad en los ojos, la nariz y garganta, porque todas las mucosas se secan debido a la quemazón.

"Sentía que mi cuerpo olía a químico, los alimentos y la boca me sabían a químico y los olores se intensificaron."

Es un tratamiento que produce mucha depresión. "Realmente no se quiere hacer nada ya que sientes un malestar constante. Pasan las horas y no te lo quitas. A veces no quieres seguir con esto y te dan muchas ganas de despedirte de la vida, pero trataba de dormir y vivir ese asunto como un proceso de aprendizaje."

Para Mónica, su hijo fue una pieza fundamental. "Él me pedía que fuéramos a jugar al parque y yo hacía todo un esfuerzo para salir a jugar con él."

"Por eso es que es tan importante la unión familiar. Mis padres han sido mi apoyo. Me han dado más de lo que esperaba. Mi padre ha sido la figura paterna para el niño y se hace cargo de él, cuando yo prácticamente no he podido levantarme. Mi madre me atiende y me consiente."

Cada que vez que hablo con mi madre sobre el tema, sus lágrimas salen de sus grandes ojos y dice entre sollozos "Cuánto hubiera querido que este mal me hubiera dado a mi".

Dice Mónica que la clave es comer aunque sean dos bocados, para impedir que las defensas se bajen y ayudar la regeneración celular.

Mónica dice que es un duro proceso que se agudiza entre más pasa el tiempo. "Ya a la sexta, simplemente no quería más."

Mónica ha vivido una muerte celular pero también un crecimiento espiritual. Esta experiencia nos ha cambiado la perspectiva de la vida y sobre todo, de la muerte. Somos más conscientes de que vinimos a aprender y a evolucionar espiritualmente.

Sts. Volodymyr & Olha
Ukrainian Catholic Church
Of Raleigh, NC
Blessed by his Excellency, Most Reverend Bishop Robert Moskal
Ukrainian Catholic Eparchy of St. Josephat, Parma, Ohio USA

Information on Divine Liturgy time & place:
contact Father Deacon Mark W. Shuey, Administrator
919.779.7246 mshuey2@nc.rr.com



Wear your faith

how to pray a rosary bracelet

1 Hold crucifix and pray: The Sign of the Cross

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then pray: The Apostles' Creed

I believe in God, the Father Almighty, creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

2 Hold first large bead and pray:

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

3 For Faith, Hope and Charity on each of the three small beads pray:

Hail Mary, full of grace the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.

4 Hold the next large bead and pray:

Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now, and ever shall be, world without end. Amen.

5 Recall the first rosary mystery (See right) and recite the Our Father on the large bead.

6 On each of the 10 small beads (also known as a decade) recite a Hail Mary while reflecting on the mystery.

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7 On the next large bead, recite the Glory Be to the Father.

8 Each succeeding decade is prayed in a similar manner by recalling the appropriate mystery, reciting the Our Father, 10 Hail Marys and the Glory Be to the Father while reflecting on the mystery.

9 When the fifth mystery is completed, the rosary is finished. Make sign of the cross and pray: Hail, holy queen, mother of Mercy! Our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us; and after this our exile, show unto us the blessed fruit of thy womb Jesus;
O clement, O loving, O sweet Virgin Mary.
V. Pray for us, O holy mother of God.
R. That we may be made worthy of the promises of Christ.

The Joyful Mysteries

1st Joyful Mystery,
The Annunciation
2nd Joyful Mystery,
The Visitation
3rd Joyful Mystery,
The Nativity
4th Joyful Mystery,
The Presentation
5th Joyful Mystery,
The Finding in the Temple

The Sorrowful Mysteries

1st Sorrowful Mystery,
Agony in the Garden
2nd Sorrowful Mystery,
The Scourging
3rd Sorrowful Mystery,
Crowning with thorns
4th Sorrowful Mystery,
Carrying of the cross
5th Sorrowful Mystery,
The Crucifixion

The Glorious Mysteries

1st Glorious Mystery,
The Resurrection
2nd Glorious Mystery,
The Ascension
3rd Glorious Mystery,
Descent of the Holy Spirit
4th Glorious Mystery,
The Assumption
5th Glorious Mystery,
The Coronation

The Luminous Mysteries (Mysteries of Light)

1st Luminous Mystery,
The Baptism in the Jordan
2nd Luminous Mystery,
The Wedding at Cana
3rd Luminous Mystery,
The Proclamation of the Kingdom
4th Luminous Mystery,
The Transfiguration
5th Luminous Mystery,
The Institution of the Eucharist

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Sara, Frances and Marge each have their own idea of wellness. Sara likes tai chi. Frances is a walker. Marge prefers crossword puzzles and an occasional massage. All three love sharing dreams, memories and laughs. Living here will make them feel good. Because here, wellness is a way of life.



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Augustine realized
and temperance

In a chat room with God

prayer is our "instant message" with Jesus

I remember the first time I experienced IM (for those who may be computer illiterate, that stands for "instant messaging"). It was strange to know that a friend on another computer far away was communicating with me through the Internet in real time. I would type something, then a minute or so later, a response would show up on the screen. Not so long ago, I witnessed the first marriage of two people who met over the Internet in a Christian chat room. They fell in love. It led to a face-to-face meeting and then to a life-long commitment before God.

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It is wonderful to see relationships grow. Love deepens. People begin to connect emotionally and spiritually. We can feel very close to another person. God wants this for all of us, for where there is true love, there is the kingdom and there is God! Even more wonderful is that God wants this close connection to happen between us and God. Jesus said "Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him." (John 14:23) One of the great mysteries of our faith is that God dwells within us. Deep within us is the ideal "chat room" where we meet God. Modern technology can connect us with people all around the world, but it cannot connect us to God.

Fortunately, God has 'wired us' for God.

Our relationship with God is the most important relationship of our lives, for it is the one that saves us. Many people have struggles as they build this relationship – hang in there! God is pursuing us and meets us where we are. There is a great saint I have grown to admire who had lots of trouble forming his own relationship with God. His name is St Augustine.

Augustine grew up in North Africa and had a lot of freedom as a teenager. When he was 16, he met a girl and fell in love. Within two years, he had a child with her out of wedlock. He knew he had acted badly, but continued to struggle with all the temptations and freedom of his culture. Later,

mmoral behavior was creating the block. He would pray, "Lord give me chastity
It was kind of a joke, but also a real expression of his inner struggle.

he would see this "freedom" to indulge in sensuality and pleasure as true slavery. St Augustine tried to talk to God during this time, but he couldn't connect – God seemed very distant. Augustine realized that his own immoral behavior was creating the block. He would pray, "Lord give me chastity and temperance, but not yet." It was kind of a joke, but also a real expression of his inner struggle. He was in deep pain and yearned for the love only God could give. One day, he was with his young son and some friends and was experiencing sadness and frustration over his inner struggle. He sat down underneath a fig tree and was crying to God over his trouble. Then he heard a voice of a young child sing, *"Tolle, lege,"* which means, "Take up and read."

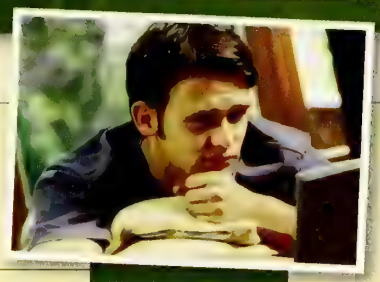
The voice captured him – he knew it was God. Augustine took up the Sacred Scriptures that were right beside him and there, from St Paul's letter to the Romans, he read, "Let us conduct ourselves properly as in the day, not in orgies and drunkenness, not in promiscuity and licentiousness, not in rivalry and jealousy. But put on the Lord Jesus Christ and make no provision for the desires of the flesh."

Augustine's life changed dramatically at this point, and so did his prayer life! He learned to talk to God. Here is one of the many beautiful passages that St Augustine wrote about his experience in his book, *The Confessions:*

> Late have I loved you, Beauty ever ancient and ever new! Late have I loved you! ... You shone upon me; your radiance enveloped me; you put my blindness to flight. You shed your fragrance about me; I drew breath and now I gasp for your sweet odor. I tasted you, and now I hunger and thirst for you. You touched me, and I am inflamed with love of your peace. (Book X, 27)

Augustine learned how to have a deep, lasting, rich, fruitful prayer life with God. So can we.

Our spiritual exercise this month is to spend time in the God chat room!



1 All relationships need an investment of time. Just like there is an investment of time in Internet chatting, make an investment of time to talk to God. I suggest at least 15 minutes a day or more to begin.

2 Find the place where you can pray to God. For the sake of this analogy, I will call this place the "God chat room." This is very important. The God chat room is a quiet place where you can be alone with just you and God. It should be a place where you can be yourself without any worries.

OK, once you have found a place to pray, the exciting part begins!

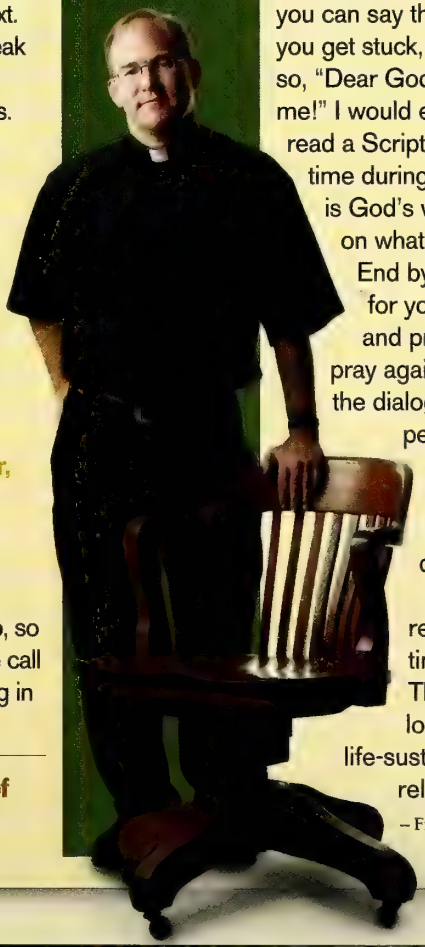
3 Consider who you are talking to. Some people get nervous at this stage because they are not sure what to do next. Questions arise: How can I speak to God? What do I say?

It is OK to have these worries. Put them aside for now. Think instead about who you are and who you are about to talk to. You are God's child. God loves you. God does not change his mind about that. God is not fickle, one day loving you and the next not.

4 Begin your prayer "In the name of the Father, Son, and Holy Spirit ... " I would suggest praying the *Our Father.* When the Apostles saw Jesus praying one time, they wanted to learn how to pray too, so Jesus gave them the prayer we call the *Our Father.* It has everything in it we need.

- **It starts with us thinking of God** – Our Father who art in heaven.
- **We praise God** – hallowed be thy name.
- **We ask for the gift that contains all others** – thy kingdom come.
- **We ask for the grace to surrender ourselves** – thy will be done on earth as it is in heaven.
- **We ask for what we need each day** – give us today our daily bread.
- **We ask for mercy** – forgive us our trespasses (sins).
- **We ask to be merciful** – as we forgive those who trespass against us.
- **We acknowledge our tendencies to sin** – lead us not into temptation.
- **We ask that evil be vanquished** – deliver us from evil.
- **We end by affirming our faith in all that we just said** – Amen! ("I believe" "Let it be so!")

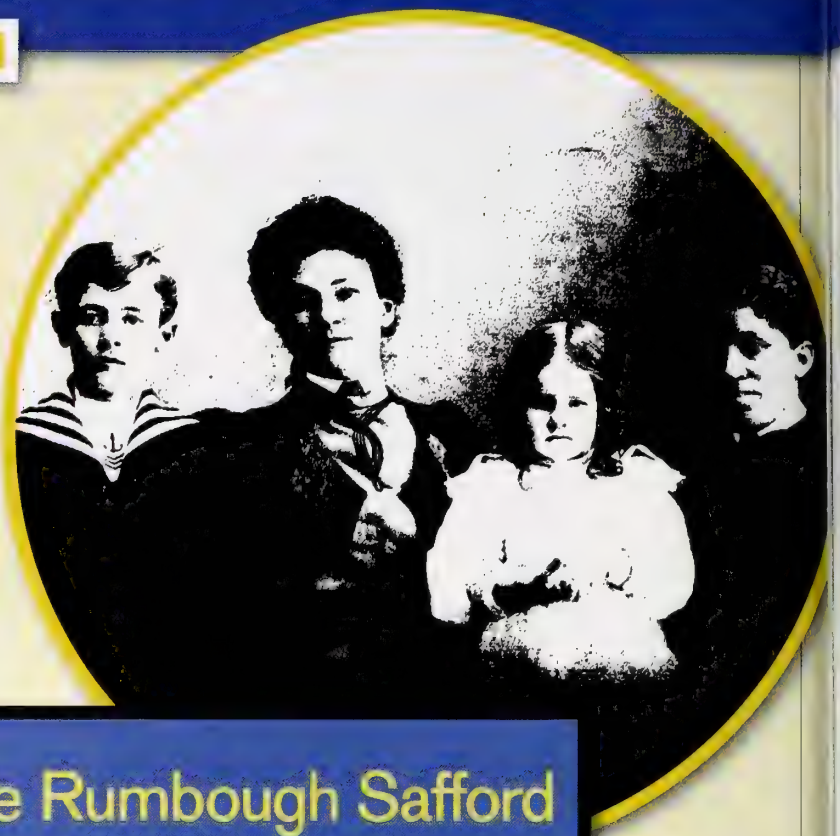
Your goal is to meet God, not see how fast you can say the words. Listen. If you get stuck, you can tell God so, "Dear God I am stuck. Help me!"



Pray slowly. Don't worry about rushing to get through. Your goal is to meet God, not see how fast you can say the words. Listen. If you get stuck, you can tell God so, "Dear God I am stuck. Help me!" I would encourage you to read a Scripture passage sometime during your prayer for it is God's word to us. Reflect on what you have read. End by thanking God for your time of prayer and pray for the grace to pray again tomorrow. Keep the dialogue going. Some people have found it helpful to keep a prayer journal and record what occurs during prayer.

Prayer, like all relationships, takes time. Don't give up. The reward is a lifelong, life-changing, life-sustaining, life-saving relationship with God.

– Fr. Bill Ashbaugh



Bessie Rumbough Safford
(1857-1929)

North Carolina is composed of three rather distinct topographical regions: the flood-prone coastal area, which includes New Bern; the economically dominant piedmont, which includes Charlotte and Raleigh; and the beautiful, but depressed, mountains in the western part of the state. In the 1870s, the railroad pushed its way through the mountains, offering the promise of development. Hoping to take advantage of such a prospect, Colonel and Mrs. James Rumbough established a small town which would be called Hot Springs.

Here, Bessie, the first of five daughters, was born in 1857. The little girl spent her childhood in the clear air and quiet security of the mountains, little dreaming that she would not only become Catholic, but a patron of the Catholic Church in Western North Carolina.

Wishing his children to have a religious education, in 1872 Colonel Rumbough, a Methodist, sent his daughters Bessie and Mary to the Visitation Convent School for Girls in Washington, D.C. Bessie became acquainted with the son of Andrew Johnson, who had become president of the United States when Abraham Lincoln was assassinated. The young couple was married in 1875 when Bessie was 18. Unfortunately, Andrew Johnson, Jr. died in 1879, leaving his young widow to mourn her loss and consider her future. A major part of Bessie's new life was embracing the Catholic religion.

In 1886, the affluent widow sailed for England and, as the ship moved across the Atlantic, romance blossomed in her life once again. A New York banker, Daniel B. Safford, fell in love with her and quickly proposed. When the ship docked, the two were married in London. After spending a number of years in Nice in southern France, the couple returned to the United States, lived for a brief period in New York, and finally moved to the Carolina mountains in the 1890s. Hot Springs would be Bessie's home for the remainder of her life. Aside from an Irish family that worked for a time in the hotel in town, Bessie was the only Catholic in all of Madison County. Nevertheless, she was determined to have a church in which to pray.

With the permission of Bishop Leo Haid, Bessie built a chapel beside her own large house. Here she welcomed the priest who occasionally made the 30-mile trip from St. Lawrence Church in Asheville, site of the only permanently staffed Catholic parish in the mountains.

After Mr. Safford died in 1914, Bessie managed the 100-acre estate, with its hotel, by herself. However, the popularity of Hot Springs declined and, motivated by financial as well as religious considerations, in 1926 she leased the hotel bulding to the Jesuits for use as a house of study for newly ordained priests. Some 40 Jesuits descended on Hot Springs, more priests than there were secular clergy in the entire state. Furthermore, there were now many more priests in Hot Springs than there were lay Catholics. In fact, Bessie was still the only one. Two years later, she gave the property to the Jesuits with the stipulation that they support her until her death, which occurred a year later.

Thanks to that bequest, the Jesuit presence has continued without interruption in the Carolina mountains. The Jesuits have operated a retreat house overlooking the Appalachian trail; in the near future, the property may serve other purposes for the order.

– William F. Powers

Jessie Rumbough Safford, second from left, with her son, Jack, daughter Natekia and the children's nanny.

(Photo courtesy of Hazel Moore)

TEEN SPECIAL EDITION

Annunciation School demolished for new construction


Photos by Paul McInerny

In Havelock, demolition of the old Annunciation Catholic School built by Father Francis Howard in the 1950s began July 10 to make way for new construction of a school and parish hall.

On Good Friday, 1953, Father Howard drove to the motherhouse of the Sisters of Mercy in Merion, Pa., to solicit their help in starting his new school. He met with Mother Gertrude Mary, the superior general and, as tradition has it, would not leave until she promised him some sisters. Father Howard met with her again a few weeks later when she visited her school in Jacksonville, NC. On Jan.1, 1954, ground was broken for the Annunciation School and Hall; and on Aug. 27, 1954, the sisters arrived from Merion to pioneer a new school. The school was dedicated on Oct. 7, 1954; and, after a delay because of hurricanes, opened with 346 students.





Today's school, with more than 150 students, is temporarily housed in mobile classroom units and continues to provide a Catholic education to children of Havelock, the Marine Corps Air Base at Cherry Point and surrounding cities. Annunciation offers a pre-Kindergarten-to-grade 8 program under the guidance of June Pietras, principal, and Father Dan Oschwald, pastor. Completion of the new school is tentatively scheduled for summer 2007.

Catholic high school to open in New Bern

On Aug. 28, Christ the King Catholic High School opened in New Bern. The Chamber of Commerce conducted a ribbon-cutting ceremony at the school on Aug. 14. The 2006-2007 academic year at Christ the King will begin with freshmen and sophomores at a temporary location, 2111 Neuse Blvd. in New Bern. The curriculum will include the Corporate Study Initiative, where each student will work one day a week outside of the school. CKCHS admits students of any religion, nationality or ethnic origin. Those desiring more information can contact the school at 252.514.0085 or visit its Web site at www.ckchs.org.

Sept. Readings

Sunday, September 3
Twenty-second Sunday in Ordinary Time
Deut 4:1-2,6-8
Ps 15:2-5
James 1:17-18,21b-22,27
Mark 7:1-8,14-15,21-23

Sunday, September 10
Twenty-third Sunday in Ordinary Time
Isa 35:4-7a
Ps 146:7-10
James 2:1-5
Mark 7:31-37

Sunday, September 17
Twenty-fourth Sunday in Ordinary Time
Isa 50:5-9a
Ps 116:1-6,8-9
James 2:14-18
Mark 8:27-35

Sunday, September 24
Twenty-fifth Sunday in Ordinary Time
Wis 2:12,17-20
Ps 54:3-8
James 3:16-4:3
Mark 9:30-37



The Little Rock Scripture Study class at Holy Redeemer by the Sea, Kitty Hawk, may be unique in North Carolina: Four generations of the same family attend the class! Pictured from left to right are Linda Twiford, Ethan Neilson, Kandi Neilson and Mary Sansone. Mary is the mother of Linda, Linda is the mother of Kandi, and Kandi is the mother of Ethan.



On June 4, Pentecost Sunday, Bishop Gossman joined the parishioners of Our Lady of Guadalupe Parish in Newton Grove to dedicate a new parish center. The new building, which includes offices and classrooms, will be called the Divine Mercy Center. (In photo, from Left to right, Fr. Ned Shlesinger, pastor of Our Lady of Guadalupe; Deacon Nay Henriquez; Bishop Gossman.)



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Diocesan seminarians and members of the Formation Committee gathered with Bishop Gossman for their annual summer retreat at the Trinity Center, Salter Path, in late July.

St. Ann Catholic School, Fayetteville, opened its doors on Sept. 4, 1956. As part of its year-long birthday celebration, Mass will be celebrated on Saturday, Sept. 16 at 11 a.m. in St. Ann Catholic Church. The students of St. Ann Catholic School will be the readers, altar servers, musicians and readers for this special celebration. We extend a warm invitation to all wishing to attend. Light refreshments will follow in the church social hall.

Catholic Golden Age will meet at 1:30 p.m., Sunday, Sept. 10, at Our Lady of Lourdes Church, Raleigh. Call Kit Manzo at 919.624.9017 or Aline Christoffelsz at 919.231.1846 for information on monthly dinner get-togethers every third Thursday, 5:30 p.m. at local restaurants.

Spirituality, Prayer, and Everyday Life, a two-day course exploring the nature and purposes of prayer and the dynamic relationship between prayer and spirituality, will be held at the Catholic Center, 9 a.m. to 5:30 p.m. on Sept. 15 -16. Particular attention will be paid to various forms of personal prayer and communal prayer, including liturgical prayer and liturgical spirituality. Presenter: Sister Rea McDonnell, SSND, who currently serves as a pastoral counselor and spiritual director in Silver Spring, MD. In addition to a Ph.d. in biblical studies from Boston University, Sister Rea's own continuing education led her to certification from the Institute of Pastoral Psychotherapy and to becoming a fellow in the American Association of Pastoral Counselors. Cost: Tuition is $150 for 15 hours of instruction. Pearl Streb Powers scholarships are available. Continuing education credits are offered through Loyola University, New Orleans, for an additional fee. For further information and registration forms, please contact Bea Callery, Office for Lay Ministry, 715 Nazareth St., Raleigh NC 27606-2187; e-mail: bea.callery@raldioc.org; phone: 919.821.9715.

A nine-week **Novena to St. Rita of Cascia, Patroness of Parenthood**, will be held every Saturday in front of the Raleigh Women's Health Organization center at 3613 Haworth Drive, Raleigh, beginning on Sept. 23 and ending on Saturday Nov. 18. Join in for an hour of prayer to convert hearts, starting at 2 p.m. with the novena and Rosary and ending at 3 p.m. with the Divine Mercy Chaplet. All parishes are invited to attend on the first and last Saturdays, when Mass will be held at Our Lady of Lourdes at 12:30 p.m., followed by a procession to the center and an hour of prayer from 2-3 p.m. Refreshments will follow at the Fallon Center. Individual parishes are scheduled to attend on the other seven Saturdays. This novena is sponsored by the Respect Life Ministry of the Diocese of Raleigh. For more information, contact Chris Reynolds at 919.250.3538 or Madonna Farrell at 919.212.0114 or go to www.lifetree.org/vigil.

The **Priesthood Discernment Group** will meet Sept. 16, 9 a.m.-1 p.m., at the Doggett Center, 600 Bilyeu St. in Raleigh. The group provides a comfortable and safe place to discuss your thoughts and feelings about a possible call to the priesthood. We discuss issues central to the call within the context of prayer and mutual support. If you think this group may be for you, please call Father Alex at 919.833.9668 or e-mail him at jagonza3@ncsu.edu.

Marriage Encounter will take place Sept. 22 (7 p.m.) to Sept. 24 (5 p.m.) at Avila Retreat Center in Durham. For more information, contact Rich and Laurie Lovegreen at 919.772.6245 or rlgreen@bellsouth.net.

Ambassador of the Word Youth Program will convene Sept. 23, 10 a.m. -3 p.m., at St. Alphonsus Center in Wilson. This program is supported by the Office of African Ancestry Ministry for youth 8-18 years of age. The objectives of AOW are to nurture young people and help them to realize the value of participating in their church and community; to provide an alternative forum for young people to develop as leaders and to make a difference in their community through program activities, workshops and retreats; and to develop and implement innovative programs that build self-esteem, self confidence and responsibility. For more information, contact Wilena McPhatter at 252.243.7592 or mcphatterw@raldioc.org

Song & Praise Day II, Sept. 27, 9 a.m. - 2 p.m. at Avila Retreat Center in Durham, is a retreat that will focus on Psalm 18:24: "This is the day the Lord has made; let us rejoice and be glad in it." Participants will celebrate these words with songs, music, prayer and individual voices. $30 donation. For more information, call 919.477.1285.

Handicapped Encounter Christ, the annual fall retreat for adults with disabilities, will be held from Sept. 29 (5 p.m.) through Oct. 1 at the Short Journey Center in Smithfield. The retreat is open to adults of all ages, and HEC is always seeking volunteers to assist the participants. For more information contact Linda Bedo at 919.821.9753 or bedo@raldioc.org.

St. Michael the Archangel Catholic Community in Cary will hold its **9th Annual International Festival** on Oct. 6 - 7, 2006. Featured this year will be a golf tournament, a 3K fun run, children's games and rides, as well as food and entertainment from several ethnic groups. This is a wonderful family event open to the entire community. For more information, please call 919.468.6193 or e-mail InternationalFestival@stmichaelcary.org.



Students take technology South of the border



For Matthew Letterman, Ryan Brown and Betsy Matthews, juniors at UNC-Chapel Hill, an opportunity to teach computer literacy in Mexico led to a new awareness of the interdependence of people everywhere. The three are founding members of Technology Without Borders, a student club dedicated to helping people in developing areas learn or upgrade computer skills.

Inspired by Fr. Gerry Kelly, a Houston Maryknoll missionary, and funded by grants from a student adviser, proceeds from a yard sale and a gift from United Way, the three took 10 computers to Matamoros, Mexico, last May. Living at a convent and working from an education compound there, they taught locals of all ages skills from typing to document management.

Sometimes "class" could seem a little chaotic. "We tried at first to have a somewhat formal setting," Letterman laughs, "but some days the atmosphere was more like a day-care center. We taught both kids and adults, and organizing the different ages and skill levels was a challenge." Another challenge was the weather. "When it rains there, everything stops," Matthews recalls. "One day the computer center was flooded. We had to switch everything off, try to keep the equipment out of the water. Some classes were canceled."

The youths' teaching experience was also a learning experience. "It's a poor country in some ways, " Matthews says, "yet people had cell phones and dressed really nicely – it was really like two worlds." Brown agrees. "Many of the roads are dirt," he says, "but near the border you see billboards for Coca-Cola; there's a Wal-Mart."

The three also learned what many seasoned missionaries already know: One "mission" can lead to another. Brown recalls how one woman seemed to be having more than usual difficulty with the typing program they were using. After trying several approaches they learned that the woman was in fact illiterate, so they took her aside to work on the alphabet. "So you go there to teach computer literacy," Brown says, "but you wind up teaching other things as well." Matthews remembers fondly the time she spent after class at the park playing with the local children.

Letterman recalls evenings playing soccer with kids he'd tutored, and how the teacher suddenly became the student. "I've played soccer," he says, "but these kids were amazing. Some of the 10-year-olds were better than I am.

"So we were in their culture, and I think what we learned in general was that we needed them as much or more than they needed us."

Letterman, Brown and Matthews spent almost a month in Matamoros. And they helped break in some other teachers who would stay on. The current plans for TWB involve sending more students to Mexico this year, and looking for new opportunities for projects to channel the enthusiasm of TWB members. "For the club, we want to get beyond where many people are fundraising and writing grant proposals so a few people can go on a trip," Letterman says. "If we can make the right connections to find opportunities and get the funding for more service projects, I think this effort can really take off."

"So we were in their culture, and I think what we learned in general was that we needed them as much or more than they needed us."

TEEN SPECIAL EDITION

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The Most Reverend

Michael F. Burbidge

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el hispano Católico

De la oscuridad llega el amanecer

Después de ser arrestada y llevada a la cárcel, Maria y Salvador aprendieron a encontrar consuelo en la fe.

Angels in the family

For expectant mothers and their children, the Gabriel Project is a lifesaver

your marriage matters

She says: I want more romance. **He says:** I'm too tired. What do they do?

parish profile

The little chapel that could **St. Mary, Mt. Olive.**

since you asked ...

Dear NCC: What does a priest learn from hearing about people's lives and spiritual striving?

noticing the naked

When I consider the Corporal Works of Mercy, "clothe the naked" seems to encompass a multitude of needs. Who are the naked? A person without clothes is at the mercy of the weather, but there are many others who are unprotected and in danger from the "elements" in our society. The unborn. The uneducated. The undocumented. The "unforgivable" – prisoners on death row. The incapacitated and the elderly. In other parts of the world you can include civilians caught up in wars; those who are targets of ethnic cleansing; women.

As I listened to Gabriel Project success stories, I realized that the world was replete with people – contributing, creating, loving people – whose existence had depended at some critical moment on defenders, on people who appeared like angels and said or did something that tipped the balance toward life.

This particular work of mercy, then, points out a need that might go unnoticed among the more obvious necessities like food and drink and shelter. It recognizes the need of many in our society for defense, for advocates in a potentially cruel world. And while Jesus identifies himself with all those in need, the ones he calls "the least of these," perhaps the plight of the defenseless is most like his own. When he was condemned, even his closest followers were afraid to speak up for him.

Our cover story this month – Respect Life Month – features the Gabriel Project. Gabriel volunteers help pregnant women and new mothers practically, emotionally and spiritually. The benefit extends to their children: the support from these volunteers is often a crucial factor in a mother's decision to carry her child to term and her ability to care for her child and herself in a healthy way.

As I listened to Gabriel Project success stories, I realized that the world was replete with people – contributing, creating, loving people – whose existence had depended at some critical moment on defenders, on people who appeared like angels and said or did something that tipped the balance toward life. These defenders weren't necessarily members of an organization. They simply recognized someone's nakedness – their vulnerability – and stepped forward with a cloak. Our challenge as followers of Jesus is to be attuned, as he always was, to the vulnerable around us and to defend them.

In another matter, I want to extend an apology to Sister Claudia Bronsing, O.S.F. In our profile of St. Bernadette Parish in Fuquay-Varina (NCC July-August 2006), I neglected to mention her huge role in the history of that community: Sister Claudia was pastoral administrator of St. Bernadette in the '90s and oversaw the capital campaign that made construction of the current church building possible.

Thanks as always for writing me with your reactions to *NC Catholics*. Your letters are a huge help as I try to discover and communicate the many inspiring stories in our diocese. You can write me at 715 Nazareth St., Raleigh, NC or reece@raldioc.org.

– Richard Reece is the editor of NC Catholics.



Mike Hutzler



cover story

Angels in the Family

For expectant mothers and their children, the Gabriel Project is a lifesaver

– Rich Reece

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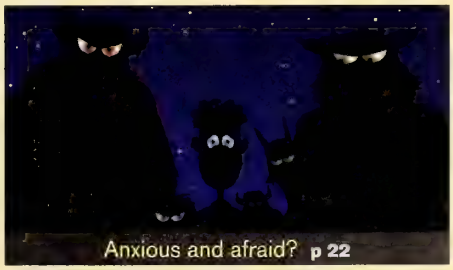
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Después de ser arrestada y llevada a la cárcel, María y Salvador aprendieron a encontrar consuelo en la fe.

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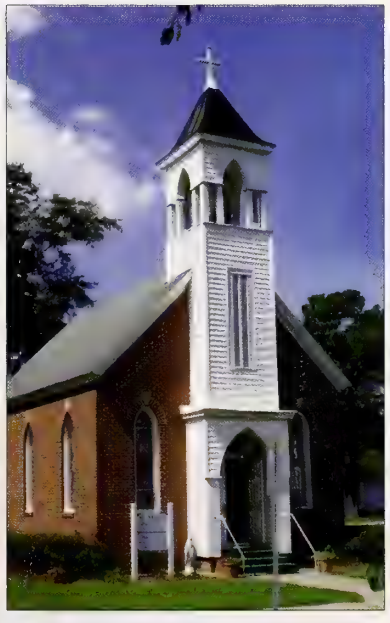


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The little chapel that could

St. Mary, Mt. Olive.

– Rich Reece



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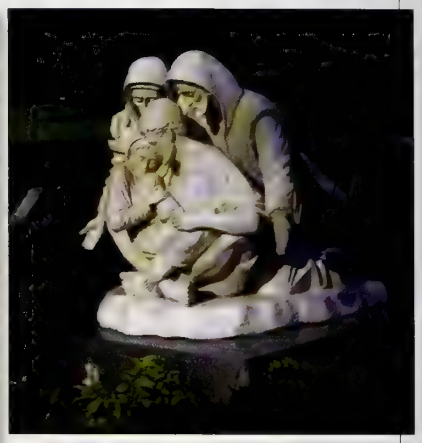




▶▶ The St. Stanislaus Church 9th Annual Polish Festival will be Saturday, Nov.4, 2006 from 11 a.m. to 5 p.m. on the church grounds. The church is located at 4849 Castle Hayne Road (Hwy 133) in Castle Hayne, off I-40 and just a short drive from Wilmington. The festival offers live music and dancing, delicious Polish foods, children's entertainment, raffles and an auction. There is no admission charge and parking is free.

▶▶ Anna Stringer, a parishioner at St. Mary Mother of the Church in Garner, attended the National Young Leadership Conference in Washington, D.C., in July.





Laurinburg Garden celebrates life

▶▶ In June, Vicar General Msgr. Michael Shugrue consecrated the Generations of Life Garden on the grounds of St. Mary Church in Laurinburg. The garden was the idea of the former pastor, Fr. Robert Diegelman, who asked the Knights of Columbus to construct something permanent at the church to symbolize the message: "Respect life. It is a gift from God." With additional help from Laurinburg's McDougal Funeral Home, the garden was built, incorporating a statue by Catholic sculptor Timothy Schmaltz of Toronto. "Our parish wanted to make a statement, to give public witness to the sanctity of life," Fr. Diegelman said. "Ministers of other churches in our area said they wished they could do the same."

Bishop Burbidge gospel reflections online

▶▶ Bishop Michael F. Burbidge offers regular reflections on the Gospel that are posted on the diocesan Web site (www.dioceseofraleigh.org) and are also available for podcasting. The reflections, in both video and written forms, are posted to the News section of the diocesan home page and can be accessed on the 'Bishop' section of the Web site, where they will be archived.

St. Philip of Moscow
engineer and monk



St. Philip of Moscow
Feast Day: October 5

Claim to fame: St. Philip of Moscow, born in 1507 as Theodore Kolyshov, is remembered for standing up to Tsar Ivan IV, better known as Ivan the Terrible. St. Philip used his role as bishop of Moscow to protect the people of Russia from Ivan's abuses, even though he knew that he would most likely end up as one of Ivan's victims.

Little-known fact: Philip of Moscow was a skilled engineer who created a new system of irrigation for his monastery, set up windmills for power and built two cathedrals. He also introduced reindeer herding to the monks and taught them how to use reindeer hides to make clothing and shoes.

What made him a saint: Philip of Moscow willingly gave up his position as a member of a wealthy, noble family to pursue a life of prayer and service. He hid his background from the abbot at the monastery in Solovetsk and humbly accepted positions as wood cutter and baker for his monastic house. He also spent several years as a hermit, praying and studying Scripture. Because of his holiness, he was elected abbot of his monastery in 1547. He rebuilt the monastery, added improvements, and worked to provide respectful treatment of the peasants in the region around the monastery, including the right of grievance against the ruling aristocracy. Ivan the Terrible considered Philip's actions to be meddling in political affairs. But that didn't cause Philip to back down. In fact, it made him a stronger voice for the people, even though that meant privately and publicly chastising the tsar for his actions.

Best quote: "If I do not bear witness to the truth, I render myself unworthy of my office as a bishop. If I bow to men's will, what shall I find to answer Christ on the day of the Judgment?"

How he died: Philip found out that Tsar Ivan IV did not take kindly to correction by religious authorities. When Philip, as leader of the Russian church, spoke out against Ivan's policies of murdering political opponents and others who disagreed with the political regime, the tsar had Philip removed from office. He was arrested, chained and moved from one prison to another for many months. On Dec. 23, 1569, an agent of the tsar murdered Philip by suffocating him with a cushion.

Prayer: *God, you gave Philip of Moscow great courage to speak out for what was right. Teach us to see the injustices in our world and to speak and act with courage to right the wrongs that harm your children. We ask this through Jesus Christ, your Son. Amen.* – *Elizabeth Johnson*

San Felipe de Moscú
Día del Santo: 5 de octubre

Lo que lo destacó: San Felipe de Moscú, cuyo nombre era Teodoro Kolyshov nació en 1507, se le recuerda por resistirse al Zar Iván IV, mejor conocido por Iván el Terrible. Usó su rol de (Obispo) metropolitano de Moscú para proteger a la gente de Rusia de los abusos de Iván, a pesar de saber que a la larga probablemente terminaría siendo él una de sus víctimas.

Hecho poco conocido: Felipe de Moscú fue un hábil ingeniero que creo un sistema nuevo de irrigación para su monasterio, e instaló molinos de viento para fuerza y construyó dos catedrales. También le introdujo la cría del reno a los monjes y les enseñó como usar los cueros para hacer ropa y zapatos.

Lo que lo hizo Santo: Felipe de Moscú de manera voluntaria abandonó su posición de miembro de una familia rica de la nobleza para seguir una vida de oración y servicio. Le ocultó sus antecedentes al abad del monasterio en Solovestsk y humildemente aceptó tareas de cortador de leña y panadero para su casa monástica. También pasó varios años como ermitaño, orando y estudiando las Escrituras. Debido a su santidad, fue elegido abad de su monasterio en 1547. Reconstruyó el monasterio, le introdujo mejoras, y luchó para que se le proporcionara tratamiento respetuoso a los campesinos de la región alrededor del monasterio, incluyendo el derecho a queja contra la aristocracia reinante. Iván el terrible consideró que las acciones de Felipe se entrometían en los asuntos políticos. Pero esto no hizo que Felipe se volviera atrás. Al contrario hizo que tuviera una voz más fuerte en favor de la gente a pesar de que esto significaba tener que amonestar al Zar en privado y en público por sus acciones.

Su mejor cita: "Si no doy testimonio de la verdad, me rindo indigno de mi oficio de obispo. Si me someto a la voluntad de los hombres, ¿qué hallaré para contestarle a Cristo en el día del Juicio?"

Forma en la que murió: Felipe sabía que el Zar Iván IV no le agradaba ser corregido por las autoridades religiosas. Cuando Felipe, como líder de la Iglesia Rusa, habló en contra de las políticas de Iván de asesinar a opositores políticos y otros que no estaban de acuerdo con él, el Zar hizo que Felipe fuera removido de su cargo, arrestado, encadenado y llevado de una cárcel a otra por muchos meses. El 23 de diciembre de 1569, un agente del Zar asesinó a Felipe sofocándolo con una almohada.

Oración: *Dios tu le diste a Felipe de Moscú gran valentía para hablar en favor del bien. Enséñanos a ver las injusticias de nuestro mundo y hablar y actuar con valentía para corregir los males que dañan a tus hijos. Te lo pedimos por Jesucristo tu Hijo. Amen.*

– *Escrito por Transline USA.*



dear NCC

This month with Father Mark Reamer, O.F.M.

I wonder what it's like to hear confessions. What does a priest learn from hearing about people's lives and spiritual striving?

"Hearing confession," or perhaps better stated "celebrating the sacrament of reconciliation," has always been a time of grace for me as a priest. I've found that the immediate context of a person's life greatly impacts the examination of conscience that a penitent makes. For example, while serving as a priest chaplain in the Navy in Kuwait, I heard the confessions of hundreds of young men and women. We were in a combat zone, preparing for war and uncertain of what the future held. There was tremendous stress in our lives: loss of familiar surroundings, friends and family; fear of the uncertain days ahead; and more.

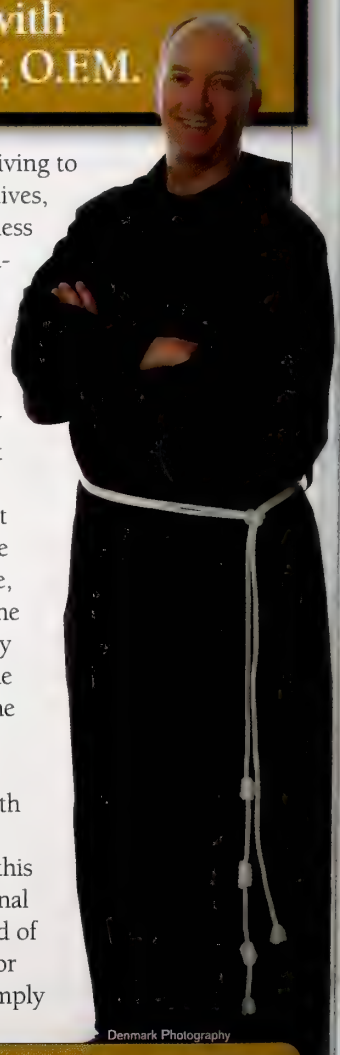
As I listened to confessions, I learned about the important relationships in the lives of these young people as they expressed their desire to be more loving, thoughtful and patient – both with those they had left behind and those with whom they were now living in very close quarters. I also heard them reflect upon choices that they had made which they came to realize were not the best choices for their lives, and question the meaning of being involved in a war. The hand of God is very much at work in our lives, working through our brokenness and bringing healing. I don't remember the particulars of what I heard or said, but I was grateful to be a priest and to have the opportunity to be an instrument of God's peace where the ministry of the church was at work granting pardon and peace.

There are moments in the familiar settings of Advent or Lenten reconciliation services, or youth retreats, in which a person will speak from the depth of his or her heart about a core relationship with God, as experienced through the important relationships of his or her life.

What does a priest learn? I can't speak for all priests, but I've continually discovered the truth of what Augustine said centuries ago, "Our hearts are restless until they rest in you, O Lord." I've learned in my 15 years of hearing confessions that at the heart of all confessions is the desire to love and be loved. I've also discovered that people, all of us at our core, are good and striving to be better. At times in our lives, we make choices that are less than good, sometimes consciously, sometimes out of a lack of freedom.

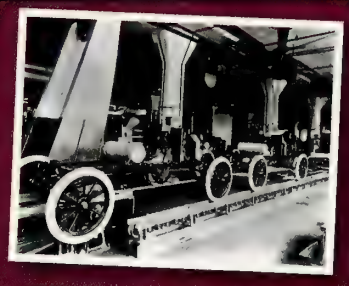
As people acknowledge the reality of sometimes broken lives in need of God's healing love, it is a graced time to ... pray the church's prayer of absolution. It is one more reason that I am happy to be a priest and to serve the people of God.

Though sin is personal, sin is not private. Pope John Paul II of happy memory, in speaking about reconciliation, said, "There is no sin, not even the most intimate and secret one, the most strictly individual one, that exclusively concerns the person committing it. Every sin has repercussions on the entire ecclesial body and the whole human family." The church's rite for reconciliation of several penitents with individual confession and absolution helps to reflect this notion of sin as both personal and communal. I've learned of people's genuine concern for the poor as they confess simply



Denmark Photography

this month in history:
What year was Henry Ford's assembly line developed?



▶▶ Innovative automotive pioneer Henry Ford developed a moving assembly line that would speed up the vehicle production process on **Oct. 7, WHAT YEAR?** His Ford Motor Company remains one of the top international automotive competitors of today.

▶▶ Shakespeare's idol? Spanish novelist, playwright and poet Miguel de Cervantes was baptized on **Oct. 9, WHAT YEAR?** Though it is unlikely that the two ever met, historians believe that Shakespeare took an interest in Cervantes' famous *Don Quixote*.

▶▶ Pioneers of Christianity, Spain's Catholic sovereigns King Ferdinand and Queen Isabella married on **Oct. 18, WHAT YEAR?** After seven years of pleading, the two decided to fund Columbus' mission to spread his faith, which serendipitously led to the discovery of America.

▶▶ Imagine all the people who are grateful for the birth of rock superstar John Lennon on **Oct. 9, WHAT YEAR?** Formerly a Beatles artist, Lennon released his first solo album, *Imagine*, in 1971.

Answers: 1913, 1547, 1469, 1940

participating in a society that, by its nature, includes injustices.

Celebrating the sacrament of reconciliation is always an act of humility for me. I am often reminded of my own sinfulness as I listen to the confessions of others. It is about so much more than "hearing confessions." For me, it is a privileged opportunity to be an instrument of God's peace and healing.

It is one of the treasures of our Catholic faith that in the sacrament of reconciliation we have the opportunity to unburden ourselves, to speak our sins to a priest, to hear the words of assurance that our sins are forgiven, and to know that the "seal of confession" is absolute.

Whether it be the wonder and excitement of a child celebrating the sacrament for the first time, or the anxiety of a teen afraid that I might remember who they are, or the nervousness of someone expressing serious sin, God's unconditional love and forgiveness of the individual is unchanging. As people acknowledge the reality of their sometimes broken lives in need of God's healing love, it is a graced time to offer a few words of encouragement and pray the church's prayer of absolution. It is one more reason that I am happy to be a priest and to serve the people of God. ✣

– Fr. Mark G. Reamer, O.F.M., is pastor of the Catholic Community of St. Francis of Assisi in Raleigh.

Send your questions to:
"Since you asked ..."
715 Nazareth St.,
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Or: reece@raldioc.org

Saints be praised!
Who is your favorite saint, and why?

▶▶ We asked graduating third- and fourth-grade students at Infant of Prague School, Jacksonville: **Who is your favorite saint and why?**



Allison, Grade 3
St. Dismas is my favorite saint because he was crucified next to Christ and asked forgiveness. I admire that he was a bad thief in the beginning but a good person at the end.



Jordan, Grade 3
My favorite is St. Ann, because she is the mother of the Blessed Virgin Mary. I think it was nice of God to send Mary to St. Ann because she had no kids. Ann spent all day with Mary and taught her how to pray to God



Sayo, Grade 3
My favorite saint is Peter the Apostle. I like him because he was a faithful man. He helped a lot of people and he always followed Jesus.



Tommy, Grade 4
St. Michael, because when my dad goes to war I feel he is protected by him. He also put the devil into hell.



Alexandra, Grade 3
St. Veronica. I think it was brave of her to push the soldiers out of the way and go to wipe Jesus' face.



Curtis, Grade 3
My favorite saint is St. Francis. He made the first Christmas crib.

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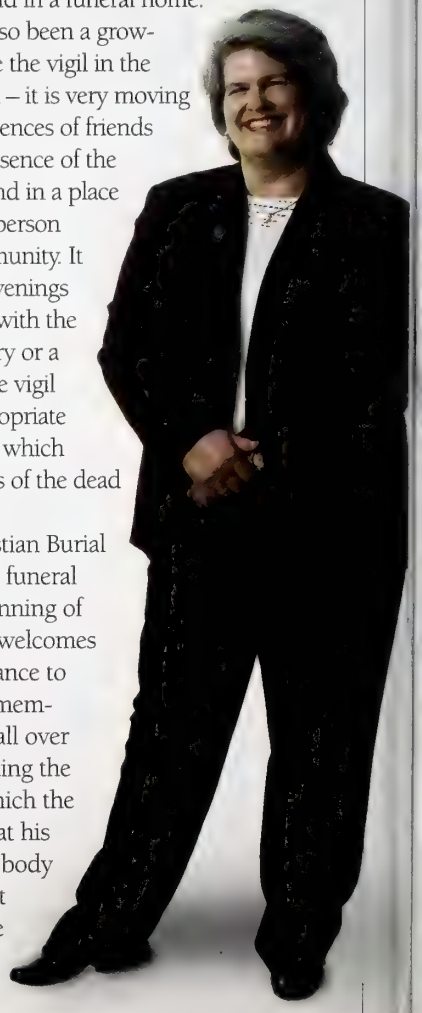


Funeral liturgies

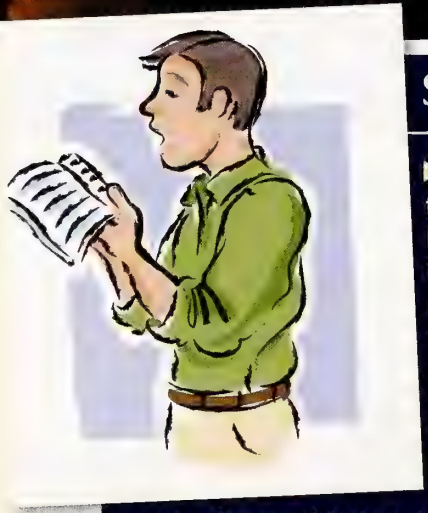
a step-by-step guide through the church's liturgies

The death of someone we love is one of life's most heart-rending moments. We are often numb with shock and filled with grief. The Catholic Church's funeral liturgies offer mourners consolation, hope and faith in the resurrection. They usually occur in three parts: the vigil, the Mass of Christian Burial, and the rite of committal or graveside service.

The vigil takes place for one or more days prior to the funeral. It used to be the custom for the vigil, or wake, to be held in the home of the deceased. Now, it is more customarily held in a funeral home. Recently, there has also been a growing trend to celebrate the vigil in the parish church or hall – it is very moving to receive the condolences of friends and family in the presence of the Blessed Sacrament and in a place where the deceased person worshipped in community. It is common for the evenings of the wake to close with the recitation of the rosary or a Scripture service. The vigil is also the most appropriate place for eulogies, in which stories and memories of the dead person are shared.



The Mass of Christian Burial is the fulcrum of the funeral liturgies. At the beginning of the Mass, the priest welcomes the body at the entrance to the church. Family members place a white pall over the casket, representing the white garment in which the person was clothed at his or her baptism. The body is carried to the front of the church, where



Singing:

▶▶ "Make a joyful noise unto the Lord!" You'll notice that the Scripture mentions joy, not pitch or key. Singing is an important part of worship and some elements of the Mass are specifically designed to be sung. Examples are the Sanctus ("Holy, holy, holy" prayer) and the great Amen. Singing is a wonderful way for a congregation to express unity, since they are singing the same words at the same time and in approximately the same tone. The General Instruction of the Roman Missal (GIRM) extols the importance of congregational singing and stresses its necessity at Sunday and holy day Masses. Everyone present is urged to sing out with great joy, not just those who can carry a tune!

who's in the sanctuary?

▶▶ Cantor: The cantor is the liturgy's chief singer. In monastic choirs, this was an office of high honor and the cantor often carried a staff to indicate rank. The cantor leads the congregation in song, frequently proclaiming the verses of the responsorial psalm. You may see the cantor move to the ambo for the proclamation of this psalm.

bible quiz

Bible Quiz

Tell me a story! a parable quiz

1 Upsets our expectations of strict fairness at the final judgment. All who respond to the call of Jesus, whether early in life or late, will inherit the kingdom. It is a pure gift and cannot be earned.

2 Probably Jesus' first parable and the central thought on which the Sermon on the Mount was based. Inflexibility of traditional systems can't adapt to the freedom of Jesus' new way.

3 Dangers of putting our trust in possessions, instead of recognizing our dependence on God.

4 Refers to the reception given to God's revelation. Some accept it; others do not.

5 Union with Jesus is necessary for fruitfulness.

a. The Rich Fool (Luke 12: 16-21)

b. Workers in the Vineyard (Matt 20: 1-6)

c. The Sower and the Seed (Matt 13: 1-13)

d. I am the Vine (John: 15: 1-8)

e. New Wine in Old Wineskins (Mark 2: 21-22)

Answers: 1:b; 2:e; 3: a; 4:c; 5:d

members of the family place a crucifix and a Bible on it, symbolizing the person's Christian faith.

Changes in the funeral rites since Vatican II mean that we focus on the joy of resurrection rather than the sorrow of loss. The vestments are white, symbolizing joy, rather than their former black. The emphasis is on eternity, not on our present grief.

The Liturgy of the Word comprises readings chosen by the family – they are selected for their consolation and hope of eternal life. The priest or deacon preaches on the readings – offering a homily, not a eulogy.

The Liturgy of the Eucharist follows, reminding us of Christ's passion, death and resurrection. We are offered the hope of eternal life – for our loved one and for ourselves. Members of the family may serve as extraordinary ministers of Communion, readers and altar servers. After Communion, a friend or family member may be invited to share a brief reflection on the life of the departed.

There is a final procession to the place of committal, the cemetery. At the graveside, the priest or deacon offers a final commendation and prayers of farewell are said. If there has not been a eulogy, one may be offered at this point.

Occasionally, the family may have chosen to cremate the body. The Catholic Church permits cremation and, since 1997, it has been permissible in the United States to have the cremated remains present for a funeral liturgy. Afterward, the remains should be treated with the same respect as a body would be – not kept in the home, but interred in a cemetery or entombed in a columbarium.

The Catholic celebration of a person's life, coupled with the community's consolation to that person's loved ones, is one of the most profound ways the church acts as Christ in the world.

By Elizabeth Solsburg | Illustrations by Bob Patten

what's the season?

Holy Days of Obligation:

▶▶ There are various feasts throughout the church year that are so important they have been designated as holy days of obligation, on which the faithful must attend Mass. Each country has its own list of holy days – in most dioceses of the United States, they are Jan. 1, the Solemnity of Mary; Aug. 15, the Solemnity of the Assumption; Nov. 1, the Solemnity of All Saints; Dec. 8, the Solemnity of Immaculate Conception; and Dec. 25, the Solemnity of Christmas. If Jan. 1, Aug. 15, or Nov. 1 fall on a Saturday or Monday, the obligation to attend Mass is normally dispensed.

what's the vestment?



Pectoral Cross:

▶▶ The bishop wears a cross called a pectoral cross. Its name derives from the Latin word *pectus* or "breast." There are rules that dictate how the cross is worn depending on the bishop's garments. If he's in a suit and collar, the pectoral cross is usually placed in the vest pocket with the chain showing – that's why you'll often see the bishop with a gold chain across his chest.

what's in the church?

Sacred vessels:



The chalice is the cup in which the wine that becomes the blood of Christ is contained. The ciborium is the container for the hosts that will be consecrated at Mass and reserved in the tabernacle – it may be shaped somewhat like the chalice, but has a fitted lid. In medieval times, the word ciborium also referred to a canopy over the tabernacle, but that is no longer the case. The pyx is a small container that holds a few consecrated hosts – extraordinary ministers of holy Communion use a pyx to take Communion to the sick and homebound. All of these vessels are to be made of a material of value that is not easily broken. They should be treated with reverence due to their sacred functions.



Imagine the miracles!

As we celebrate Respect Life Month in the Diocese of Raleigh and throughout the Catholic Church in the United States, we are called once again to express renewed gratitude to Almighty God for having bestowed upon us the gift of human life in all its wonder and beauty. Our thanksgiving must be reflected in our commitment to protect and defend that life from the moment of conception until natural death.

In a culture that often fails in recognizing the sacredness of all human life, it is essential that we remain steadfast in witnessing, by word and example, our belief and commitment to life. Such an example may lead us to experience rejection, criticism and even mockery. However, we do not fear! We believe that the Lord will use any of our sufferings on behalf of the truth for His glory and purpose. In addition, our perseverance and determination will help others to know that our values are based on God's laws and outlast all times and seasons.

The Gospel imperative given by Christ is that we love one another as He has loved us. The Lord asks that we demonstrate a love that never counts the cost and one that embraces all people, especially those in most need. Imagine the miracles that would take place if we cooperated with God's grace and responded faithfully to that call! Abortions would be no more, the hungry would be fed, the infirm would receive proper care, the naked would be clothed, poverty would be eradicated and the incarcerated would be treated with justice and personal respect, regardless of their offense. We believe that all things are possible with God and with His help powerful deeds will continue to occur in this diocese and throughout our church.

As I celebrate my first Respect Life Mass with the Diocese of Raleigh at Immaculate Conception Parish in Durham on Oct. 1, my prayer is that the daily nourishment we receive from the Word of God and our eucharistic Lord at Mass will strengthen us for a greater awareness, vigilance and practice of care and concern for all who depend on us for life and love.

May our loving God bless you in all that you do to promote life!

– Most Reverend Michael F. Burbidge is bishop of Raleigh

Baby caps and business wear

My sister, Mary Bryant of Fayetteville, lived with me for two weeks last winter helping me as I recuperated from an illness. I noticed that she spent a lot of time making rosaries or knitting. The rosaries are made for the missions by a group of parishioners of St. Patrick Parish, of which my sister is a member.

I asked what she was knitting and she showed me small baby booties and caps. Mary said they were for premature babies born at the local hospitals. She is a member of a group called Fairy Grandmothers of Fayetteville. The group works in collaboration with the hospitals of Fayetteville. There are regular meetings to knit and visit. The items that they have made at home are taken to the hospital.

Learning of this brought to mind an experience I had as the pastor of St. Mary in Wilmington. When I arrived at St. Mary there were present in ministry a very caring group of the Sisters of St. Ursula from Rhinebeck, N.Y. One of these Sisters was Sister Mary Isaac Koenig. She is filled with love for the less fortunate of our brothers and sisters. As part of the parish outreach, she began a food and clothing closet. The clothing closet had a different twist from most such closets. Sister Isaac had a special section for women and men who needed work clothes. In particular, she stocked clothing that women needed as they began a job such as a receptionist or store clerk. This gave the ladies a feeling of worth and well being and pride in their appearance.

Sister Isaac had a special section for women and men who needed work clothes. In particular she stocked clothing that women needed as they began a job such as a receptionist or store clerk.



Mike Hozler

Both ministries, my sister's and Sister Isaac's, involved a corporal work of mercy: clothing the naked. It is one of the works of which Jesus said in the Gospel of Matthew, "When you did it to the least of these … you did it to me."

– Msgr. Thomas P. Hadden

Una tradición que se hace vida

Para la Iglesia católica ha sido un don contar con el rezo del Santo rosario a lo largo de los siglos, pasando por los primeros monasterios que recitaban los Salmos como misterios de Cristo hasta llegar a la gente más sencilla que de manera fervorosa han hecho de este rezo, el instrumento de su fe, el camino de la contemplación y la oportunidad para congregarse como familia, como comunidad y como Iglesia.

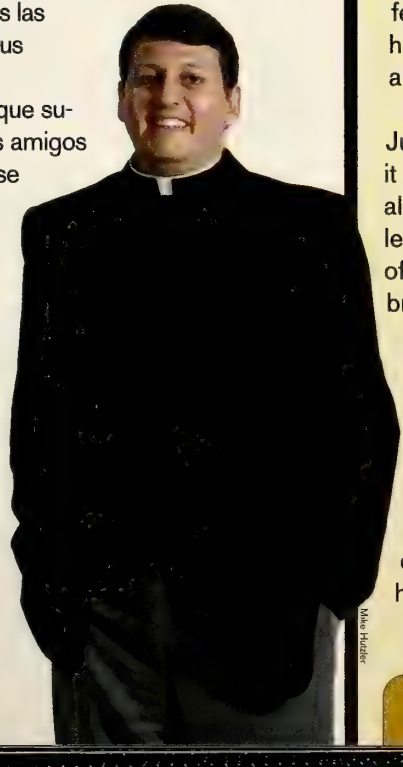
De manera semejante ha pasado a las comunidades latinas en los Estados Unidos durante las últimas décadas. Ante las limitaciones del idioma, de la cultura, de la falta de una pastoral adecuada y muchas veces por la falta de sacerdotes, se han incrementado los "rosarios en las casas" que no es otra cosa que recorrer con la imagen de la Santisima Virgen Maria los hogares de las familias.

En los tiempos cuando comenzó a desarrollarse el rezo del Santo Rosario se vio que era la manera como muchas personas aprendían a tener una relación con Dios, con los misterios que nos han otorgado la salvación y con la intercesión de una persona que por su vida, su ternura y su santidad se ha hecho nuestra Madre, nuestra Maestra y nuestro modelo de cristiano.

Con esta práctica tan sencilla, las personas no solamente aprenden a repetir unas oraciones, sino que tienen la oportunidad de meditar en estos misterios de Cristo y de manera natural se comparten en las oraciones las necesidades del pueblo, sus gozos, sus sufrimientos y sus esperanzas.

Es hermoso ver y valorar todo lo que sucede alrededor de esta tradición: los amigos se reúnen, los vecinos se conocen, se preparan alimentos tipicos, se le enseña a los niños con el ejemplo de vida la fe, las canciones, las oraciones y se descubre un descanso del alma cuando se canta "Ven con nosotros a caminar, Santa Maria ven…" Sintiendo la presencia y la compañía de la Madre del Cielo que nos impulsa a salir a buscar a su Hijo en los Sacramentos, en la sociedad, en el servicio y sobretodo en la practica de la caridad.

– Padre Fernando Torres



Mike Hudder

How do you use our Web Site?



Mike Hudder

I'm ashamed to say I was surprised. It happened shortly after we launched "podcasting" on the diocesan Web site (www.dioceseofraleigh.org). If you're not familiar with the term "podcasting," it is a way to offer audio and video content via the Internet. People may subscribe to a podcast, which enables them to retrieve the content from the Web site into a device designed to receive it, and view or listen to it at a time and place of their choosing.

Our initial podcasts were a series of Lenten reflections. After the first few had been released, a visitor to our Web site wrote to say that she had subscribed to our podcasts and had been listening to them during her gym workouts. I don't know why it hadn't occurred to me – after all, I listen to music and watch TV during my own workouts. But it hadn't occurred to me to use that time for spiritual reflection and prayer. It made me wonder. What other interesting ways are people using our Web site?

So, I asked.

Multimedia content is extremely popular. In addition to podcasts, many are tuning in to the variety of broadcasts offered through our Web site – video news stories of events around the diocese, Catholic television and radio programs and talks given at various conferences and retreats. Regular features are available from the Diocesan Media button on the homepage. News stories are highlighted on the homepage and also from the News link in the top menu on every page.

When Bishop Burbidge was named our new shepherd in June, a few hundred of our Web site visitors heard about it first – through our diocesan e-newsletter. If you haven't already, please subscribe to it by clicking the Get Our E-newsletter button on the homepage. You'll receive periodic updates of happenings around the diocese and be the first to learn of breaking news and exciting web site features.

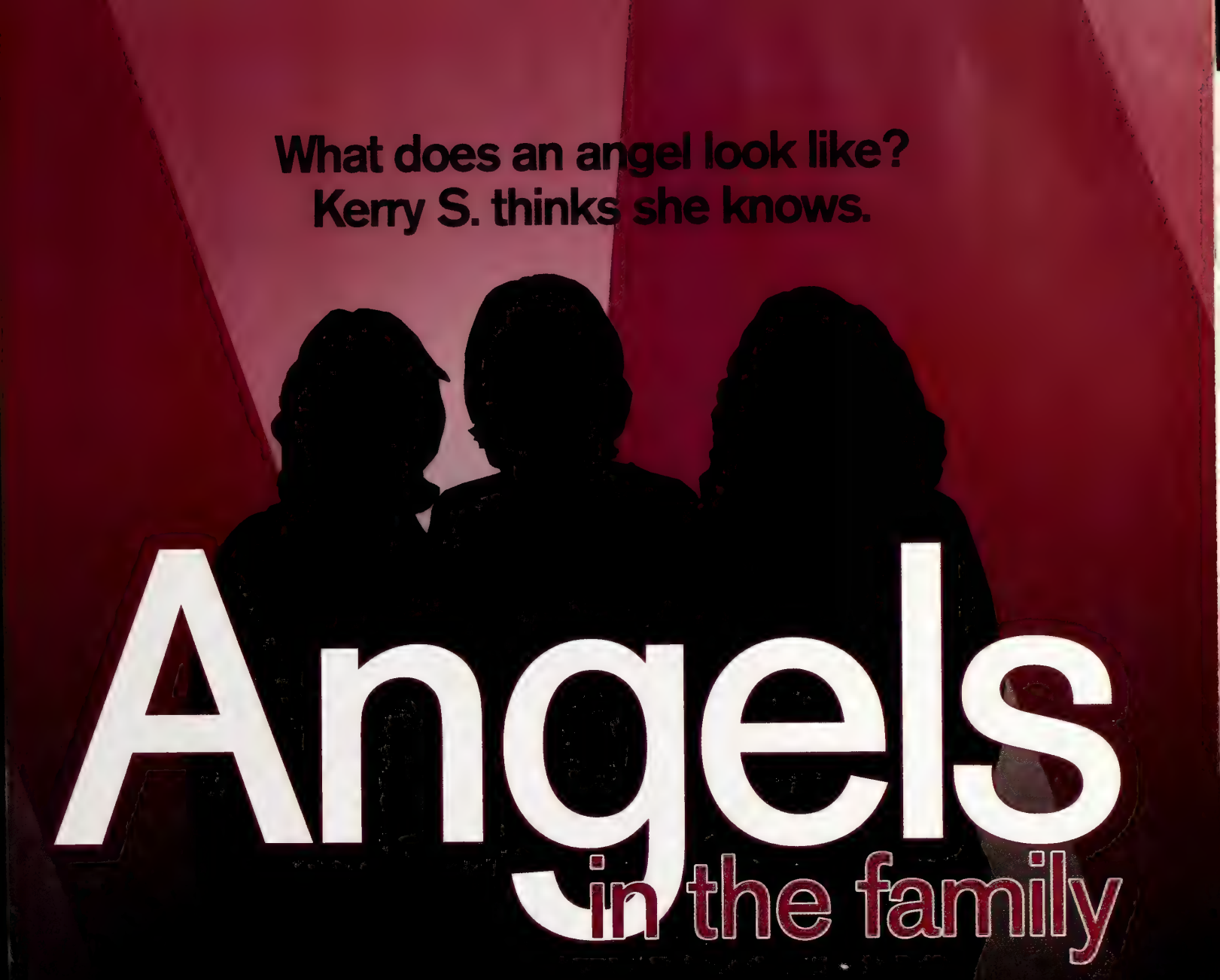
We're continually adding new features and content to the site – photo galleries, Bishop Burbidge's weekly calendar, a parish directory with links to parish web sites, and an enhanced, searchable calendar of events. And at this writing, a redesign of the *NC Catholics* Web site (www.nccatholics.org) is under way.

So, the next time you're on a break at work or lounging on the sofa with your laptop, stop by … and let us know how you are using our Web site!

– Michelle Heeden King is Web Administrator for the Diocese of Raleigh.



What does an angel look like? Kerry S. thinks she knows.



Angels in the family

For expectant mothers and their children, the Gabriel Project is a lifesaver

Ten years ago, she was a single mom with a toddler, and seven months pregnant: "The father said he would marry me, but I didn't think it would be a life-long commitment for him, so I said no, and he took off. The stress around that caused complications with the pregnancy, and I wound up on bed rest. I was alone here, no family, so I called St. Michael's in Cary. I couldn't drive to the doctor, couldn't get out to buy groceries, and I asked for help. That was difficult, but I felt I needed to do it for my children."

Kerry's phone rang the next day. It was an angel calling. Her name was Catherine Baron.

At the time, Catherine was one of a few women at St. Michael who had volunteered to help unwed mothers with whatever they needed to carry their babies to term and raise them in a healthy environment. Another was Terry Sedito. Together, the women would eventually birth a chapter in their parish of an organization called the Gabriel Project.





Gabriel Angels Mary Bozza, Catherine Baron and Terry Sedito. **Inset:** Betty Rogosich, Director of Birthchoice.

The Gabriel Project began 25 years ago in the Diocese of Galveston-Houston, Texas, when a pastor placed a sign in front of his church offering to help any woman in a crisis pregnancy. Within a year, 60 churches, Catholic and non-Catholic, were participants. Today the project has chapters across the U.S.

To bring the Gabriel Project to a parish, the pastor must first give permission. After a plan is drafted and introduced, parish volunteers, known as "Gabriel Angels," are recruited and receive training in pro-life principles, effective communication and resources. A woman who requests help from the project – she can practice any religion or none – is paired with an Angel from her area. The Angel may arrange financial, medical or material support, depending on the resources of the parish. Many expectant mothers need maternity and layette clothes, car seats, cribs or formula. Angels may organize a baby shower in the parish for the newborn. The project also aims to address the emotional and spiritual needs of expectant mothers. Angels-in-training are told:

"This is the most important part of the Gabriel Project. It is not the task of a Gabriel Angel to be a psychiatrist, analyst or social worker. What you do is much the same as you might do for niece or neighbor. Just be there for her: Take her to lunch, pray with her and for her baby, call her each week, drive her to doctor's appointments or offer to baby-sit. In short, be a sister, a helper and a friend."

Listening to Kerry tell her story, the importance of that caring is clear. Nearly a decade later, the young mother fights tears as she remembers her feelings at the time of her pregnancy: "It was a situation where I was from a family where I didn't fit in … and these women let me know that I was loved, that someone was happy that my children and I were here. They made me know that I had made the right decision to keep my children."

That someone was happy…

One of the most striking things one realizes, hearing the experiences of Gabriel Angels and those they've helped, is just this. Most of us are used to thinking of a birth as a blessed event, something to celebrate. Gabriel Angels, like their namesake, bring that joy to women whose pregnancies are often seen, by society and even by their families, as an embarrassment or a burden, the fruit of immoral decisions and a reason for shame. Angels lift the weight of judgment and replace it with expressions of support and the happy anticipation that ought to accompany the debut of a new life.

These women let me know that I was loved, that someone was happy that my children and I were here. They made me know that I had made the right decision to keep my children.

"We see a lot of heartache and pain," Baron says, "but a lot of joy." With Sedito and Mary Bozza, another Angel from St. Michael, she remembers one of the first mothers who was helped. "She was Sri Lankan. She had two boys and when she was pregnant a third time had decided with her husband to have an abortion. But she couldn't do it. She was Hindu, and life is every bit as sacred in that tradition as it is in ours." A team of women supported the mother throughout her pregnancy. When her child, a daughter, was born, one of the

What you do is much the same as you might do for niece or neighbor. **Just be there for her:** Take her to lunch, pray with her and for her baby, call her each week, drive her to doctor's appointments or offer to baby sit. In short, be a sister, a helper and a friend.

Angels congratulated her on her beautiful baby. Smiling through happy tears, the mother said, "She's yours, too."

Not all the stories have standard happy endings. Sad and inspiring at the same time is the case of an Angel who actually took a needy mother and her new baby into her home when the baby was born. One day the mother left with no forwarding address. Now the Angel is raising the child on her own.

Today there are chapters of the Gabriel Project in many parishes in the Diocese of Raleigh: St. Luke, St. Raphael and Our Lady of Lourdes in Raleigh, St. Eugene in Wendell, St. Mark and St. Therese in Wilmington, and St. Jude in Hampstead among them. There is also a support group meeting at St. Joseph in Raleigh, known as Circle of Moms, where pregnant women and new mothers share prayer and friendship. Calls to Project Gabriel are routed through Birthchoice (919.781.5423), a counseling and resource organization for pregnant women; referrals also come from Catholic Charities and direct calls to parishes.

A holiday doesn't go by that they don't remind us that we're loved and that people are thinking about us.



Catherine and Mary look at baby pictures from Gabriel Project mothers.

Can anyone be an Angel? Hearing about the heroics of some of the project's volunteers, the role can seem a bit intimidating. According to Baron, however, there is a need for all sizes of commitment. "Sometimes it's just mentoring," she says. "It doesn't necessarily take a huge amount of time." She mentions a special need for Angels who are bilingual in Spanish. Sedito agrees, remembering a homeless couple from Mexico. "They were living in a truck. They had a 3-year-old, and the mother was eight months pregnant." The couple called St. Bernadette Church in Fuquay-Varina, and the Gabriel Project was able to help the family with baby items and shelter.



Pregnant? Need Help?
To connect with the Gabriel Project in a parish near you, call Birthchoice, 919.781.5423.

Other resources:
Birthchoice can help with pregnancy testing, counseling and information, as well as referrals for material assistance.

Project Rachel, 919.852.1021, offers emotional and spiritual support for women who have had abortions.

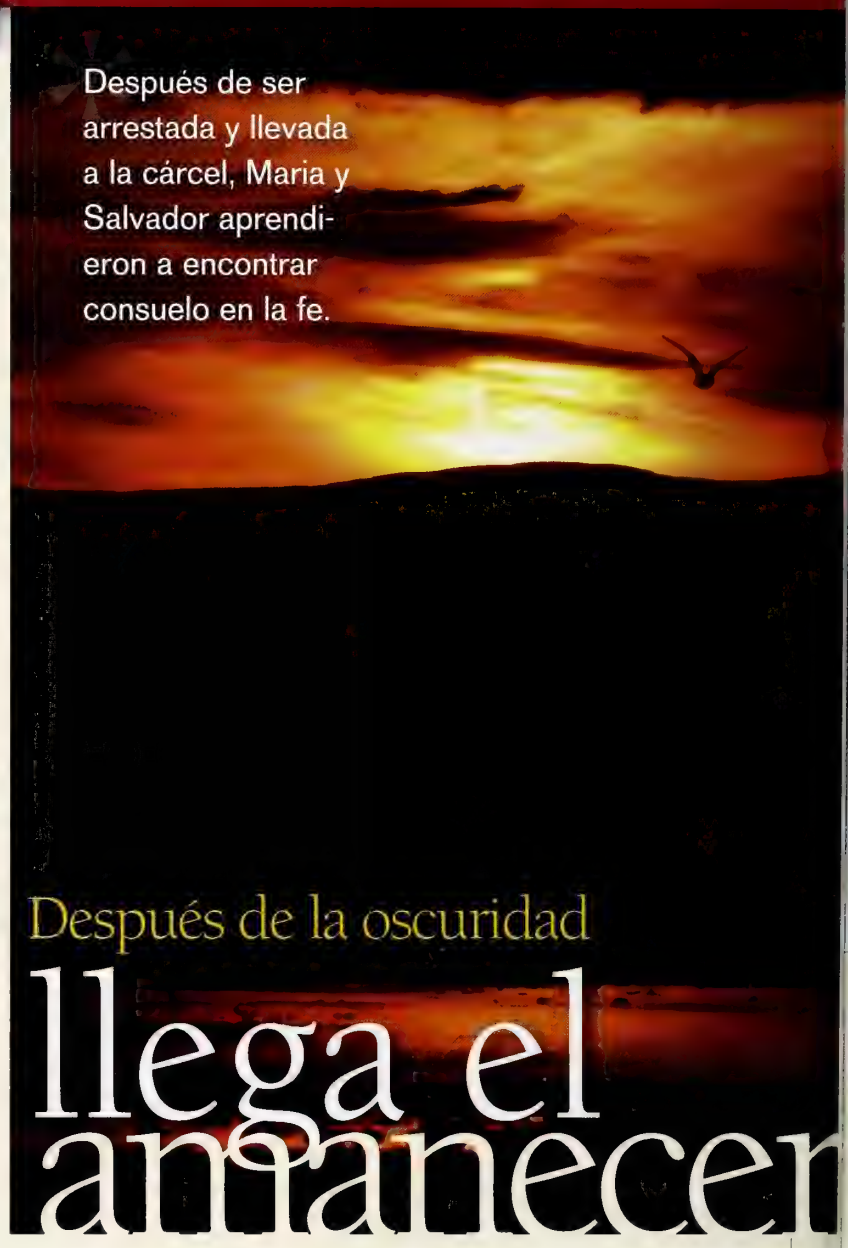
"There is so much talent among our volunteers," Sedito says. "If you want to get involved, you can do as little as phone calls or cooking meals or providing transportation for shopping and the doctor. Some of the Angels do birth coaching or tutoring. Many donate stuff: Someone recently gave a car! We have a storage unit for baby supplies, and twice a year we have a clothing drive. At Christmas and on Mother's Day we've done baby showers."

Of course an underlying objective of the Gabriel Project is to prevent abortions – and helping the mothers is one of the most effective ways to achieve that goal. Bozza cites a study showing that eight out of 10 women who have abortions would choose to keep their babies if it weren't for lack of material resources and pressure from families or the fathers. But the Angels are in mothers' and children's lives for the long term. Betty Rogosich, director of Birthchoice, says that organizations like Planned Parenthood tell women that pro-life volunteers are "only in it for the baby. Once you give birth, you're on your own." Project Gabriel "spikes that idea," says Baron.

Kerry S. agrees: "For nine years, Catherine and Terry have been a part of our life, a part of our family. When I gave birth, they came to the hospital. A holiday doesn't go by that they don't remind us that we're loved and that people are thinking about us. Recently when my son finished third in his class, they were the first ones I thought of calling. To receive the kind of unconditional love these women have given us has just been incredible. I like to think I've been a super mom, and committed to my children, but I couldn't have done it alone."



"There is so much talent among our volunteers," says Terry Sedito.



Después de ser arrestada y llevada a la cárcel, Maria y Salvador aprendieron a encontrar consuelo en la fe.

Después de la oscuridad llega el amanecer

Un cristiano ejemplar, es el que sirve a los demás de una manera desinteresada, proveyendo alivio físico o espiritual al que lo necesita. Visitar a los enfermos, darle de comer a los pobres, dar albergue al indigente o visitar al que está privado de la libertad, son unas de las buenas acciones que se hacen, para cumplir con la misión que la vida nos ha encomendado en la tierra.

Pero son muchos más los que no pueden realizar ninguna obra de caridad, debido a diferentes circunstancias; como por ejemplo, aquellos que no tienen algún tipo de motivación espiritual o aquellos padres de familia, que tienen que dedicar su tiempo trabajando para dar el sustento a sus hijos y el poco tiempo que les queda, dedicarlos a compartir con ellos.

Pero como seres humanos, estamos más dados a recibir que a dar y cuando visitamos una iglesia, lo hacemos para pedir por una gran necesidad. ¿Cuántas veces agradecemos por haber recibido el regalo de la existencia y del libre albedrío? Dos hechos que la Gracia Divina nos obsequia día a día y que valoramos más cuando los perdemos.

¿Cuántas veces nos sentamos a pensar en la posibilidad de encontrarnos en el lugar equivocado, a la hora equivocada y con las personas equivocadas? Muchos pensamos que siendo buenos samaritanos, nada malo nos puede pasar. Sin embargo, Dios nos pone en el camino pruebas, para que aprendamos a valorar lo que tenemos y para crecer espiritualmente. Esta es la misión de nuestra existencia en este mundo terrenal.

¿Qué ha pasado con las personas privadas de la libertad? Personas que quizás, nunca pensaron encontrarse encerradas entre cuatro paredes. Pero por circunstancias adversas, Dios les puso una prueba difícil de sobrellevar. Tan difícil, que algunos preferirían verse muertos, como una liberación de las cargas terrenales.

Esto fue lo que le pasó a María Argelia Delgadillo y a Salvador Lamos. Esposos mexicanos, que vinieron a los Estados Unidos a visitar a sus hijos, con la ilusión de compartir agradables momentos en familia.

Pero la adversidad cambió en segundos el rumbo de su existencia. La vida de María Arcelia dio un revés, despertando una mañana detrás de las rejas.

Esta es una historia basada en la vida real. Es la experiencia amarga de una familia, que aprendió a golpes, que no tenían nada asegurado en la vida y que cada día que pasa, es un regalo que tienen que disfrutarlo al máximo, porque mañana puede serles arrebatado.

Como tradicionalmente lo hacía, María Arcelia acompañó a algunos de sus hijos a casa de unos amigos para hacer tamales mexicanos. De pronto, la policía irrumpió en la casa en la que habían más de diez personas, incluyendo niños, haciéndolos acostar boca abajo en el suelo y con las manos en la nuca. El policía les leyó sus derechos en inglés. Pero el mensaje no llegó a María Arcelia. Ella sólo entendía español.

María Arcelia no comprendía lo que estaba pasando, pero sabía que nada bueno les esperaba.

Desorientados, todos terminaron en la cárcel sindicados de tráfico de cocaína. El detective los acusaba de pertenecer a una "red" que utilizaba los tamales para transportar la droga.

El nieto del dueño de la casa declaró que él y otro amigo, eran los únicos culpables y los únicos que se estaban beneficiando con la venta del narcótico.

Pero el sistema de los Estados Unidos, poco cree en lo que un sospechoso diga, hasta que no se realicen las investigaciones pertinentes y se realice el juicio para determinar culpables.

Lo cierto es que María Arcelia pasó casi un año en la cárcel, sometiéndose a una serie de injusticias y abusos. Simplemente por estar en el lugar equivocado. Además, tuvo que aguantar las dolencias de la vejez, sin recibir atención médica.

Al final, por recomendación de su abogado, se declaró culpable para ser deportada a su país y privarse

Por Liliana Parker

Retired. Not retiring.

Sara, Frances and Marge each have their own idea of wellness. Sara likes tai chi. Frances is a walker. Marge prefers crossword puzzles and an occasional massage. All three love sharing dreams, memories and laughs. Living here will make them feel good. Because here, wellness is a way of life.



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de ver a sus hijos durante por lo menos diez años, tiempo en el que no podrá venir a los Estados Unidos. Tampoco sus hijos podrán viajar a México, porque están indocumentados.

Ésta es una difícil prueba que Dios ha enviado a María Arcelia. El verse privada de la libertad, sin el derecho a hablar con sus otros hijos que se encontraban en su misma situación, era algo que no había anticipado.

Mientras tanto, Salvador, su esposo, quien nunca había visitado a un prisionero, se vio de la noche a la mañana, lidiando con los menesteres legales y visitando a su esposa y a su hijos en la cárcel. Nunca imaginó encontrarse en esta situación.

Además de sus visitas semanales, de sus audiencias en la corte y de sus visitas al abogado, Salvador iba a la Iglesia diariamente para orar y pedir por la libertad de sus seres queridos.

Éstas son las pruebas que Dios pone en nuestro camino. Pero Dios, además de enviar pruebas, nos enseña que una fe inquebrantable puede ser el camino a la libertad, especialmente del alma. Y a la vez, nos da opciones para que escojamos qué hacer ante la adversidad.

María Arcelia se escapaba en sus oraciones y encontraba en ellas un alivio y una paz que nunca había encontrado cuando estaba libre.

Empezó a valorar cada momento que había vivido y a tener mucho más aprecio por todos aquellos que se encontraban privados de la libertad.

Cuántos inocentes en las cárceles que no han tenido el dinero para pagar un buen abogado, mientras que el que sí lo ha tenido, está disfrutando de su libertad. Hubiera podido ser culpable.

No todos los que están en una cárcel son criminales y los que lo son, muy posiblemente su infancia haya estado rodeada de un difícil entorno y un malsano ambiente familiar. El entorno familiar no es algo que se escoge como quien va al supermercado a comprar una clase de bebida.

Un joven resentido, viviendo en un difícil ambiente, puede ser no sólo un victimario, sino una víctima que termine sus años entre cuatro paredes, rodeado de soledad, sin ni siquiera la visita reconfortante de un alma caritativa.

Dios nos dio el derecho a vivir para cumplir con una misión. Y esa misión debería tener dos ingredientes básicos: amor y desprendimiento.

El desprenderse de un sábado con los amigos para dárselo al que no tiene amigos y se encuentra encerrado, con la soledad como única compañía, es una acción que vale mucho más que ir a la iglesia todos los días a rezar. Y si le colocamos amor por el prójimo y por lo que hacemos, le estaremos dando alimento a nuestro espíritu, además de servir como herramienta a los designios de Dios.

María Arcelia y Salvador, muy seguramente encontraron en esta prueba que Dios les envió, una gran enseñanza. Hoy, deben estar disfrutando de su libertad al máximo y por qué no, deben estar compartiendo un poco de esa libertad con los que hoy no la tienen y muy posiblemente sean ahora para los prisioneros, una luz de esperanza y de fe, para que al final del camino, encuentren la libertad y en ella, la gracia de Dios.



Ya que usted lo pregunta ...

Este mes el Padre Mark Reamer, O.F.M. responde

"Algunas veces pienso cómo será oír las confesiones. ¿Qué aprende un sacerdote al escuchar sobre la vida de la gente y su búsqueda espiritual?

"Oír las confesiones" o sería mejor decir "celebrar el sacramento de la Reconciliación" ha sido para mi siempre un momento de gracia como sacerdote. He encontrado que el ambiente en el que vive la persona, impacta enormemente el examen de conciencia que el penitente realiza. Por ejemplo, cuando serví como sacerdote capellán en la Naval en Kuwait, oí las confesiones de cientos de jóvenes, hombres y mujeres. Estábamos en "zona de combate", donde nos preparábamos para la guerra y no teníamos certeza del futuro. Había un estrés tremendo en nuestras vidas: la pérdida de un entorno familiar, de amigos y familia; miedo a los días inciertos que se avecinaban y mucho más.

Al oír las confesiones, aprendí sobre las relaciones importantes en las vidas de estos jóvenes, al expresar su deseo de ser más amorosos, más considerados y pacientes con los que dejaron atrás y con los que estaban viviendo en ésos momentos. También escuché sus reflexiones sobre las escogencias que habían hecho, las cuales ahora se daban cuenta no eran las mejores para sus vidas. La mano de Dios actúa en nuestras vidas, ayudándonos en medio de nuestras dificultades, trayendo sanación. No recuerdo cuáles fueron las cosas que oí o dije particularmente, pero estuve agradecido por ser sacerdote y tener la oportunidad de ser instrumento de la paz de Dios, en un lugar donde el ministerio de la Iglesia estaba trabajando, trayendo perdón y paz.

Existen momentos alrededor de los tiempos de Adviento o los servicios de reconciliación cuaresmal, o durante los retiros juveniles, en los que una persona habla desde el fondo de su corazón sobre la importancia de su relación con Dios, de cómo el o ella lo han vivido a través de las relaciones importantes de sus vidas.

¿Qué aprende el sacerdote? No puedo hablar por todos los sacerdotes pero continuamente encuentro la verdad que San Agustín dijo hace muchos siglos: "Nuestros corazones están intranquilos hasta que descansemos en ti, Señor." En mis 15 años de oír confesiones he aprendido que en el centro de toda confesión está el deseo de amar y ser amado. También he descubierto que la gente, todos nosotros en nuestro interior, somos buenos y procuramos ser mejores; aún en ésos momentos en nuestras vidas en que hacemos escogencias que no son tan buenas, algunas veces concientemente y otras por falta de libertad.

Y aunque el pecado es personal, el pecado no es privado. El felizmente recordado Papa Juan Pablo II dijo lo siguiente al hablar sobre la Reconciliación: "No existe pecado, ni siquiera el más íntimo y secreto, ni el más personal de todos que concierna exclusivamente a la persona que lo comete. Todo pecado tiene repercusiones sobre todo el cuerpo eclesial y toda la familia humana." En la Iglesia, el rito de reconciliación de varios penitentes con sus confesiones individuales y absoluciones, ayuda a reflejar ésta concepción del pecado como algo personal y comunal. Me he dado cuenta de la verdadera preocupación que la gente tiene por los pobres, cuando confiesan su participación en una sociedad que por su naturaleza incluye injusticias.

Para mi, celebrar el sacramento de la reconciliación es para mí siempre un acto de humildad. Cuando escucho las confesiones de los demás, a menudo recuerdo mi propia mala conducta. Es mucho más que "oír confesiones"; para mi es una oportunidad privilegiada de ser instrumento de la paz y la sanación de Dios.

Uno de los tesoros de nuestra fe católica es que en el sacramento de la reconciliación tenemos la oportunidad de descargar nuestras culpas, de decirle nuestros pecados a un sacerdote y de escuchar las palabras que aseguran que nuestros pecados son perdonados, y saber que el sello de la confesión es absoluto.

Ya sea la maravilla y la emocion de un niño al celebrar el sacramento por primera vez, o la ansiedad de un jovencito con miedo a que recuerde quien es, o el nerviosismo de alguien que expresa un pecado serio, el amor incondicional de Dios y el perdón a la persona no cambia. Cuando la gente reconoce la realidad de que en ciertos momentos sus vidas necesitan del amor sanador de Dios, es un momento de gracia el ofrecerles unas palabras de consuelo y darles la absolución de la Iglesia. Esta es una razón más por la cual estoy feliz de ser un sacerdote y de servir al pueblo de Dios.

– El Padre Mark Reamer, O.F.M., es Párroco de la Parroquia de St. Francis of Assisi en Raleigh.

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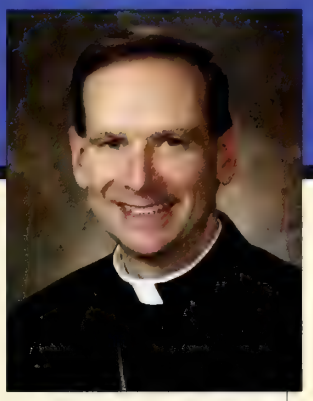
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¡Imaginen los milagros!



Al celebrar el Mes de Respeto a la Vida en la Diócesis de Raleigh y toda la Iglesia Católica de los Estados Unidos, somos llamados una vez más a expresar una renovada gratitud a Dios Todopoderoso por habernos otorgado el don de la vida humana en todo su prodigio y belleza. Nuestra acción de gracias debe reflejar nuestro compromiso de proteger y defender esa vida desde el momento de la concepción hasta la muerte natural.

En ésta cultura, que a menudo falla en reconocer la santidad de toda vida humana, es importante que permanezcamos firmes y seamos testigos por medio de la palabra y el ejemplo, de nuestra creencia y nuestro compromiso con la vida. Tal ejemplo puede llevarnos a experimentar el rechazo, el criticismo y también la burla. Sin embargo, no tenemos temor. Creemos que el Señor usará cualquiera de nuestros sufrimientos en beneficio de la verdad, para su gloria y propósito. Además, nuestra perseverancia y determinación ayudará a los demás a conocer que nuestros valores están basados en las leyes de Dios y que sobreviven todos los tiempos y estaciones.

El mandato del Evangelio que Cristo nos dio es que nos amemos unos a otros igual a como Él nos ha amado a nosotros. El Señor nos pide que demostremos un amor que nunca considere el costo y que abarque a toda la gente, especialmente aquellos que lo necesitan más. Imaginen los milagros que podrían ocurrir si cooperáramos con la gracia de Dios y respondiéramos fielmente a ése llamado. No habría más abortos, alimentaríamos a los que tienen hambre, los enfermos recibirían cuidado adecuado y los desnudos recibirían vestido, la pobreza se erradicaría y los que están en la cárcel serían tratados con justicia y respeto personal sin importar sus ofensas. Creemos que con Dios todas las cosas son posibles y con Su ayuda continuarán ocurriendo obras poderosas en ésta diócesis y a través de nuestra Iglesia.

Este 1 de octubre, al celebrar con la Diócesis de Raleigh mi primera Misa de Respeto a la Vida en la parroquia de la Inmaculada Concepción en Durham, mi oración será para que el alimento diario que recibimos de la Palabra de Dios y nuestro Señor Eucarístico durante la Misa, nos fortalezca para que seamos mas concientes, vigilantes y practiquemos el cuidado y el interés por todos cuya vida y amor depende de nosotros.

¡Que nuestro amado Dios los bendiga en todo lo que hagan por promover la vida!

– Excelentísimo Señor Michael F. Burbidge, Obispo de Raleigh

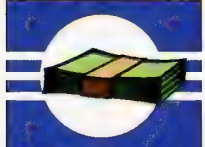
romance



Grab eight sticky notes or small pieces of paper and two pens. Sit down with your spouse and ask him to list four things that would brighten his day (within reason). Better yet, identify four things you will do for her that would really be appreciated.

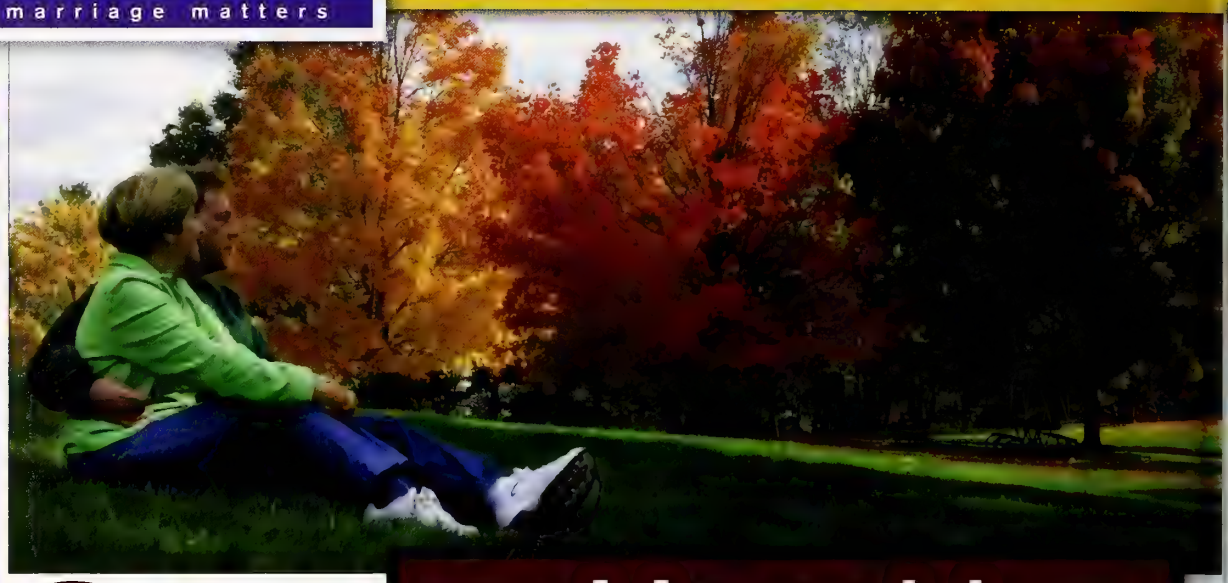


money



Savings basics.

- **Long Term, retirement:** IRA, 401k.
- **Save for emergency:** short term emergency cash fund, your safety net.
- **Save for a purpose:** down payment on something, a trip, a project or to move into an investment.
- **Save to spend:** Yeah! Save, but don't hoard.



He said She said

what do they do?

Sandi and William have been married for 20 years and have one child, Brooke. Brooke recently moved away from home for the first time to attend college, leaving Sandi and William alone for the first time in years.



she says

I want more romance

Sandi says: William and I married when I was 22 and he was 29. I had just finished college and William was on the corporate track at the bank. I had our daughter when I had just turned 23. Brooke is wonderful; however, becoming parents early in our marriage meant that William and I had very little time for romance – all of our energy was focused on our daughter. Now that she's moved out, I had hoped we could renew the spark of intimacy. But William is always too busy or tired. He says he loves me, but never wants to express that physically. I love him, but his lack of interest hurts my feelings and makes me feel undesirable and unattractive.

he says

I'm too tired

William says: I love Sandi, but she needs to understand that I am completely exhausted at the end of the day. Most of the time, after we've eaten dinner and watched a little television, all I want to do is fall into bed and fall asleep. I was recently promoted to regional vice president of my bank and it's demanding all my physical and mental energy. I know Sandi would like to make love more often, but frankly, I'm just not as interested as I used to be. It's wonderful when we are together, but Sandi's constant requests are beginning to make me feel pressured and resentful. I want to be a good husband, but I don't know how right now.

expert says **The counselor says:** This is a very common mid-life occurrence. Some of it is biological – a man's libido decreases as he moves through his middle years and a woman's increases as she approaches menopause. Sandi and William need to talk openly about these physical changes.

William may want to consult his physician to make sure there are no health issues causing his decreased desire and then begin a regime of healthy diet and exercise, both of which contribute to a healthy sex life. Sandi could join him in an exercise program such as walking, during which they would have time to talk in a relaxed setting.

Sexual intimacy is a form of communication, in which the partners express their love and commitment to each other. Sandi is interpreting William's lack of interest in physical intimacy as a lack of interest in her. William may want to reassure Sandi verbally that he finds her beautiful and desirable and that she is his beloved. Thus reassured, Sandi may be able to better work with William in establishing a pattern for their sexual relationship that satisfies both of them.

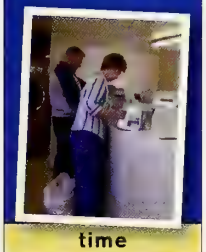
Most important, Sandi and William should remember that marriage is a sacramental gift from God, reflecting God's passionate love for his people. As parents, they have joined themselves to God's act of creation and as spouses, they reflect God's love to each other and to those they meet. There are many ways for Sandi and William to express that love – sexually and otherwise. In their prayer lives, they should continue to ask for God's grace in helping them love each other as God loves them.

– Cheval Breggins

communication



Rekindle the fire of love. Watch a movie and munch some popcorn in the same theater you saw your first "date" movie.



time



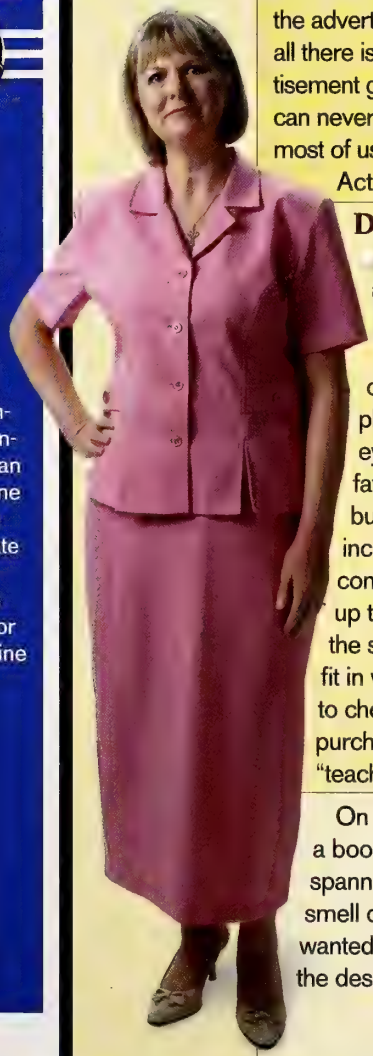
No time to talk? Try doing the grocery shopping together, or taking the laundry to the Laundromat. You can get chores done and have time to communicate while you're waiting for the dryer to buzz or the checkout line to move.

"I want that!"

how parents can avoid the trap of keeping up with the Joneses



If you have to choose between setting aside money for college or purchasing an iPod, then you are being presented with a "teachable moment" regarding financial decisions.



As parents of young children in 1913, you and your spouse are wondering just what is going on in this new century. The commercialism in the latest issue of *St. Nicholas Magazine* is rampant. What child doesn't pretend to gallop on a horse? Imagination and childhood go together like bread and butter! But this ad says it's more fun to own a real Shetland pony! Western Electric proclaims that girls need tiny working stoves. During your childhood, there were only two department store chains; now there are more than 150! Stores have Children's Days! Do they think children are going to buy ponies, toy stoves and go on shopping outings? Children aren't customers! Where is the world heading?

Spiritual values are counter-cultural.

Generations of parents have struggled with how to respond to marketing that is directed toward children. There was a time when a parent could avoid stores and limit the advertisements coming into the home. Now, awareness of all there is to covet permeates society. I remember an advertisement geared toward loans for big-ticket items that said, "You can never have enough toys." Of course, you can! In principle, most of us agree that children's possessions must be limited.

Actually doing it, however, isn't easy.

Don't be pestered into purchases!

As a toddler, my daughter Erin liked to wear a microwave popper as a space helmet and sit in an empty cupboard after clearing out all the pots and pans. As most parents discover, toddlers often enjoy boxes more than the presents within! Simplicity is appreciated. Before long, however, children's eyes light up at every stuffed animal that resembles a favorite TV character. Soon, parents hear, "Everyone but me has a _____!" Pestering a parent should not increase the chances of a purchase. Ask children to contribute time in extra household chores to help make up the difference between a reasonable shoe price and the shoes they want. Or explain why a purchase doesn't fit in with the value system of the family. If you have to choose between setting aside money for college or purchasing an iPod, then you are being presented with a "teachable moment" regarding financial decisions.

On a family camping trip, our cousin Steve opened a book and began reading by the firelight. Our ages spanned decades, but all were caught up in his voice, the smell of the wood and the night sky. We had all that we wanted. "Delight yourself in the Lord and he will give you the desires of your heart." (Ps 37:4) – Dr. Cathleen McGreal



Anxious and afraid?

let God clothe you with truth

People carry many anxieties: worries about the future; fears about family issues, health or finances; concerns about the past. In nearly every facet of our lives, anxiety shows its frazzled face. Many of those concerns and worries may be realistic, but our problem is that we do not deal very well with them. It's a little like the man who was out digging up his garden for weeds – he hit a metallic cylinder he believed to be an unexploded World War I bomb. In absolute panic, he picked up the bomb, called the 9-1-1 operator and told her what to say to his grieved family – that he loved them. She listened patiently and kept trying to reassure him that everything would be OK. "Just put the cylinder down on the ground, let go and walk away!" He said to her, "That's easy for you to say – you're not the one holding the bomb!" He thought he could control it by holding on to it.

Eventually, the bomb squad arrived and identified the "bomb." It was an old car part! The truth set the man free, and also showed him how unnecessary his worry had been.

Whether our anxieties are a result of real circumstances or imagined fears, they cause real problems in our spiritual lives. Anxiety distracts us from remembering the love, care and strength of our Protector. We can feel so out of control that we clutch our fear all the tighter, instead of giving it to God.

Let go. It's not a bomb, and you're going to be OK!

This month's exercise will have two parts. In the first, we will focus on letting anxiety "uncover" truth. In the second, we will pick up that garment of truth and clothe ourselves in it as a protection against anxiety.

Like the man in the bomb story, we have anxieties that often stem from a distorted perception of reality. We are focused on whatever is creating fear in us and we forget to see the bigger picture – and even more importantly we forget to see God. In John's Gospel, Jesus was getting his apostles ready for his departure. He could see they were anxious. He said to them, "Peace I leave with you, my peace I give to you. Do not let your hearts be troubled or afraid." (John 14:27)

Our Lord knows we struggle with anxiety. At Mass, we pray, "Deliver us, Lord, from every evil and grant us peace in our day. In your mercy, keep us free from sin and protect us from all anxiety, as we wait in joyful hope for the coming of our savior, Jesus Christ."

▶ Anxiety distracts us from remembering the love, care and strength of our protector. **We can feel so out of control that we clutch our fear all the tighter,** instead of giving it to God

Part 1
letting anxiety uncover truth

To begin this exercise, go to a quiet place where there will be no distractions. Turn off the cell phone. Turn off the TV, radio and computer. Bring a pad and pen to jot down some reflections. Be still and listen to Jesus say to you, "Peace I leave with you, my peace I give to you. Do not let your heart be troubled or afraid." Spend a few minutes until you feel this seep into your soul. Identify your anxieties – What makes you nervous? What makes you afraid? What are you worried about? Name them. Write them down. Pray, "Lord, protect me from these fears and worries."

Choose the most troubling anxiety and go a little deeper. Do you understand why you are afraid? Sometimes, we are afraid because of a good we believe we have is being threatened. Or, we are afraid of failure.

When I did this exercise, I wrote down "anxious about my messy desk." It uncovered a few things in myself – self-image, how others view the mess, and even the gnawing thought that I may have forgotten someone in the pile who needs God's help. OK. Talk to Jesus about it. Our anxieties can uncover truth and truth sets us free.

During this exercise, you may realize that you are standing in the highway with a Mack truck coming at you. Don't just stand there – God is using your anxiety to tell you to get out of the way!

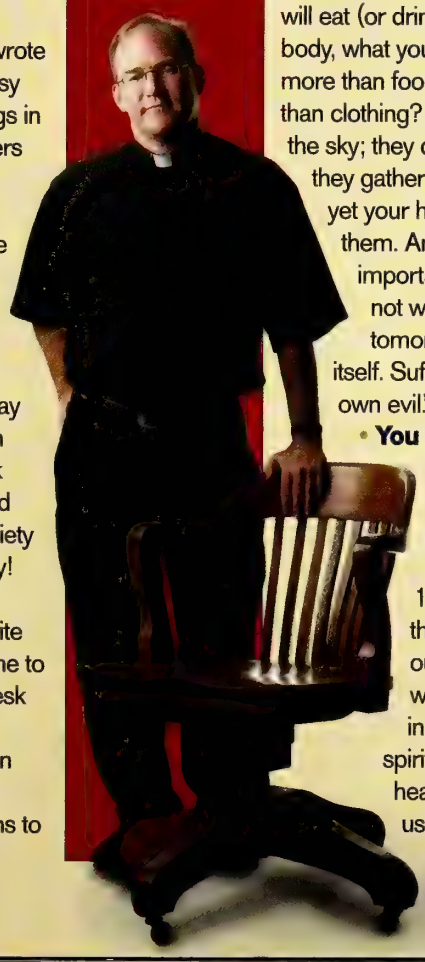
Write down what you have learned about yourself and write down any resolutions that come to you. In my case, the messy desk will have to go.

When we pray for protection against anxiety, we need to be willing to cooperate with means to gain that protection.



During this exercise, you may realize that you are standing in the highway with a Mack truck coming at you. Don't just stand there – God is using your anxiety to tell you to get out of the way!





Part 2
clothing an anxious heart with truth

In the second part of this exercise, the power of God's word and love strengthens and heals us.

Pray, "Lord open my heart to your truth." Now listen to God's word.

- **You are worth far more to God than you realize.**

Read Matthew 6:25-34 and Luke 12:22-34 – "I tell you, do not worry about your life, what you will eat (or drink), or about your body, what you will wear. Is not life more than food and the body more than clothing? Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they? … Do not worry about tomorrow; tomorrow will take care of itself. Sufficient for a day is its own evil."

- **You belong to God's household and your sins are forgiven in Christ.**

Read Ephesians 1:3-8 – "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens, as he chose us in him, before the foundation of the world, to be holy and without blemish before him. In love he destined us for adoption to himself through Jesus Christ, in accord with the favor of his will, for the praise of the glory of his grace that he granted us in the beloved. In him we have redemption by his blood, the forgiveness of transgressions, in accord with the riches of his grace that he lavished upon us."

- **God does not change his mind.**

Read Romans 8:31-39 – "If God is for us, who can be against us? … What will separate us from the love of Christ? Will anguish, or distress, or persecution, or famine, or nakedness, or peril, or the sword? … For I am convinced that neither death, nor life, nor angels, nor principalities, nor present things, nor future things, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God in Christ Jesus our Lord."

- **God wants you to give your cares to him.**

Read Philippians 4:6-7 – "Have no anxiety at all, but in everything, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus."

End the exercise by praying the *Our Father.* And may the peace of the Lord be with you.

– Father Bill Ashbaugh

"Confidence, Charity, Courage"

Bishop Burbidge challenges students















1 On August 29, Bishop Burbidge celebrated the school-year opening Mass for students and staff at Cardinal Gibbons High School in Raleigh.

2 CGHS Principal Jason D. Curtis and students pose with the bishop.

3 Sarah Hardin, News Editor of the school newspaper, The Crusader, interviews the bishop.

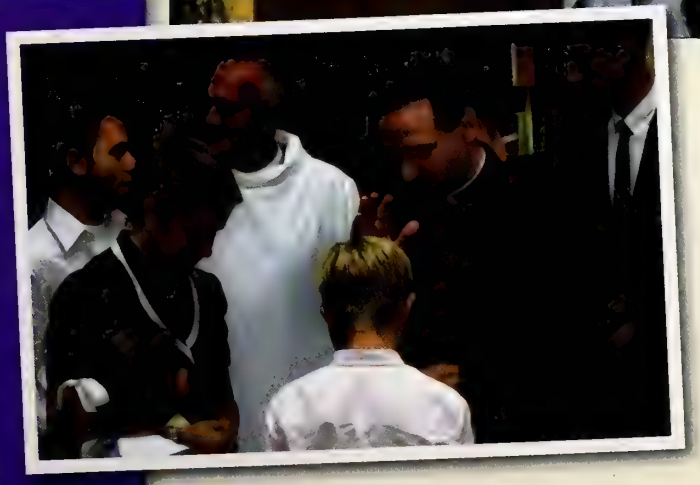
4 Bishop Burbidge is greeted at the school entrance by senior Grant Richards.

5 The bishop exhorts students to give special prayer and attention to God's call to the priesthood and religious life.

6 A student's question about his pectoral cross elicits an explanation from the bishop, a former high school teacher. CGHS senior Afton Carducci looks on.







▶▶ On Aug. 22, at St. Joseph Church in Raleigh, Bishop Burbidge celebrated Mass and greeted families at the opening convocation of St. Thomas More Academy. The bishop urged the young people in attendance to "give yourselves to Jesus," to show compassion for their classmates and to preserve the Academy's tradition of social service. St. Thomas More Academy is a private, co-educational, classical high school operated in the Raleigh area by lay Catholics.



Archbishop Hughes

Vox Clara reviews U.S. bishops' proposals for wording in Mass prayers

▶▶ A Vatican-appointed committee of English-speaking bishops has reviewed the amendments and adaptations approved by the U.S. bishops in a new translation of the main prayers for Mass.

Archbishop Alfred C. Hughes of New Orleans, a member of the Vox Clara Committee, said members reviewed and discussed each of the U.S.-proposed changes to the text prepared by the International Commission on English in the Liturgy.

The Vox Clara Committee, which met July 17-21 at the Vatican, advises the Congregation for Divine Worship and the Sacraments on English-language translations. The congregation must approve translations adopted by a national bishops' conference before they can be used in parishes.

– Cindy Wooden/CNS



Bishop Skylstad

Vatican says assets of suppressed parish must go to receiving parish

▶▶ When a bishop suppresses a parish, its assets and liabilities must go to the parish or parishes that receive the parishioners, not to the diocese, a top Vatican official said in a letter to U.S. bishops.

The letter from Cardinal Dario Castrillon Hoyos, prefect of the Vatican Congregation for Clergy to Bishop William S. Skylstad of Spokane, Wash., president of the U.S. Conference of Catholic Bishops, could have significant implications for many U.S. dioceses that are closing parishes because of a shortage of priests or a declining Catholic population. Cardinal Castrillon asked the USCCB head to notify the nation's bishops about the congregation's position.

Last year, the clergy congregation ruled that assets and liabilities of several parishes closed in the Boston Archdiocese belonged to the parishes that received the members of the closed parishes, not to the archdiocese.

— Jerry Filteau/CNS

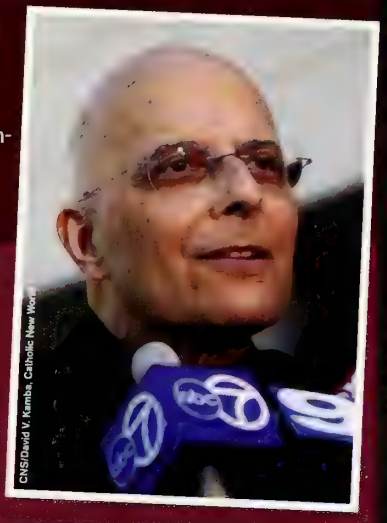
what in the world?

the top-10 Catholic News events this month

1 Victory of Peace
Pope Benedict XVI prayed for the "victory of peace" in the Middle East and urged peoples of all religions to pray for peace.

2 Mistaken 'Bandit' priest dies
Father Bernard Pagano, who was once the prime suspect in the 'gentleman bandit' case in the 1970s, passed away Aug. 1 at age 81. The rebellious priest had once upset church authorities by entering a charity wrestling event as the Mad Monk. The case was later dropped.

3 Cardinal survives cancer ▶
The archbishop of Chicago, Cardinal Francis George, is recovering at home after complications arose in an operation to remove a cancerous bladder and prostate.


CNS/David V. Kamba, Catholic New World

4 Historic discovery leads to altar restoration
The discovery of 100-year-old original church plans in Manchester, United Kingdom, has sparked an ambitious attempt to rebuild the largest Catholic altar since the Reformation.

5 Poor Clares launch Web site
Poor Clare Sisters in Dublin, Ireland, in a bid to boost vocations, launched a Web site to draw young women to the order.

6 New 9/11 film highlights survivor's faith
Will Jimeno, whose story of survival in the 9/11 attacks is retold in the movie *World Trade Center*, said his Catholic faith kept him alive during the long hours in which he was trapped under the rubble of the twin towers.

7 Catholic TV station celebrates
Catholic TV station EWTN is celebrating 25 years of broadcasting in the United States.

8 Christians flee Iraq
Half of all Iraqi Christians have fled their country since the 2003 US-led invasion, said the auxiliary bishop of Baghdad.

9 Women risk excommunication
Fifteen female participants in an illicit ordination near Pittsburgh on July 31 will face excommunication if they refuse to stop saying Mass, diocese officials warn.

10 Qatar offers grant
Qatar will donate $17.5 million to Xavier University of Louisiana, the only historically black Catholic university in the United States.



Displaced by hurricanes: Known numbers sizable, but much unknowable

Nobody, even a year after hurricanes Katrina and Rita battered the Gulf Coast, knows exactly how many people were displaced by the storms.

The Archdiocese of New Orleans, which was hit hard by Katrina, does not know how many of its Catholics are still outside the archdiocese.

The Federal Emergency Management Agency has processed more than 2.56 million requests for aid. FEMA limits aid requests to one for each household. A FEMA spokeswoman said the agency has no way of knowing how many people are in each household asking for help; further, the numbers include people who still live on their property, albeit in FEMA-supplied trailers.

An analysis of U.S. Census Bureau information by the Brookings Institution shows that in the New Orleans metropolitan area, the population dropped more than 29 percent overall, though in St. Bernard Parish, a civil entity, the decrease was about 95 percent. In the Gulfport-Biloxi, Miss., area the population decreased by almost 17 percent.

According to the U.S. Department of Education, the hurricanes dispersed more than 200,000 students in Louisiana alone to 49 states and the District of Columbia.

As time goes on, the people who fled may choose to put down roots elsewhere. And "elsewhere" may be very far away.

"We've worked with 79, almost 80, individuals since September (2005). ... Nobody really knows the figures because we've found that hurricane survivors tend to move," said Amy Isaacson, disaster response and relief coordinator for the Diocese of Spokane, Wash.

The Diocese of Spokane got a grant from Catholic Charities USA to perform the case management work to resettle those displaced by the hurricanes.

Director Greg Cunningham said, "Our program is called refugee and immigration services. I just never thought our next population would be the southeastern United States – not Bosnia, the former Soviet republics or Southeast Asia."

– Mark Pattison/CNS

Visit www.DioceseofRaleigh.org | www.NCCatholics.org

In Celebration of Catechetical Sunday

Who do you say that I am?



The Diocese of Raleigh
Division of Evangelization and Catechesis
Office for Lay Ministry
Salutes our
Master Catechists

Interested in becoming a Master Catechist? Information regarding certification requirements can be found at www.dioceseofraleigh.org/how/lay/ministries/master_catechist.aspx or by contacting the Office for Lay Ministry (bea.callery@raldioc.org or 919-821-9715).

Albemarle
Rebeca Boudreaux - St. Joan of Arc, Plymouth
Sr. Teresa Marry - St.Charles, Ahoskie

Cape Fear
Catherine, Mary Bennett - Immaculate Conception, Wilmington
Anne Doyle - St. Mark, Wilmington
Kathleen Flynn - St. Therese, Wrightsville Beach
Mary Hart - St. Brendan the Navigator, Shallotte
Christina Kitts - St. Mary, Wilmington

Fayetteville
Veronica Archambault - St. Patrick, Fayetteville
Margaret Blanc - St. Patrick, Hope Mills
John Bunting - St. Elizabeth Ann Seaton, Fayetteville
Janice Carnahan - Good Shepherd, Hope Mills
Candelario Ramirez - St. Stephen, the First Martyr, Sanford
Camille Grupy - Good Shepherd, Hope Mills
Joseph Long - St. Patrick, Fayetteville
Cindy Marcelais - St. Stephen, the First Martyr, Sanford
Beth O'Leary - St. Patrick, Fayetteville
Mary Sue Riddle - St. Stephen, the First Martyr, Sanford
Mary Evelyn Roy - St. Patrick, Fayetteville
Roxie Vendetti - Good Shepherd, Hope Mills
Chrisitan Wenk - St. Elizabeth Ann Seaton, Fayetteville

New Bern
Sr. Barbara Marie Cady, S.U. - Infant of Prague, Jacksonville
Kathleen Ford-Green - St. Egbert, Morehead City
Jacqueline Hubbard - St. Egbert, Beaufort
Margaret Hughes - St. Mildred, Swansboro
Maureen McInerney - Annunciation, Havelock
Ruth Anne O'Neill - St. Egbert, Morehead City
June Pietras - Annunciation, Havelock
Rosemarie Smith - St. Egbert, Morehead City

Newton Grove
Anne Angelo - St. Mary, Goldsboro
Martha Carter - Bailey- St. Mary, Goldsboro
Aloise Burian - Holy Spirit, Kinston
Laura Grazioli - Our Lady of Guadalupe, Newton Grove
Ann Herring - Our Lady of Guadalupe, Newton Grove
Jeannie Horton - St. Mary, Goldsboro
Deacon Webster James - St. Mary, Goldsboro
Patricia Kasprzyk - Holy Spirit, Kinston
Lynn Magoon - St. Mary, Goldsboro
Carole Sears - St. Mary, Goldsboro
Evelyn Strickland - St. Mary, Goldsboro
Andrea Torres-Barragan - Holy Spirit, Kinston
Deacon Mike Walsh - St. Ann, Clayton
Nancy Walsh - St. Ann, Clayton

Piedmont
Michele Castle - Immaculate Conception, Durham
J.D. Childs - Immaculate Conception, Durham
Helen Hudson - Holy Cross, Durham
Rick Kinsey - Immaculate Conception, Durham
Louise Kowalsky - St. Thomas More, Chapel Hill
Lynn Sale - Holy Infant, Durham
James Smith - Holy Infant, Durham
Jan Vallero - St. Thomas More, Chapel Hill
Lynne Worthington - Immaculate Conception, Durham

Raleigh
Linda Bedo - St. Francis of Assisi, Raleigh
Mary Berry - St. Michael the Archangel, Cary
Lori Boodée - St. Francis of Assisi, Raleigh
Sr. Mary Therese Brown - St. Andrew the Apostle, Apex
Diane Marie Buckley - St. Raphael the Archangel, Raleigh
Bea Callery - Doggett Center, Raleigh
Jo-Ann Colopy - St. Luke the Evangelist, Raleigh
Marion Danforth - St. Raphael the Archangel, Raleigh
Mary DiSano - St. Michael the Archangel, Cary
Blanche Ellison - Sacred Heart Cathedral, Raleigh
Susan Gammon - St. Catherine of Siena, Wake Forest
Michele Gora - St. Michael the Archangel, Cary
Michael Hagarty - St. Mary Magdalene, Apex
Randy Harris - St. Mary, Garner
Mary Pat Hoerner - St. Michael the Archangel, Cary
Linda Hoffert - St. Andrew the Apostle, Apex
Susan Hoying - St. Raphael the Archangel, Raleigh
Terence Jackson - St. Andrew the Apostle, Raleigh
Robert Jones - Sacred Heart Cathedral, Raleigh
Joan Junginger - St. Michael the Archangel, Cary
Sr. Joan Jurski - St. Michael the Archangel, Cary
Suzanne Kenney - Our Lady of Lourdes, Raleigh
Maureen Leahy - St. Francis of Assisi, Raleigh
Christine Miesowicz - St. Francis of Assisi, Raleigh
John Pendergrass - St. Michael the Archangel, Cary
Agnes Penny - St. Raphael the Archangel, Raleigh
Shayne Prorock - St. Luke the Evangelist, Raleigh
Barbara Quinby - St. Luke the Evangelist, Raleigh
Diane Quintal - St. Andrew the Apostle, Apex
Terri Ring - St. Michael the Archangel, Cary
Nina Rizzo - St. Michael the Archangel, Cary
Joan Rose - Our Lady of Lourdes, Raleigh
Catherine Rusin - Doggett Center, Raleigh
Robert Scripko - Our Lady of Lourdes, Raleigh
Barbara Senn - St. Andrew the Apostle, Apex
Barbara Shamberger - Sacred Heart Cathedral, Raleigh
Barbara Smelter - St. Michael the Archangel, Cary
Mary Lynn Whittaker - St. Raphael the Archangel, Raleigh
Martina Young - St. Michael the Archangel, Cary
Richard Zemonek - St. Francis of Assisi, Raleigh

Tar River
Mary Callery - St. Peter, Greenville
Gregory Lackey - St. Peter, Greenville
Dianne Young - Our Lady of Perpetual Help, Rocky Mount

Celebrate Life Liturgy. Bishop Michael Burbidge will celebrate the annual Celebrate Life Liturgy Oct. 1 at 9:30 a.m. at Immaculate Conception Church, Durham. Respect Life Sunday calls us all to reflect in a special way on the dignity of life from conception to natural death. The theme of this year's refelection is "Created, Loved, Redeemed by God. Priceless."

Catholic Golden Age will meet at 1:30 p.m., Sunday, Oct. 1, at Our Lady of Lourdes Church, Raleigh. Call Kit Manzo at 919.624.9017 or Aline Christoffelsz at 919.231.1846 for information on monthly dinner get-togethers every third Thursday, 5:30 p.m. at local restaurants.

The weekend of Oct. 1 begins the **25th Anniversary Celebration of the Catholic Community of St Francis of Assisi** with the feast of our patron saint, Francis. Join our celebration as we grow in faith together. See our bulletin or web site (www.sfraleigh.org) for details of anniversary events.

Back to Earth, Oct. 7-8 at Short Journey Center, Smithfield. This diocesan-wide camp-out is for youth in grades 9-12. Included are an outdoor liturgy, games, dance, movie, a keynote speaker, and camping fun with youth. Justice and service are usual themes of this event. Cost: $45 youth/adult. Contact your Youth Minister for more details

Franciscan Spirituality Retreat, Oct. 6-8, Fri. 7 p.m. - Sun. 11 a.m. at Avila Retreat Center, Durham. Theme: *Our Story, Christ's Story: A Franciscan Path for Life.* Francis' dying words, "I have done what was mine to do, may Christ teach you yours," speak to us powerfully even after eight centuries since the founding of the Franciscan movement. This retreat, following upon the celebration of the Feast of St. Francis, will focus on the great mysteries of God's visibility to humanity – the Incarnation, the Cross, the Eucharist and the church. These mysteries spoke to Francis and we will reflect on how they shape our lives today. Presenter: Father John Anglin, OFM, has served in various ministries including parish ministry, formation of candidates to the Friars, Marriage Encounter and two years as a missionary in Bolivia. He has been with the Ministry of the Word since 1987. In addition to his Masters degree he has a certificate in homiletics from Aquinas Institute. Donation: $120

The Quality of Life Throughout Life's Stages, a presentation addressing the needs of the elder generation in our parishes, will be held 9:30 a.m. - 1:30 p.m., Oct. 7, at Our Lady of Guadalupe Parish, Newton Grove. Cost $10 at door includes lunch. Sponsored by the diocesan Respect Life Office. RSVP by Sept. 29 to 919.821.9751 or jurski@raldioc.org

"North Carolina: A Diverse Community - Contributions and Challenges of Immigration Reform," Oct. 12, 7-9 p.m. at Immaculate Conception Church, Wilmington.

- Who are the newcomers to our country?
- What is the positive and negative impact of immigration?
- What is our church teaching on immigration?

RSVP by Oct. 3 to jurski@raldioc.org or 919.821.9751

La Oficina Diocesana del Ministerio Hispano, les invita a celebrar **el mes de la Herencia Hispana** asistiendo a la Santa Misa. La misa será celebrada en la Iglesia de St. Patrick en Fayetteville a las 11am. Para mas información, comuníquese con el 919.821.9764 o 9738. ¡Bienvenidos todos!

The Diocesan Office of Hispanic Ministry invites you to celebrate **Hispanic Heritage Month** by attending their 4th annual Mass at St. Patrick's Church in Fayetteville on Saturday, Oct. 14 at 11a.m. All are welcome! For more information, call 919.821.9738 or 9764.

Encountering God in the Word - for Small Groups, Oct. 14, 1 p.m. – 4 p.m. Father. Jude Siliciano, O.P., will offer participants a method for facilitating a vital encounter with the Word of God. This is the first of a five-session course. The sessions will be in English and Spanish. To register, E-mail register@raldioc.org with contact info, or by regular mail: Registrar, 715 Nazareth St., Raleigh, NC 27606

The Diocesan Catechetical Institute is pleased to offer **online theology courses** for adult faith formation and catechist certification through the University of Dayton, the University of Notre Dame, and Catholic Distance University. These courses are available to all adults. These online courses can be conveniently taken from your home computer and are offered several times throughout the year. Check out these great opportunities to grow in your faith. To learn more, contact Robert Jones, director for Adult Faith Formation at 919.821.9740 or E-mail: Rob.Jones@raldioc.org.

Survivors of Abuse Workshop, Oct. 16-20, Mon. 8:30 a.m. - Fri. 11:30 a.m. at Avila Retreat Center, Durham. Five-day intensive workshop for men and women who are survivors of emotional, sexual or physical abuse. Workshop leader: Sharon Tobin, LCSW, foundress of Safe Harbors, Burbank, Calif. For more information, call 919.477.1285.

The annual **Catholic Campaign for Human Development (CCHD) dinner** and Catholic Charities John J. Carey Award celebration will be held Wednesday, Oct. 18 at St. Michael's Parish Hall, Cary at 6:30 pm. Bishop Michael Burbidge will be the speaker. All are invited. RSVP by Oct.13, Office of Peace and Justice, 919.821.9751 or jurski@raldioc.org

Neuse River Bridge Run, Oct. 21, 2006 in New Bern. This fundraiser benefits 12 local nonprofit organizations. One of the beneficiaries is Catholic Charities' Senior Pharmacy Program. Applications are available at www.newbernrun.com.

African Mass will be held Oct. 22, 2006 at 1:30 p.m. at Our Lady of Lourdes Catholic Church in Raleigh. Nairobi Archbishop Raphael Ndingi Mwana'a Nzeki will celebrate and Bishop Michael F. Burbidge will concelebrate. For more information, contact the Office of African Ancestry Ministry & Evangelization, Martha Carter-Bailey, at 919.821.9762.



FIRST FRIDAY

VOCATIONS HOLY HOUR

November 3rd, 2006
Sacred Heart Cathedral

Join **Bishop Burbidge** in praying for vocations to the priesthood in the Diocese of Raleigh.

Music & Confessions – 7:30pm
Holy Hour – 8:00pm
Music and reception to follow.

PLEASE PRAY FOR THESE DECEASED PRIESTS DURING THE UPCOMING MONTHS.

OCTOBER

Most Rev. James J. Navagh, 1965
Rev. Maurice Roche, C.M., 1994
Msgr. William G. Wellein, 1997
Rev. Paul G. Termer, 1970
Msgr. Michael A. Carey, 1971
Rev. Leo G. Doetterl, 1956
Msgr. Christopher Dennen, 1939
Rev. John A. Walker, 1988
Rev. Raymond J. Donohue, 1997
Rev. Millard L. Neale, 1947
Rev. Bernard J. Vincent, 1969
Rev. Joseph McNamara, O.M.I., 1991
Rev. John B. Murphy, 1938

NOVEMBER

Rev. Thomas G. Roche, 1963
Rev. Albert J. Todd, 1989
Rev. Msgr. Frederick A. Koch, 1999
Rev. George A. Woods, 1960
Msgr. John Manley, 1981
Rev. John J. Hyland, 1975
Rev. John A. Regan, 1976
Rev. Stephen Sullivan, 1989

DECEMBER

Msgr. Francis Smith, 1983
Rev. Vincent M. Stokes, 1979
Rev. James A. Cowan, 1968
Most Rev. Vincent S. Waters, 1974
Rev. Allen A. Jacobs, 1997
Rev. Paul A. Murphy, 1948
Rev. John B. McGuirk, 1979
Rev. Francis A. Scheurich, 1975
Rev. Francis A. McCarthy, 1962
Rev. Ambrose Rohrbacher, 1969
Rev. William E. Pearson, 1962
Msgr. Louis J. Bour, 1962
Msgr. Peter J. McNerney, V.G., 1967
Msgr. Herbert A. Harkins, 1962
Most Rev. Charles B. McLaughlin, 1978
Rev. Edward F. Rigney, 1959
Rev. Thomas M. McAvoy, 1978
Msgr. Francis J. Howard, 1971
Rev. Maurice Spillane, 1992
Most Rev. Eugene J. McGuinness, 1957
Rev. John A. Weidinger, 1979

NORTH CAROLINA KNIGHTS OF COLUMBUS STATE COUNCIL

Emmaus Conference, Oct. 20-21 at Immaculate Conception Church, Wilmington. This annual adult conference sponsored by the Division of Evangelization and Catechesis is intended for parish catechetical leaders, catechists, youth ministers, priests, liturgical ministers, young adults, school teachers, parents and anyone and everyone involved in passing on the faith, seeking spiritual renewal and companionship. This year's theme is "Who Do You Say I Am?" Bishop Burbidge will be attending the Friday session.

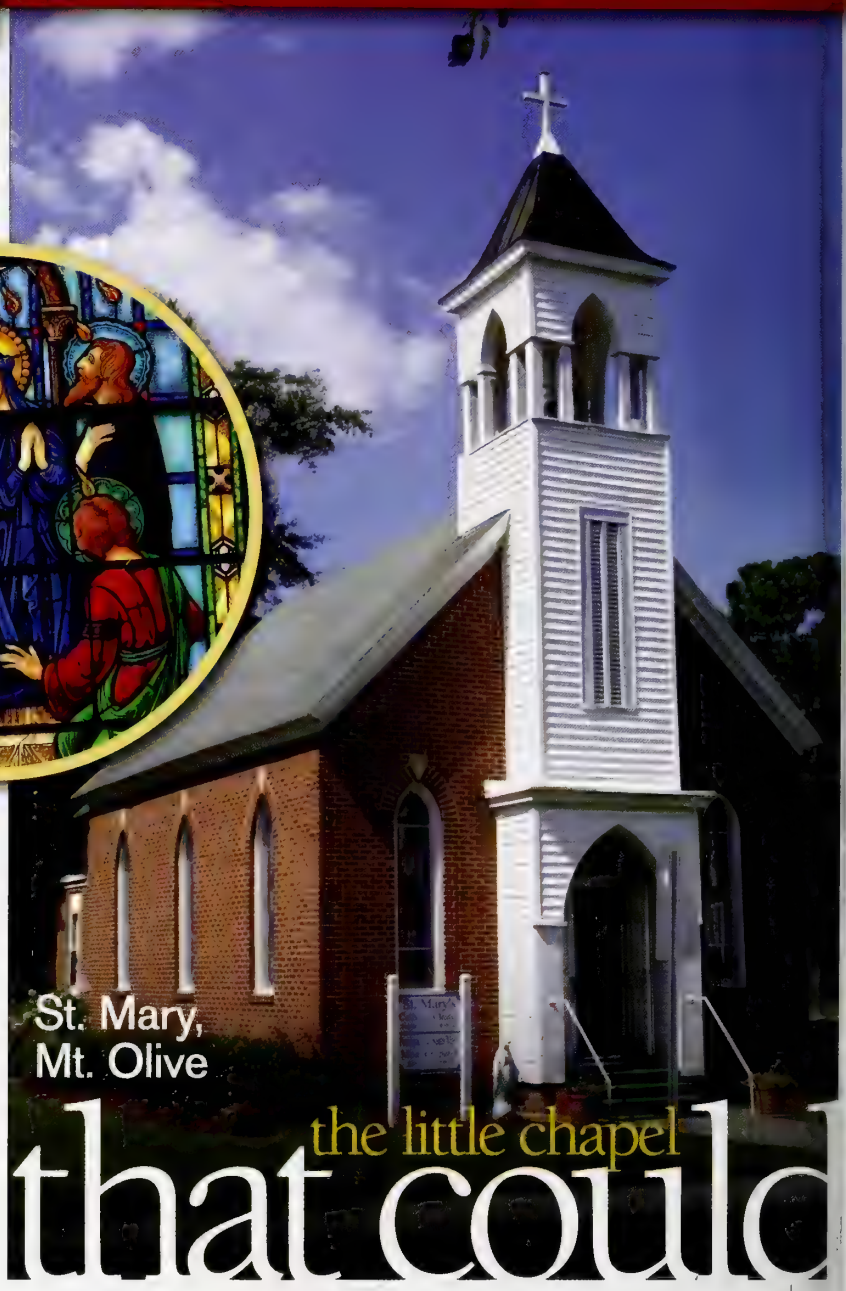
Priesthood Discernment Group, Oct. 21, 9 a.m. -1 p.m. at the Doggett Center, Raleigh. The Priesthood Discernment Group provides a comfortable and safe place to discuss your thoughts and feelings about a possible call to the priesthood. The group discusses issues central to the call within the context of prayer and mutual support. If you think this group may be for you, please call Father Alex at 919.833.9668 or e-mail him at jagonza3@ncsu.edu.

Lay Ministry in a Time of Change: A Spiritual Approach, Oct. 25, 10 a.m. – 3 p.m. at the Fallon Center, Our Lady of Lourdes, Raleigh. Explore the spiritual means for personally adapting to change and acquire the knowledge and skills needed to serve your parish through times of change. Presenter: Dr. Richard McCorry. Cost: $10. Contact Bea Callery, 919.821.9715 or callery@raldioc.org.

"What Hats Do I Wear?" Oct. 25, 9:30 a.m. – 2 p.m. at Avila Retreat Center in Durham. Using Scripture, music, guided meditation and just a little creativity, we will examine the unique roles all of us have; what gifts we bring and what gifts we need in those roles and how we use those gifts so that others meet Christ in us. Presenter Betsy Strauss brings her experience as daughter, sister, student, professed religious, wife, friend, mother and teacher. She holds a degree in religion from Meredith College and is a certified master catechist for the Diocese of Raleigh. She has received a preacher's certificate as a result of preaching course for lay ministers sponsored by the Order of Preachers (Dominicans). Betsy served as the coordinator of the Catechumenate for the RCIA process at Immaculate Conception in Durham, and is currently the DRE and youth minister at St. Matthew Catholic Church, Durham. Donation: $30 (includes lunch).

Catechesis of the Good Shepherd: Level 1 Training, Nov. 12, 6 p.m. at Immaculate Conception Church, Durham. This adult formation course series focuses on Montessori principles of education for children ages 3-6. It covers age-appropriate themes for children from the Bible and liturgy, the purpose and use of handmade materials, an introduction to the atrium, experience in presenting materials and help in preparing a catechist album. The formation is offered in both English and Spanish. This training weekend is the first of several weekend and Saturday sessions. Participants who complete all sessions will qualify for Initial (basic) catechist certification, receive 9 CEUs and a certificate from the national association.

Evangelization and Catechesis Leadership Retreat, Jan. 8-10 at Trinity Center in Salter Path. Jeanne Hunt, author of *Holy Bells and Wonderful Smells*, will facilitate. For information, contact Linda Bedo at bedo@raldioc.org



St. Mary, Mt. Olive

the little chapel that could

The church of St. Mary in Mt. Olive will likely inspire a first-time visitor to use diminutives: it's "cozy" or "cute" or "a doll house." True, the church seats only 85 people. But its small size belies the strength of Mt. Olive's Catholic community: the tenacity in its past, the powerful potential in its future.

St. Mary was formed in 1916 as a mission of St. Mary in Goldsboro. Its little wooden chapel looked like many others in North Carolina towns of the time. In 1947, it was burned, allegedly by the Ku Klux Klan to protest the recent wedding there of two African Americans. Parishioners immediately rebuilt their church, in brick this time, but underneath the brick some charred timbers from the original structure remain.

Over the years, responsibility for the mission was switched to Newton Grove and then to Clinton. In 1998, St. Mary became a parish in its own right, reflecting the recognition by the diocese of a profound demographic change in the area. Migrant workers, who had populated the area seasonally for many years (Migrant ministry was thriving in Mt. Olive in the '70 and 80s.), were more and more becoming immigrants, settling permanently with their families in the counties of Duplin, Wayne, Sampson and Lenoir.

"Unlike in the Triangle, where the new population financially supports the new construction, here we need to return to the historic missionary model of our diocesan experience: build more parishes and missions first in order to establish a Catholic presence. 'If you build it, they will come.'"

The administrators and pastors of St. Mary saw the evangelization of this new population as an urgent necessity. Through their efforts, the parish eventually supported three missions of its own – Posada Guadalupana, Pink Hill and Kenansville – in three counties. Now the current pastor, Fr. James F. Garneau, along with parochial vicar (and administrator of Posada Guadalupana) Fr. Edgar Sepulveda and St. Mary parishioners, is facing the latest challenge: the need for a new church.

Fr. Jim, who ministered to migrants in the area as a seminarian in 1982 and later served as diocesan vicar for Hispanics, is also canonically appointed as "Chaplain to the Hispanics of Central Duplin County." He estimates that there are 5,000-6,000 Hispanics in the area. In one year, the membership at St. Mary has grown from 120 to 250 registered households, three North Americans were received into the Catholic Church, and more than 35 First Communions were celebrated. The parish offers six Masses on Sunday: three in Mt. Olive, where attendance at the little church is often at 150 percent of capacity, and three at the missions; five of the six are in Spanish.

An historian and, in addition to his pastoral duties, an adjunct professor of history and religion at Mt. Olive College, Fr. Jim has watched the changes in the area and is acutely aware of their implications for the church. "Unlike in the Triangle," he explains, "where the new population financially supports the new construction, here we need to return to the historic missionary model of







our diocesan experience: build more parishes and missions first in order to establish a Catholic presence. 'If you build it, they will come.' But there's no money. Our people are working, but they are the working poor. Meanwhile we face intense competition from large numbers of small, independent, Protestant churches."

The Catholic impact on this population has to happen now, with the current generation of immigrants, Fr. Jim believes. If the church reaches the parents, the children will remain Catholic, as the exploding Latino population rivals and, perhaps, exceeds anything in the Triangle or on the coast. If not, the immigrant population in this area will be lost.

As an important piece in this strategy, St. Mary envisions a new church with a seating capacity of 300-500 in northern Duplin County. Reflecting on the success of Mother Angelica in Alabama, where EWTN, her national television network, was established and a magnificent Shrine to the Blessed Sacrament was constructed, Fr. Jim recalls praying, "Lord, if You can do all this for a nun in Alabama, couldn't you do something nice for a priest in North Carolina?" It was right after that prayer that he received a letter with a check for $100, the first week's pay from a woman who had prayed for and gotten a job. "Having been told that we can't expect to build this church for under $1 million," Fr. Jim says, "I prayed again, 'Lord, this is nice, but we're going to need a lot more.' Not long afterwards, I opened my mail to find an unsolicited pledge from someone outside the parish for $50,000."

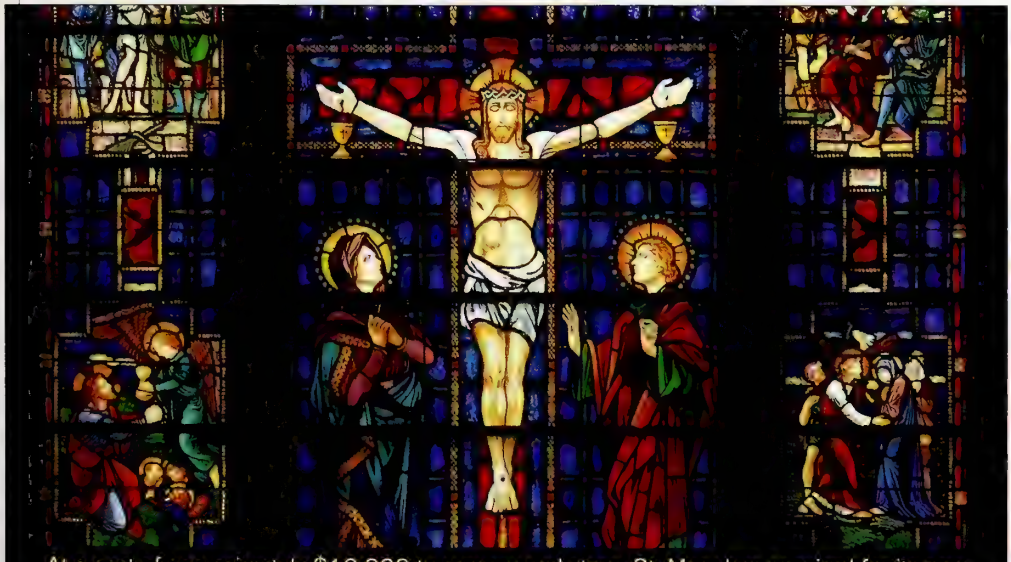
Our people are working, but they are the working poor. Meanwhile we face intense competition from large numbers of small, independent, Protestant churches.

"Our people are in love with the sacred ambience of their little chapel. They don't want a multi-purpose building."

The dream seems to be coming together in bits and pieces. The diocesan land trust helped the parish to acquire 14 acres of land on Highway 117. A dozen stained glass windows have been recovered from the old St. Thomas More church in Chapel Hill. An important feature of the new church will be that it is entirely devoted to worship space. "Our people are in love with the sacred ambience of their little chapel," Fr. Jim says. "They don't want a multi-purpose building."

"We haven't begun a formal capital campaign as yet. We're forming a site plan; the diocese has given us $4500 to help clear the land and build a soccer field, for which we're very grateful, and," the pastor says with a smile, "I open my mail with hope." Besides the critical need for evangelization and catechesis, Fr. Jim cites other challenges that spring from poverty, such as increased gang and drug activity in the area. "The best response," he says, "is the strong, clear presence of Jesus Christ in the community; and a beautiful, traditional, Catholic church where people can receive Jesus and take him home and proclaim him."

– Rich Reece



At a cost of approximately $10,000 to remove and store, St. Mary has acquired for its new church a dozen stained glass windows from the old St. Thomas More Church in Chapel Hill. The windows date from the 1940s. (Photos by Chris Elam).

use your IRA as never before: to make a gift to the Catholic Church



On Aug. 17, 2006, President Bush signed into law The Pension Protection Act of 2006 that encourages financial support of charitable organizations across the United States. The new legislation offers a welcome incentive to donors who want to use the money in their IRAs to make charitable gifts.

How the New Law Works: The IRA rollover provision allows charitable distributions of up to $100,000 from an IRA or a Roth IRA to be excluded from your gross income. In addition, the amount rolled over will count against a donor's minimum distribution requirement. As in previous versions of IRA rollover legislation, there is no federal income tax deduction available for these contributions in addition to their exclusion from income.

You may contribute funds this way if:

- You are age 70-1/2 or older
- The gift is $100,000 or less each year
- You make the gift on or before Dec. 31, 2007
- You transfer funds directly from an IRA or Rollover IRA to the charity
- You transfer the gift outright to one or more public charities; rollovers to a planned gift, such as a gift annuity or a charitable remainder trust, do not qualify.

Example On How The New Law Works:

Pat, aged 80, has $450,000 in an IRA and has pledged to give $75,000 to her church this year. If Pat transfers $75,000 from the IRA, she will avoid paying income tax on that amount. She cannot, however, claim a charitable deduction—it is a pure "wash." Pat has found an easy way to benefit her church without tax complications. If she desires, Pat could give more than $100,000 because the legislation allows a maximum $100,000 gift in both the 2006 and 2007 tax years. If her spouse has an IRA and is 70-1/2 or older, he can also give up to $100,000 each year.

How to Make a Gift: Contact your IRA custodian to transfer your desired gift amount to the Catholic Church.

For more information, please feel free to call Debbie Rossi at (919) 821-9721 or email debbie.rossi@raldioc.org with any questions. You may also write her at: Diocese of Raleigh 715 Nazareth St. Raleigh, NC 27606.

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THE MAGAZINE OF THE CATHOLIC DIOCESE OF RALEIGH

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el hispano católico

Ángeles en la familia

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since you asked ...

Dear NCC

"What are 'extraordinary means'? Does it differ from case to case? And who decides?"

spiritual fitness

The death of grief

those who sow in tears will reap with joy.

SOME THINGS YOU NEVER FORGET

Funeral director

Pete Burke helped identify victims of 9/11 and Hurricane Katrina

your marriage matters

She says:

his kids get more things than mine.

He says:

my kids don't get enough.

What do they do?

we need each other

My father died suddenly when I was 17, and I didn't shed a tear – at first. A couple of months shy of 40, he suffered an instantly fatal heart attack in the middle of the night. Our family passed the next 36 hours in an unreal state of shock; Dad's being gone was really incomprehensible to us. Two days after his death we went to the funeral home and saw this person who had been at the center of our lives propped stiffly in a casket.

... The church has always understood that true humanity involves community. We don't sin in isolation; we cannot fully worship alone; and grieving and praying for our dead is something that we do not only with other living Christians, but with the saints in heaven.

Flowers had already arrived, from the neighbors, from Dad's office. Then my mom motioned to me and pointed out the card on one large bouquet: It was from my high school Latin class. At that moment, the tears flowed. As the phrase goes, I lost it. But maybe it would be more accurate to say I found it – the beginning of the grief I'd been skirting ever since this unbelievable loss occurred.

If you spoke to a grief counselor, you'd probably find that my reaction was quite common. What I realized even at the time was that, somehow, healthy grieving involved other people. It wasn't just about me or the deceased; it required expressions of love and solidarity from the living. And that's why Jesus called burying the dead a work of mercy.

We see this phenomenon in times of catastrophe. For this month's cover story, I interviewed Peter Burke, a St. Andrew parishioner and a funeral director who is part of the federal government's National Disaster Medical System. He helped identify remains and return them to families after the World Trade Center attack and in the wake of Hurricane Katrina. After those events, an entire nation participated in the grieving process; the efforts and prayers of total strangers were, for relatives of the stricken, part of both the literal and emotional tasks of laying their loved ones to rest.



Mike Hutzler

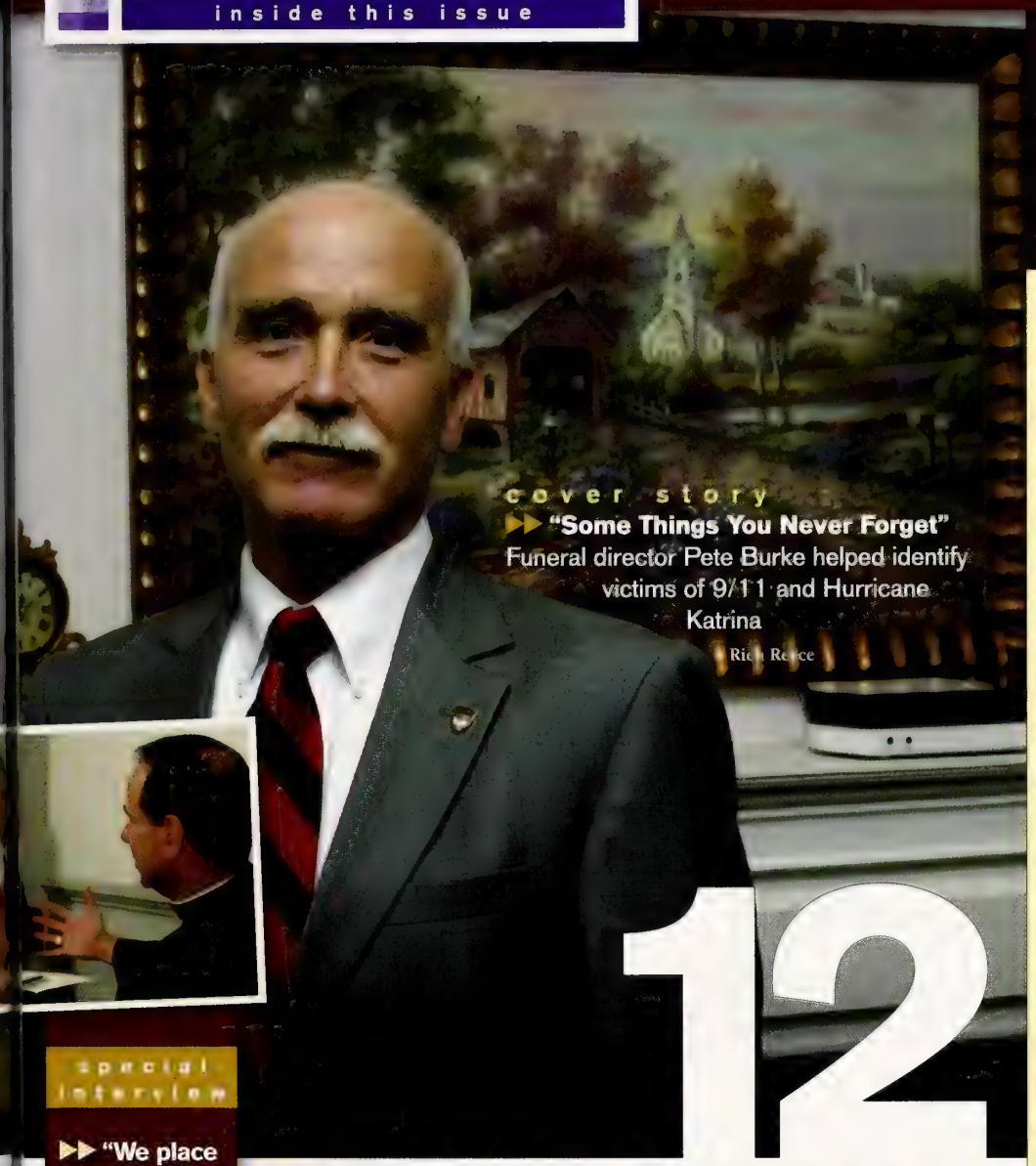
Isn't it kind of mysterious? Especially in our American culture, which prizes individualism so highly? But the church has always understood that true humanity involves community. We don't sin in isolation; we cannot fully worship alone; and grieving and praying for our dead is something (as Bishop Burbidge explains in his column this month) that we do not only with other living Christians, but with the saints in heaven.

This month, when we celebrate All Saints Day and All Souls Day, is a good time to remember this essential truth: *We need each other.* Not only in our grieving, but in our rejoicing and in our many ordinary moments of simply living: We are a people in communion. Our burdens, our gifts – sharing these is part of what it means to be fully human.

We don't publish *NC Catholics* in isolation, either. In the last few weeks, many of you have been contacted and asked how you feel about the magazine. Your responses to our survey will be important as we try to make NCC more interesting, inspiring and informative. Meanwhile, thanks for your letters. You can reach me at 715 Nazareth St., Raleigh, NC 27606 or reece@raldioc.org.

– Richard Reece is the editor of NC Catholics.

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New regional director hired

Catholic Charities Diocesan Director Kathleen Walsh announced that Stephanie Harrell, P-LCSW, has been named regional director for Albemarle Catholic Charities. "Stephanie earned her master of social work degree from Norfolk State University," Walsh said. "She has rich experience, including work in family preservation, counseling, supervision of hospital social services and hospice social worker and comes to us immediately from her job as a vocational rehabilitation counselor." Harrell and her family reside in Camden, NC and are actively involved in the Methodist Church.

Remember in your prayers

Sarah McPherson, longtime director of faith formation at St. Peter, Greenville, went home to the Lord Sept. 20 following a long illness.

Sister Mildred McClain, Sister of Charity, who worked in New Bern and Jacksonville, passed away Sept. 19.

Sister Joan Coyne, I.H.M., formerly Sister Maria Pacis, passed away on Sept. 10. She served as teacher at Our Lady of Grace Elementary School in Greensboro from 1958 to 1962; St. Mary Elementary School in Goldsboro from 1962 to 1967; and St. Monica Elementary School in Raleigh from 1967 to 1970. She also served as a pastoral associate at St. Francis de Sales Parish in Lumberton from 1990 to 1991 and at Our Lady of Perpetual Help Parish in Rocky Mount from 1995 to 1998.

Sister M. Canice Riordan, I.H.M., who taught at St. Paul Elementary School in New Bern from 1959-1960, died Sept. 13.

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PS Form 3526, September 2006 (Page 2 of 3)

St. Peter Wu Gousheng
a catechist in China



Born: 1768
Died: Nov. 7, 1814
Feast Day: Nov. 7 (also Sept. 28 as one of the Martyrs of China)

Claim to Fame: One of the "Martyrs of China," a large group of Chinese natives and European missionaries who died for their faith over a three-century period, Peter Wu Gousheng was a lay catechist in the Szechuan region of China. He taught Christianity to more than 600 converts, including many visitors to the inn he operated.

Little-known fact: Even before Peter Wu converted to Christianity when he was 28, he was known in his community for his sense of justice, his care of the poor and his enthusiastic and outspoken nature. When he embraced Catholicism, he approached his faith as enthusiastically as he did everything else in his life, throwing away his household idols and preaching to anyone who would listen.

What made him a saint: Peter was baptized in 1796 and spent the next 18 years teaching others about Christ. Even when a new emperor who was unfriendly to Christianity took over as ruler of China, Peter Wu did not back down from teaching and preaching. When he was tortured, he refused to renounce his faith; instead, he encouraged and inspired his fellow prisoners. He continued to proclaim his belief in Jesus Christ even as he was martyred.

Lowest/scariest moment: In 1813, Emperor Kia-Kin published a decree forbidding Catholicism, but offered pardons to anyone who would renounce the faith. Those who would not commit apostasy, however, would be tortured and killed. Under this law, Peter Wu was arrested and imprisoned on April 3, 1814, and tortured repeatedly to persuade him to renounce Christianity. Instead of breaking his will, Peter Wu used his time in prison to lead prayer services for other prisoners.

Best quote: "Be loyal to the Lord, and accept his will."

How he died: One of the Martyrs of China, Peter Wu was condemned to death for refusing to step on a crucifix. He was executed by strangulation on Nov. 7, 1814. In his dying words, he proclaimed, "Heaven, heaven, my true home! I see my heavenly mother and my guardian angel coming to take me home."

Prayer: *St. Peter Wu, you held steadfast to your faith even though you knew that you would die for your beliefs. Help us to find the courage to boldly proclaim our commitment to Christ Jesus and to share his message with others as you did. Help us to generously support the work of missionaries who preach the Gospel in lands hostile to Christianity, so that more souls will be brought to God through his Son, Jesus Christ. Amen.* – *Elizabeth Johnson*

San Pedro Ou
un catequista en China

San Pedro Ou
Día del Santo: 7 de noviembre

Lo que lo Destacó: Es uno de los "Mártires de la China", un grupo grande de misioneros oriundos de la China y Europa que murieron por su fe durante un periodo de tres siglos, Peter Wu Gousheng fue un catequista laico de la región Szechuán de la China. Le enseñó el Cristianismo a más de 600 conversos, incluyendo a muchos de los visitantes del hostal que él administraba.

Hecho poco conocido: Aún antes de que se convirtiera al Cristianismo cuando tenía 28 años de edad, Pedro Ou, ya era conocido en su comunidad por su sentido de justicia, porque cuidaba de los pobres, y por su naturaleza entusiasta y franca. Cuando se entregó al Catolicismo, abrazó su fe con el mismo entusiasmo con el que llevó a cabo todas las cosas en su vida, deshaciéndose de los ídolos de su casa y predicándoles a todas las personas que estuvieran dispuestas a escucharlo.

Lo que lo hizo Santo: Pedro fue bautizado en el año 1796 y pasó los 18 años siguientes predicándoles a otras personas sobre Cristo. Aún cuando un nuevo emperador poco amistoso con el Cristianismo tomó el poder en la China, Pedro Ou no dejó de predicar y enseñar. Cuando lo torturaron, se negó a renunciar a su fe y a cambio alentó e inspiró a sus compañeros encarcelados. Continuó proclamando que creía en Jesucristo aún cuando sufría el martirio.

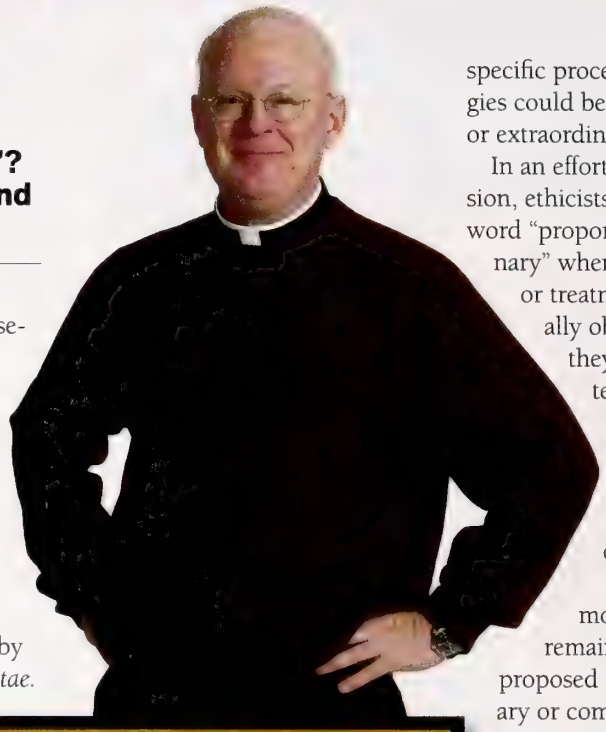
Su momento más difícil: En el año 1813, el Emperador Kia-Kin publicó un decreto prohibiendo el Catolicismo, pero ofreciéndoles perdones a los que renunciaran a su fe. Aquellos que no cometieran apostasía serían, sin embargo, torturados y condenados a muerte. Aplicando esta ley, Pedro Ou fue arrestado el 3 de abril de 1914, fue encarcelado y torturado repetidas veces para tratar de que renegara del Cristianismo, pero en vez de dejar que le quebrantaran la voluntad, Pedro Ou dedicó su estadía en la prisión a dirigir servicios de oración para los otros prisioneros.

Su mejor cita: "Sé leal al Señor y acepta su voluntad".

Forma en la que murió: Siendo uno de los Mártires de la China, Pedro Ou fue condenado a muerte por negarse a pisar un crucifijo. Fue estrangulado el 7 de noviembre de 1914. Con sus últimas palabras proclamó: "¡Los cielos, los cielos, mi verdadero hogar! Veo a mi Madre celestial y a mi ángel de la guarda viniendo a buscarme para llevarme a casa".

Oración: *San Pedro Ou, tú te aferraste tenazmente a tu fe aún cuando sabías que morirías por tus creencias. Ayúdanos a encontrar el coraje de proclamar con audacia nuestra entrega a Cristo Jesús y a compartir su mensaje con los otros como lo hiciste tú. Ayúdanos a apoyar con generosidad el trabajo de los misioneros que predican el Evangelio en tierras hostiles hacia el Cristianismo, para que más almas sean traídas a Dios a través de Su Hijo Jesucristo. Amén.* – *Escrito por Transline USA.*

"I believe the church teaches that 'extraordinary means' need not be used to prolong the life of a gravely ill person. But what are 'extraordinary means'? Does it differ from case to case? And who decides?"



dear NCC

This month with Msgr. Steve Worsley

Those are great questions! You are definitely onto something both useful and important. As one of my favorite teachers used to say, it's our ability and our willingness to ask the right questions that help us find useful answers.

As I consider your questions, two others come to mind: Who made us? Why did God make us? Regardless of whether you recognize these two questions, their answers were foundational to the teachings so beautifully articulated by Pope John Paul II in his encyclical *Evangelium Vitae.*

For the believer, the answer to the first of these questions is that God made us. Indeed, *God made us* in his own image and likeness. This is why we hold all human life to be sacred, regardless of age, gender, intelligence, etc. For this reason, we never speak, as some do, of a time "when life has no more value." Rather we believe that human life is always of value, as it is a reflection of divine love.

On the other hand, the answer to the second question reminds us that life on this earth is not our eternal destiny. *God made us so that we might know, love and serve him in this life and be happy with him forever in the next.* Taken together, these two teachings will help us with most of the "end of life" questions we will encounter in bioethics.

Moral theologians, such as the Dominican Francisco de Vitoria (1486-1546), have long taught that one is required to employ only those means of preserving one's life for which the burden is not too great. Pope Pius XII continued this tradition in 1957, when he spoke of the requirement to use "ordinary means" to preserve life and the correspondingly optional nature of "extraordinary means."

Hence the terms "ordinary" and "extraordinary means" originally developed as technical terms referring to one's moral obligation. The determination of whether a treatment was ordinary or extraordinary depended on the impact the *of the treatment.* Thus, as you asked, the determination is "case specific." It depends on the benefit a treatment offers to a patient relative to the burden the treatment imposes on the patient, her family and the community.

> ... The answer to the second question reminds us that life on this earth is not our eternal destiny. God made us so that we might know, love and serve him in this life and be happy with him forever in the next.

As this concept gained wider application, confusion arose when people began using the term "ordinary" to refer to what was customary or usual in medical practice, rather than its original usage. Consequently they assumed that specific procedures or technologies could be classed as ordinary or extraordinary.

In an effort to reduce confusion, ethicists substituted the word "proportionate" for "ordinary" when referring to means or treatments that were morally obligatory. Similarly they substituted the term "disproportionate" for "extraordinary" when referring to treatments that were morally optional.

Either way, the key moral consideration remained not whether the proposed treatment is customary or commonly employed, but rather the benefit offered and the burden imposed. Following the position outlined by the Sacred Congregation of the Faith in its *Declaration on Euthanasia* (1980), the United States Conference of Bishops wrote in the *Ethical and Religious Directives for Catholic Health Care Services* (2001):

"While every person is obliged to use ordinary means to preserve her health, no person should be obliged to submit to a health care procedure that the person has judged, with a free and informed conscience, not to provide a reasonable hope of benefit without imposing excessive risks and burdens on the patient, or excessive expense to family or community." [32]

Elsewhere in the same document we find, "A person has a moral obligation to use ordinary or proportionate means of preserving his or her life. Proportionate means are those that in the judgment of the patient offer a reasonable hope of benefit and do not entail an excessive burden or impose excessive expense on the family or the community." [56]

this month in history:
the Sistine Chapel ceiling was first revealed to the public in what year?



▶▶ Michelangelo's breathtaking artwork on the ceiling of the Sistine Chapel in Rome was first exhibited to the public on **Nov. 1, WHAT YEAR?** The artwork consists of nine panels, each depicting a different milestone in biblical history.

▶▶ He may not be as fast as Speedy Gonzalez, but he is certainly just as well-loved! Walt Disney debuted his soon to be internationally beloved cartoon icon, Mickey Mouse, on **Nov. 3, WHAT YEAR?**

▶▶ Marking the beginning of the United States' commitment to fundamental rights, the Articles of Confederation were drafted on **Nov. 17, WHAT YEAR?** Developed by the mere 13 states in existence at the time, the articles became the basis for the United States Constitution.

▶▶ "Four score and seven years ago" … Abraham Lincoln delivered the often-quoted Gettysburg Address on **Nov. 19, WHAT YEAR?** Lincoln dedicated the site of one of the most noted battles of the Civil War, the Battle of Gettysburg, as a national cemetery in his famous two-minute speech.

Answers: 1512, 1928, 1777, 1863

heavenly thoughts
What will heaven be like?

▶▶ We asked first- and second-grade students at St. Ann School, Fayetteville: **What will heaven be like?**



Eileen, Grade 2
It's a place where you can be happy with God forever and ever. Where you can see Jesus, ask all your questions and have no more troubles.



Helen, Grade 1
When God calls our name, He raises our soul and we get to go to heaven. You will always see the rest of your family. We get to be with our friends.



Thomas, Grade 1
Heaven is whatever you want. God is happy.



Sean, Grade 2
It is like when Jesus was down on earth. It's like right now. It looks like our home.



Mirella, Grade 2
I will see all my cats that ran away and my goldfish that died. I think I will love heaven!



Dylan, Grade 1
Heaven is a good place to be because God can protect you from evil and you can fly.

You will notice that it is the patient, who with a free and informed conscience, determines whether a specific treatment is morally required in his particular circumstance.

If you are wondering who decides when the patient lacks the capacity to do so, or whether food and water can ever be considered extraordinary, you will find the same documents helpful. Both are readily accessible on the Internet. Or you can find these and other fabulous resources on the Web site of Catholic Health East, sponsor of St. Joseph of the Pines, at www.che.org/ethics.

Notwithstanding the many developments that have occurred since I first studied medicine, the wisdom of the church continues to be enormously helpful in addressing these and many other ethical questions. Thanks for asking!

-- Monsignor Worsley is Vice President of Mission & Ethics for St. Joseph Healthcare in New Hampshire. He earned his M.D. at Duke University and an STL in ethics at the Accademia Alfonsiana in Rome.

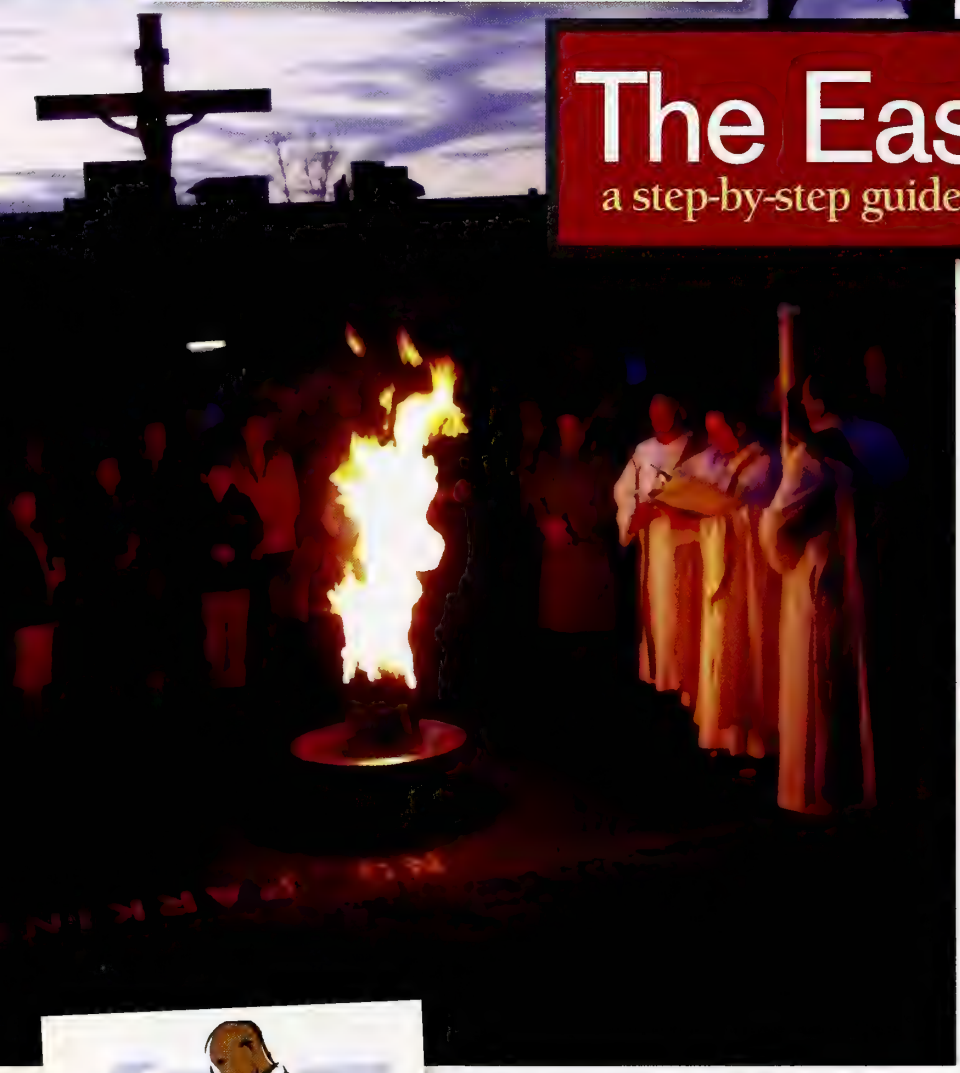
Send your questions to:
"Since you asked ..."
715 Nazareth St.,
Raleigh, NC 27606
Or: reece@raldioc.org

NC Catholics online resources

More Catholic questions, answers and online discussion: **www.CatholicQandA.org**
Know an inactive Catholic? Invite them to visit **www.OnceCatholic.org**
Diocesan Division of Evangelization and Catechesis: **919.821.9746**

The Easter triduum

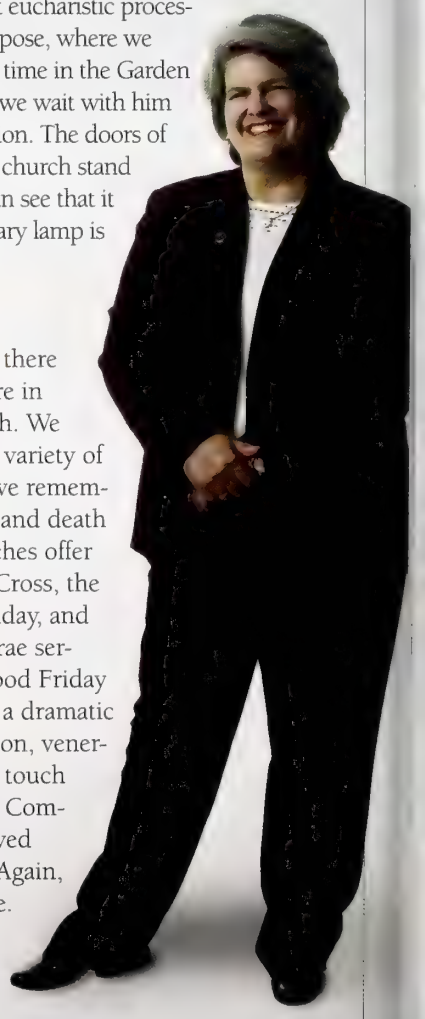
a step-by-step guide through the church's liturgies



The beginning of the Easter triduum, or three days, marks the end of Lent. It is not really three liturgies, it is one long liturgy, with some rest breaks. The triduum commences with the Mass of the Lord's Supper on Holy Thursday evening and ends after evening prayer on Easter Sunday.

Holy Thursday

During the Mass of the Lord's Supper, we remember Jesus' last meal with his disciples in a powerful way, re-enacting even the washing of feet. This symbolic gesture of servant-ministry is usually offered by the priest to members of the congregation. Following the Mass, there is a silent eucharistic procession to a chapel of repose, where we remember the Lord's time in the Garden of Gethsemane, and we wait with him in prayer and adoration. The doors of the tabernacle in the church stand open, so everyone can see that it is empty. The sanctuary lamp is extinguished.



Good Friday

On Good Friday, there is no Mass anywhere in the universal church. We can participate in a variety of services by which we remember Jesus' suffering and death on the cross. Churches offer the Stations of the Cross, the Liturgy of Good Friday, and sometimes a Tenebrae service. During the Good Friday liturgy, we listen to a dramatic reading of the Passion, venerate the cross with a touch or kiss, and receive Communion from reserved consecrated hosts. Again, we depart in silence. If the parish has a



The Communion procession:

▶▶ There has been some confusion during the last couple of years about what we're supposed to be doing as we receive Communion. The most recent translation of the General Instruction of the Roman Missal (GIRM) continues the understanding of our reception of Communion in procession – that is, we all rise and move solemnly to receive the Blessed Sacrament, then remain standing until all have received. In the United States, the bishops have determined that the appropriate gesture of reverence prior to receiving Communion is a bow of the head. This commonality of gesture expresses our unity as we receive the sacrament of unity: Communion. Local bishops have some leeway to allow people to kneel or stand after receiving, prior to the end of the procession.

who's in the sanctuary?

▶▶ **The ushers are not just the men who collect the money.** They don't even have to be men! Ushers are ministers of hospitality in the church – ensuring that parishioners have a place to sit, helping those who are in distress, readying the church before Mass, greeting people at the doors – and yes, collecting the offering and often assisting in its presentation by members of the congregation.

Bible Quiz
Women in Scripture



1. Two brave midwives in the Book of Exodus who put their own lives at risk by defying the pharaoh's law of death in order to uphold God's law of life
2. A prophet who spoke God's warnings to the king
3. Appealed to God for strength and saved her people from annihilation
4. Paul mentions that these two women worked with him as his coworkers to advance the Gospel. He sent an emissary to mediate a dispute between them, indicating "how important the women are both to Paul and to the Philippi community."
5. A Greek woman who became a Christian after hearing Paul's words before the Areopagus in Athens
6. The only woman mentioned in the feminine form of "disciple" in the New Testament

a. Esther
b. Damarius
c. Shiprah and Puah
d. Dorcas (Greek), also Tabitha (Aramic)
e. Huldah
f. Euodia and Syntyche

Answers: 1. c; 2. e; 3. a; 4. f; 5. b; 6. d

Tenebrae "darkness" service, it is held at night. The seven last words of Jesus are spoken, with a candle extinguished at each one. It is a powerful and moving experience of the need for the light.

Easter Vigil

The most beautiful Mass of the entire year occurs on Holy Saturday night, at the Easter Vigil. The Mass begins after dark with the blessing of new fire, the lighting of the paschal candle and a candlelit procession into the church. The *Exultet*, a history of salvation, is chanted and we listen to readings from the Old and New Testaments that reflect that history. There may be as many as nine readings, followed by the first singing of the *Gloria* since the beginning of Lent.

The most beautiful Mass of the entire year occurs on Holy Saturday night, at the Easter Vigil. The Mass begins after dark with the blessing of new fire, the lighting of the Paschal candle and a candlelit procession into the church.

The Easter Vigil includes the baptism, confirmation and first Communion of catechumens who have been preparing for this day for months. We welcome them into our community and celebrate their presence among us.

Although the Easter Vigil can be quite long, it is truly worth spending the time – it is a rich experience of the resurrection of the Lord. And for the first time since Ash Wednesday, we sing *Alleluia!*

By Elizabeth Solsburg | Illustrations by Bob Patten

what's the season?

What is Advent?

Advent is the beginning of the church's year – occurring not in January, but during the four weeks prior to Christmas. Advent begins on the Sunday closest to Nov. 30, the Feast of St. Andrew. We prepare for the coming of Christ in joyful anticipation. In the earliest days of the church, Advent lasted six weeks, until St. Gregory the Great, of calendar fame, fixed the season at four weeks and composed prayers and antiphons to celebrate it. The liturgical color for Advent is purple.

what's the scoop?



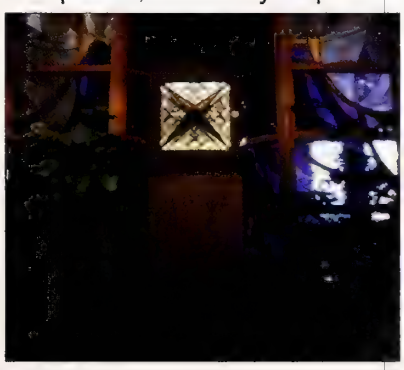
Crosier:

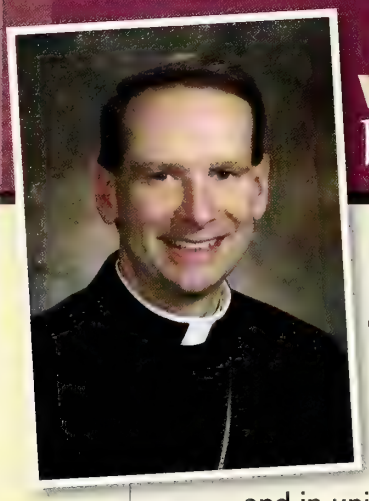
The bishop carries a tall hooked staff called a crosier. In the Western church, it is shaped like a shepherd's crook to symbolize the bishop's role as the shepherd of his flock. Crosiers dating from as early as the fourth century have been found in catacombs. By the Council of Toledo in 633, the crosier is mentioned as a liturgical implement.

what's in that church?

Tabernacle:

The tabernacle is the repository in which the consecrated hosts are reserved for distribution to the sick or other needs of the community. It is prominently displayed in the church, separated from the main altar by architecture, lighting or design. In many churches, it is in a separate chapel where it is still visible in the body of the church. When the Blessed Sacrament is present, a sanctuary lamp burns near it. People often sit or kneel in adoration in front of the tabernacle; the appropriate gesture when approaching or passing in front of it is genuflection.





we pray for our beloved dead

As the church contemplates, celebrates and commemorates our beloved dead in the month of November, I would like to highlight the way we, the living, join in praying for the dead and in union with the saints every time we celebrate the holy Eucharist.

Perhaps the most obvious way we do this is in the great eucharistic prayer. Consider the fifth-century Roman canon, also known as the first eucharistic prayer in our current sacramentary. In the traditional teaching of the church, we referred to the church on earth as the "church militant," the saints in heaven as the "church triumphant," and those in purgatory as the "church suffering." In the Roman canon, we pray for all three. In the early part of the Roman canon, the priest says, "Remember, Lord, your people, especially those for whom we now pray, N. and N." The rubric in the prayer indicates that this prayer is a commemoration of the living and the priest may pause at this point in the prayer to remember specific people (and it might be presumed that all gathered with the priest may silently do the same).

Together we pray for all who have died: "Eternal rest grant unto them, O Lord, and let perpetual light shine upon them."

Later in the prayer, the priest says, "Remember, Lord, those who have died and have gone before us marked with the sign of faith, especially those for whom we now pray, N. and N." Again the rubric invites silence so that the priest (and assembly) may commend the dead to the Lord. Finally, the prayer prayed by the priest mentions by name a wide range of saints whom he asks to be in union with us, as we offer God this great prayer of thanksgiving which brings to us the miracle of our eucharistic Lord in consecrated bread and wine.

In this great eucharistic prayer we see an example of the people of God, in an earlier age called the church militant, praying for the church suffering and in union with the church triumphant. All constitute the Communion of saints and are especially important for us to remember in the month of November.

Together we pray for all who have died: "Eternal rest grant unto them, O Lord, and let perpetual light shine upon them."

– Most Reverend Michael F. Burbidge is bishop of Raleigh

a caring presence

Recently in Raleigh we read of the abduction and murder of a loving mother and grandmother who was a faithful Christian. The deed was allegedly done by a sex predator with a prior conviction for sexual assault.

There was an outpouring of concern and help for the family from friends, church members and co-workers. This type of response is typical of North Carolinians. People are present and helpful when such a tragedy strikes a family. It also happens when there is a natural death.

I witnessed this in my youth in the African-American community. The wreath on a door was the call for neighbors and friends to gather and take care of the needs of the bereaved family. The children learned from the parents and grandparents to reach out to their peers when their parents or grandparents died.

When my own mother died, the Sisters, Servants of the Immaculate Heart of Mary, who staffed St. Monica School which I attended, brought my class over to our house to gather at my mother's coffin and pray for her and the family. They also brought over those in the school who were Girl Scouts, since my mother ran the St. Monica troop.

It was the custom in those days to wake the women of the family in the parlor of the family home. Often, as in my mother's case, the funeral service was also held at the home. Those who came sat inside the house, on the porch or in the yard.

There was never any effort to shield the children from the reality of death. Godparents would come and talk to the children; playmates and friends would come around just to be with you. When my mother died, my two closest friends, James Rogers and Doug Farrar, were there for me. My mother died just before my birthday, so James' mother gave me a birthday party at the Rogers home, three doors down the street. The care of these friends did not end with the burial. In ensuing years, these same people were always there.



Times and culture have changed, but we who call Christ Lord and belong to the community of faith must keep a caring and responsive presence for others. One of the works of mercy is to bury the dead. Attending a funeral is a work of mercy. During September, we read from the Epistle of James. His message was loud and clear and practical: Faith is shown, and must be shown, in works.

– Msgr. Thomas P. Hadden

understanding the "Day of the Dead"

Since I began to work in Hispanic ministry, I do not how many times people have called me to ask about "Mexican customs and traditions." However, there is a particular one that makes priests, parish staff and non-Mexican-born Hispanics especially curious: the celebration of Dia de los Muertos. Perhaps because in our current culture death is considered as something "bad" or "sad" – even "scary," – one may fail to see the real origins of this celebration.



In Mesoamerican cultures, death was not just an end to everything, but an important event in the entire life cycle of each person. Each culture celebrated in different ways. In México, in the Aztec culture, such celebrations dated roughly from 1800 B.C. In the Aztec calendar, which consisted of 18 months, the ninth and tenth months were dedicated to celebrate the day of the death of children and adults, respectively. The belief was that there were three places where people would go, depending on their life state when they died, not because they were "good" or "bad."

One place was called *Mictlán*, the place for those who were not destined to be "gods." Probably this is why the Spanish missionaries translated this term as "purgatory." This place consisted of nine levels that the dead person had to journey before arriving at the eternal repose called Obsidiana de los Muertos, something similar to heaven. Therefore, the family and friends would bury the dead with food, liquor, even a dog, to help them on their journey to the ninth level. Another place was called *Paradise of Tláloc.* Tláloc was the God of the rain. Those who drowned went directly to this place. The third place was called *Cihuatlampa* or *Mocihuaquetzque,* also known as heaven and the place of the sun. Warriors who died fighting and women who died in labor went to this place.

It has been stated that Catholic culture among indigenous peoples was formed from Spanish Catholic culture and Mesoamerican religiosity, and that this may have given rise to *El Dia de los Muertos.* There are many ways to celebrate this tradition, but the foundation of this celebration is the basic belief that the souls of our dead return from heaven to be with family and friends spiritually at least once a year.

– Veronica Alvarado is Director of Hispanic Ministry for the Diocese of Raleigh.

El misterio de la muerte

Durante el mes de noviembre recordamos a todos los santos y a nuestros difuntos, por los que oramos para acercarlos a la Misericordia Divina. También damos gracias por la vida y meditamos en el misterio de la muerte que forma parte de nuestra existencia.

¡Qué misterio encierras muerte...!

Eres misterio porque eres principio y fin, porque nacemos contigo y terminamos en tu compañía, aunque siempre estés a nuestro lado.

Eres misterio porque unes a los que estaban dispersos y separas a los que estaban juntos. Porque despiertas a los indiferentes y haces que hasta el más realista cierre sus ojos ante tu presencia.

Eres misterio porque acabas con la vida humana, pero eres el paso a la vida divina, porque eres fin y eres comienzo, porque eres oscuridad y eres luz, porque en tu realidad está la verdad del hombre, de la vida, del pasado y del futuro.

Eres misterio porque eres el sueño de los que no viven, el consuelo de los que no aceptan, la realidad de los que estamos, el enemigo de los cobardes, el camino para los creyentes y el remedio para los cansados.

Eres misterio porque eres esperanza para el cristiano, porque eres lumbral para el encuentro definitivo con el Señor y el comienzo del descanso en la luz y la paz de la eternidad.

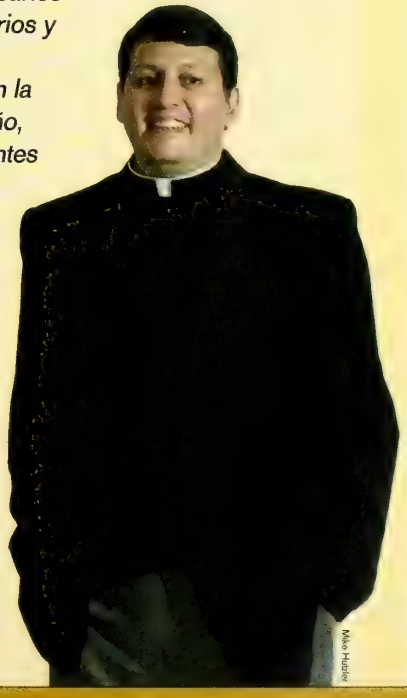
Eres misterio porque invades la vida de los hombres y de las mujeres, de los ricos y de los pobres, de los que sufren y de los alegres, de aquellos que son necesarios para los suyos y de aquellos solitarios y vagabundos.

Eres misterio porque rompes con la rutina, con la angustia y con el sueño, despertando esperanzas, interrogantes y hasta deseos de tenerte para encontrarnos con aquellos que tú nos arrebatas.

Por esto y mucho más eres misterio, porque eres y no eres, estás y no te vemos, vives y no existes. Porque te vemos solo cuando cerramos los ojos a este mundo, porque luchamos cuando ya nos has vencido, porque nos tienes en tus manos desde el ayer hasta mañana.

Porque aún después de estas palabras no descubro tu misterio.

– Padre Fernando Torres



Mike Hunter

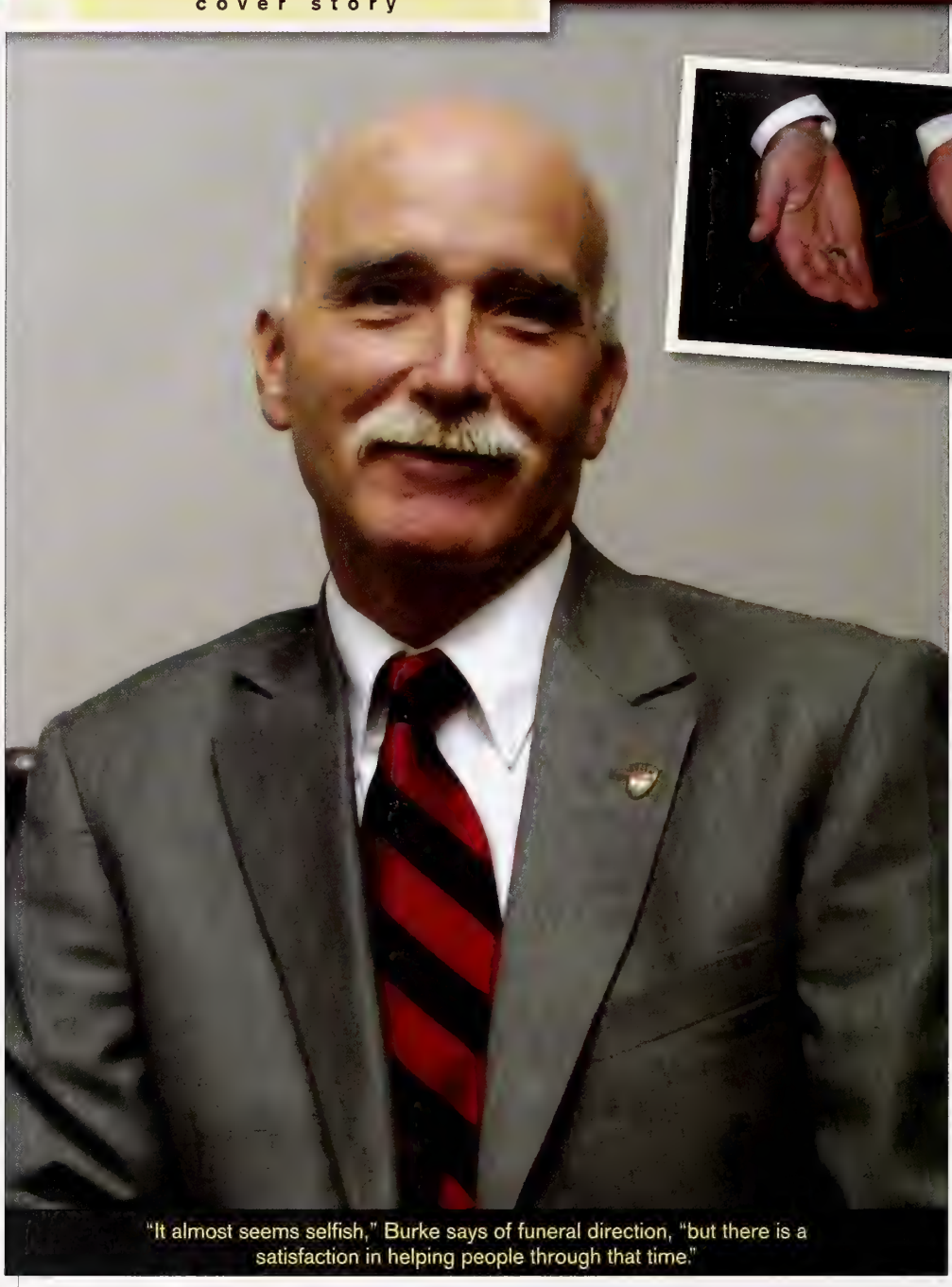


Funeral director Pete Burke helped identify victims of 9/11 and Hurricane Katrina

SOME THINGS YOU NEVER FORGET

Pete Burke's compassionate brown eyes have seen things that most of us, fortunately, never will. A member of St. Andrew Parish in Apex, Burke is a funeral director by profession and, since 2001 has been a member of the National Disaster Medical System. The NDMS is a cooperative program among federal, state and local government agencies, private businesses and civilian volunteers to provide medical services following a disaster that overwhelms local health care resources. With his background in mortuary science, Burke has assisted in identifying human remains and returning them to bereaved families.

By Rich Reece



"It almost seems selfish," Burke says of funeral direction, "but there is a satisfaction in helping people through that time."

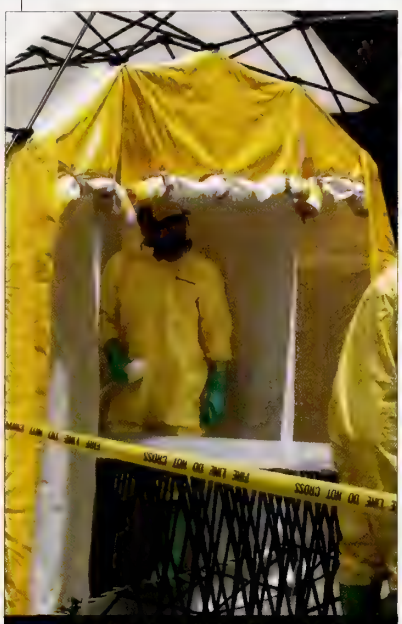
"I'd toyed with the idea for a year or two. I knew it was good work, but I wasn't sure about the time commitment," Burke says. "But I joined in June or July of 2001." He shakes his head and smiles wryly. "I couldn't have timed that much better." The World Trade Center fell in September. Then on Nov. 12 a jet crashed in Queens and Burke got the call to head for New York. "I had joined too late for the program's summer training session," he recalls, "so I was going with people I'd never met to do something I'd never done. When we pulled up to the New York City Medical Examiner's office – it was 5 a.m. – I was about as frightened as I'd ever been." Burke's job was to prepare tissue samples for DNA determination, and when his team had processed the crash victims they were assigned to identifying remains from the World Trade Center. "There was a great sense of duty among the people working there," Burke recalls.

Over the next few years, Burke was called to other disaster sites. In 2002, the remains of more than 200 discarded bodies were uncovered at a crematory in rural Georgia. Burke was unable to make that trip, but in 2005 he went to Florida, which was battered by eight hurricanes in one season. Then there was Katrina.

Burke was summoned to Mississippi. "The NDMS employs a task-force concept," Burke explains. Teams from various regions are summoned to deal with different sectors in the disaster area. Once on site, the teams, through their commanders, are under the direction of local authorities. "We were on alert on Aug. 28," Burke remembers. "The storm hit on the 29th. We stayed at a military base near Hattiesburg, and we arrived in the dark. The next morning we drove to Gulfport. I won't forget the first sight of the damage. It was like another planet, completely obliterated. You saw two-story buildings where the storm surge had completely taken the first floor and left the second floor standing on naked support beams; empty ground where beach bungalows had been."

"I won't forget the first sight of the damage. It was like another planet, completely obliterated."

In a parking lot outside a disabled hospital, the team set up a "family systems center," a place where people could report missing family members, and where urban search and rescue teams would bring remains to Burke and others to be identified and embalmed. "We hadn't thought about where we would sleep," Burke recalls. "Some of us



A worker in a decontamination shower at Ground Zero in 2001.

slept in cars, others on wooden slabs that would be used eventually to support the bodies of victims."

The interactions with families could be heart-rending. Burke saw anger, shock "and a sense of complete helplessness. I'll never forget one family who lost five members. I don't know if they were ever found. The last I followed up, they were still missing." Of the more than 200 victims who were recovered in their sector, Burke's team identified all but two.

What draws someone into a profession where encounters with grief and violent death are routine? Burke smiles like it's a question he's heard often, but can't quite answer in words. "I was nine years old when my grandfather died," he says, and I remember talking with the director at the funeral home. When I was older, I worked part-time as an apprentice, went to mortuary school and got my license in 1979." He has always loved funeral work: "I think it was something about the traditions, the ceremony. The Catholic funeral service, with the incense and music, is beautiful and truly comforting. Funeral direction also gives you an opportunity to help people at a moment that's really, at that moment, the worst thing that can happen to them. It almost seems selfish, but there is satisfaction in helping people through that time."

Funeral work takes a serious toll on family life, though, and Burke, originally from New Jersey, moved with his wife to Connecticut and worked for years for IBM. Today he is a part-time director at Apex Funeral Home, and also works as an Associate Director for Finance in the University Housing Department at NC State. At St. Andrew, he served eight years on the Pastoral Council, two as chairman, is a Eucharistic Minister and chair of the lectoring program, and is heavily involved in the Columbarium Committee.Even when he is not working with a disaster team, Burke's work brings him face to face with tragedy on a regular basis. "Especially when a family loses a child," he says, "it's impossible to forget." So how can God let bad things happen to good people? As a believing Catholic who sees calamities firsthand, what is Burke's answer to the age-old question?

He pauses before answering. "Now," he says, "I wonder why they haven't happened to me. When I was young, this was always stuff that happened to 'other people.' Now I know tragedy can strike anyone. I'm constantly warning my own children to watch out for this or that, look what could happen.

"At the same time, I believe God doesn't let us suffer burdens we can't handle. I know that sounds like a cliché, but what I've seen makes me believe it's true. Meanwhile, it's beyond my understanding. In my work, I think, 'Maybe these people didn't die in vain. Maybe something good can come of it. And maybe I can be a part of that.' My assignment is to comfort when I can, to help people through this."

The Catholic funeral service, with the incense and music, is beautiful and truly comforting.



Why the church Reveres the human body

"This is the body once washed in Baptism, anointed with the oil of salvation, and fed with the Bread of Life. This is the body whose hands clothed the poor and embraced the sorrowing. Indeed, the human body is so inextricably associated with the human person that it is hard to think of a human person apart from his or her body. Thus, the Church's reverence and care for the body grows out of a reverence and concern for the person whom the Church now commends to the care of God."

– Order of Christian Funerals, Appendix II (1997)



In Waveland, Mississippi, Hurricane Katrina completely scoured the landscape.



Para las madres en estado de embarazo y sus hijos, el Proyecto Gabriel es un salvavidas.

Ángeles en la familia

¿Cómo es un ángel? Kerry S. cree saberlo. Hace diez años yo era madre soltera. Tenía un niño pequeño y estaba en el séptimo mes de embarazo. "El padre del niño me dijo que se casaría conmigo, pero no creí que su compromiso fuera para toda la vida así que le dije que no. Se fue inmediatamente. El estrés que se generó alrededor de esta situación me causó complicaciones en el embarazo y terminé teniendo que guardar cama. Estaba sola aquí, sin familia. Llamé a la parroquia de St. Michael en Cary. No podía conducir para ir al doctor, no podía salir a comprar los comestibles, así que pedí ayuda. Fue muy difícil, pero sentí que tenía que hacerlo por mis hijos."

El teléfono de Kerry sonó al día siguiente. Un ángel la estaba llamando. Se llamaba Catherine Baron.

En ése entonces, Catherine era una de las pocas mujeres en St. Michael que voluntariamente se había ofrecido a ayudar a madres solteras, en lo que ellas necesitaran para poder llevar su embarazo a término y criar los hijos en un ambiente sano. Otro ángel era Terry Sedito. Juntas, crearían después en su parroquia un capítulo de la organización Proyecto Gabriel.

El Proyecto Gabriel comenzó hace 25 años en la Diócesis de Galveston-Houston, Texas, cuando un pastor decidió poner un letrero al frente de su iglesia ofreciendo ayudar a cualquier mujer que estuviera atravesando una crisis en su embarazo. Al año, 60 iglesias, católicas y de otras denominaciones, participaban en éste proyecto. Hoy en día, el proyecto tiene capítulos en todos los Estados Unidos.

Para establecer el Proyecto Gabriel en su parroquia el pastor debe dar primero el permiso. Después de diseñar y presentar un plan, se buscan los voluntarios parroquiales que se llaman "Ángeles Gabriel", quienes reciben formación en los principios provida, en comunicación efectiva y en recursos. La mujer que solicita ayuda de éste proyecto puede practicar cualquier religión o también no ser practicante. A ella se le asignará un Ángel que sea de su área. El Ángel puede buscar apoyo financiero, médico o conseguir cosas necesarias, dependiendo de los recursos que tenga la parroquia. Muchas madres embarazadas necesitan ropa de maternidad y para recién nacidos, asientos para el carro, cunas, fórmula, etc. Los Ángeles pueden organizar una lluvia de regalos para bebé en la parroquia. El proyecto busca además tratar las necesidades espirituales y emocionales que las madres en embarazo tienen.



Durante el entrenamiento que reciben los Ángeles, se les dice lo siguiente: "La parte más importante del Proyecto Gabriel no es ser psiquiatra, analista o trabajadora social. Lo que ustedes hacen se parece a lo que harían por una sobrina o una vecina. Es simplemente estar allí para ellas: llevarlas a almorzar, orar con ella y por su bebé, llamarla cada semana, llevarla a las citas médicas u ofrecerse a cuidar el bebé. En pocas palabras, ser una hermana, una ayuda y una amiga."

Al escuchar la historia de Kerry, se entiende claramente la importancia de ése cuidado. Casi una década después, a ésta joven madre todavía se le salen las lágrimas al recordar qué sentía en ésos momentos sobre su embarazo: "Era una situación en la que yo no tenía cabida en mi familia y éstas mujeres me dejaron sentir su amor; alguien estaba feliz por mis niños y por mi. Ellas me hicieron sentir que había tomado la decisión correcta de quedarme con mis hijos."

Que alguien estaba feliz… Esto es lo que más impacta al escuchar las experiencias de los Ángeles Gabriel y de los que han ayudado en ésos momentos. La mayoría de nosotros estamos acostumbrados a pensar que un nacimiento es una bendición, algo

Por Rich Reece | Fotos de Denmark Photography

para celebrar.

Como lo dice su nombre, los Ángeles Gabriel traen alegría a las mujeres cuyos embarazos son vistos por la sociedad y por sus familias como un estorbo o una carga, el fruto de una decisión inmoral o una razón de vergüenza. Los Ángeles ayudan a levantar el peso del juicio y lo remplazan con expresiones de apoyo y felicidad por la llegada de la nueva vida.

"Vemos mucho dolor y angustia" dice Catherine Baron "pero también mucha alegría." Junto a Terry Sedito y Mary Bozza, otros Ángeles de la parroquia de St. Michael, recuerda a una de las primeras madres que ayudaron. "Ella era de Sri Lanka. Tenía dos hijos varones y cuando quedó embarazada por tercera vez, ella y su esposo habían decidido tener un aborto. Pero ella no podía hacerlo pues era hindú. Para su tradición, la vida es tan sagrada como lo es para nosotros." Un grupo de mujeres apoyaron a la madre a través de todo el embarazo. Cuando nació la hija, uno de los Ángeles la felicitó por tan hermosa bebé. Ella sonriendo y entre lágrimas le dijo: "Ella también es tuya."

No todas las historias tienen el acostumbrado final feliz. Por ejemplo, el triste caso del Ángel que recibió en su casa a una madre y su bebé recién nacido. Hoy el Ángel está criando el niño ella misma porque la madre se fue sin dejar una dirección.

Hoy en día existen capítulos del Proyecto Gabriel en muchas parroquias de la Diócesis de Raleigh: en St. Luke, St. Raphael y en Our Lady of Lourdes en Raleigh, St. Eugene en Wendell, St. Mark y St. Therese en Wilmington, en St. Jude en Hampstead entre otros. También hay un grupo de apoyo que se reúne en St. Joseph en Raleigh, conocido como el Círculo de Mamás, donde las mujeres embarazadas y las nuevas mamás comparten amistad y oración. Las llamadas al Proyecto Gabriel se hacen a través de Birthchoice (919.781.5423) una organización que sirve de recurso y consejería para mujeres embarazadas; tambien llamando a Catholic Charities también llamando directamente a las parroquias.

¿Puede cualquier persona ser un Ángel? Al escuchar el heroísmo de algunas de las voluntarias del proyecto podría parecer un poco intimidante. Sin embargo Catherine Baron dice que se necesitan Ángeles con diferentes niveles de compromiso. "Algunas veces se necesita ser consejero únicamente y esto no toma mucho tiempo." Ella menciona la necesidad especial de Ángeles que sean bilingües y hablen español. Terry Sedito está de acuerdo y recuerda una pareja de México que no tenía hogar. "Vivían en un camión. Tenían un niño de tres años y la madre estaba en el octavo mes de embarazo." La pareja llamó a la parroquia de St. Bernadette en Fuquay-Varina y el Proyecto Gabriel pudo ayudarlos con implementos para bebé y a conseguir una vivienda.

Terry Sedito dice que entre nuestros voluntarios existe mucho talento. "Si usted desea involucrarse puede ofrecerse a hacer llamadas, preparar comidas o proveer transporte para ir de compras o al doctor. Algunos de los Ángeles ayudan en la preparación del nacimiento o dando clases. Muchas donan cosas. ¡Recientemente alguien donó un carro! Tenemos un lugar para almacenar implementos de bebé y dos veces al año recogemos ropa. Durante la navidad y el día de la madre hemos hecho lluvias de regalos para bebés."

Por supuesto que uno de los objetivos que tiene el Proyecto Gabriel es el de prevenir los abortos y ayudando a las madres es la manera más efectiva para lograr esta meta. Mary Bozza cita un estudio que muestra que ocho de cada diez mujeres que tienen abortos preferirían quedarse con sus bebés sino fuera por la falta de recursos materiales y la presión de las familias o de los papás. Pero los Ángeles del Proyecto están para quedarse con las madres y los niños por un tiempo largo. La señora Betty Rogosich, Directora de Birthchoice, dice que organizaciones como Planned Parenthood le dicen a las mujeres embarazadas que las voluntarias pro-vida están allí "sólo por el bebé. Una vez que se da a luz, te dejan sola." Catherine Baron, Ángel del Proyecto Gabriel desmiente ésa afirmación.

Kerry S. confirma lo dicho por Catherine. "Durante nueve años Catherine y Terry han sido parte de nuestra vida, parte de nuestra familia. Cuando di a luz vinieron al hospital. Ningún día de fiesta pasa sin que ellas nos recuerden que nos aman y que hay gente que piensa en nosotros. Recientemente, cuando mi hijo quedó de tercero en su clase, ellas fueron las primeras a las que pensé llamar. Ha sido increíble recibir esta clase de amor incondicional por parte de ellas. Me gusta pensar que he sido una super mamá comprometida con mis hijos, pero esto no lo habría logrado sola."

¿Embarazada? ¿Necesita ayuda?

▶▶ Para contactar al Proyecto Gabriel en una parroquia cerca de usted, llame a Birthchoice, 919.781.5423.

Otros recursos:

▶▶ **Birthchoice** le puede ayudar con las pruebas de embarazo, consejería e información y también referidos para ayuda material.

▶▶ **Proyecto Rachel**, 919.852.1021, ofrece apoyo emocional y espiritual a las mujeres que han tenido un aborto.





Ya que usted lo pregunta ...

Este mes con Monseñor Steve Worsley

"Creo que la Iglesia nos enseña que no debemos usar 'medios extraordinarios' para prolongar la vida de una persona gravemente enferma. ¿Qué son 'medios extraordinarios'? ¿Difieren ellos de acuerdo al caso? y... ¿Quién decide?"

¡Son preguntas extraordinarias! Usted definitivamente pregunta algo que es útil e importante. Como decía uno de mis maestros favoritos: nuestra habilidad y voluntad de hacer las preguntas correctas son las que nos ayudan a encontrar las respuestas útiles.

Mientras pienso en sus preguntas otras dos me vienen a la mente: ¿Quién nos hizo? ¿Por qué nos hizo Dios? Indiferentemente de si usted reconoce éstas dos preguntas, las respuestas fueron fundamentales para las enseñanzas que el Papa Juan Pablo II hermosamente enunciara en su encíclica Evangelium Vitae.

Para el creyente, la respuesta a la primera pregunta es que Dios nos hizo. Verdaderamente Dios nos hizo a su imagen y semejanza. Esta es la razón por la cual sostenemos que toda vida humana debe ser sagrada sin importar la edad, el género, la inteligencia, etc. Por ésta razón nunca decimos, como lo hacen algunos, que hay un momento en el que "la vida no tiene ya valor". Nosotros por el contrario creemos que la vida humana siempre tiene valor, porque es un reflejo del amor divino.

Por otro lado la respuesta a la segunda pregunta nos recuerda que la vida sobre ésta tierra no es nuestro destino eterno. *Dios nos hizo para que lo podamos conocer, amar y servir en ésta vida y ser felices con él por siempre en la próxima.* Si juntamos estas dos enseñanzas nos ayudarán con la mayoría de las preguntas sobre el "fin de la vida" que encontramos en bioética.

... la vida sobre ésta tierra no es nuestro destino eterno. *Dios nos hizo para que lo podamos conocer, amar y servir en ésta vida y ser felices con él por siempre en la próxima.*

Los teólogos moralistas, como por ejemplo el dominico Francisco de Vitoria (1486-1546), nos han enseñado desde hace mucho tiempo que para preservar la vida uno debe emplear únicamente aquellos medios cuya carga no sea excesiva. El Papa Pío XII continuó ésta tradición en 1957 al hablar sobre los requisitos para usar "medios ordinarios" para preservar la vida y la opción correspondiente natural de "medios extraordinarios".

En su origen, los medios ordinarios o extraordinarios fueron términos técnicos que se referían a la obligación moral de uno mismo. La determinación si el tratamiento era ordinario o extraordinario dependía del impacto del tratamiento. Por lo tanto de acuerdo a su pregunta, la determinación es específica para cada caso. Depende del beneficio que el tratamiento le ofrezca al paciente y se relaciona con la carga que el tratamiento imponga al paciente, a su familia y a la comunidad.

Al ganar el concepto una aplicación más amplia, nació la confusión cuando la gente comenzó a usar el término "ordinario" para referirse a los que era común o usual en la práctica médica, en vez del uso que se le dio originalmente. Como consecuencia, se asumió que los procedimientos o tecnologías específicas podrían clasificarse como ordinarios o extraordinarios.

Para reducir la confusión, los moralistas comenzaron a usar la palabra "proporcionado" en vez de "ordinario" al referirse a los medios o los tratamientos que eran moralmente obligatorios. De igual manera se cambió el término "extraordinario" que se refería a los tratamientos que eran moralmente opcionales y se comenzó a usar el término "desproporcionado".

De cualquier forma, la consideración moral importante prevalente no fue si la propuesta al tratamiento es la acostumbrada o comúnmente utilizada, sino el beneficio que ofrece y la carga que impone. La Conferencia de Obispos de los Estados Unidos, siguiendo la posición que nos señala la Sagrada Congregación para la Doctrina de la Fe en su Declaración sobre la Eutanasia(1980) , escribe lo siguiente en *Ethical and Religious Directives for Catholic Health Care Services (2001)*:

"Mientras toda persona está obligada a usar medios ordinarios para preservar su salud, ninguna persona está obligada a someterse a un procedimiento médico que la persona haya juzgado de manera libre y conciente que no ofrece un beneficio esperanzador

sin imponer riesgos y cargas excesivas al paciente o imponer gastos excesivamente pesados a la familia o a la comunidad." [32]

En otra parte del mismo documento encontramos lo siguiente: "La persona tiene la obligación moral de usar medios ordinarios o proporcionados para preservar su vida. Proporcionados son los que a juicio del paciente ofrecen la esperanza de un beneficio razonable y no impone una carga o gastos excesivos a la familia o a la colectividad."[56]

Usted notará que es el paciente quien con conciencia libre e informada determina si moralmente se necesita de un tratamiento determinado en su circunstancia particular.

Si usted se pregunta quién decide en el caso que el paciente está incapacitado para decidir, o que el alimento y el agua puedan considerarse extraordinarios, encontrará la respuesta en los mismos documentos. Los dos están disponibles en el Internet. También los puede encontrar junto a otros recursos fabulosos en la página Web de Catholic Health East, patrocinado por St. Joseph of the Pines Health System, en www.che.org/ethics.

No obstante los muchos desarrollos que han ocurrido desde que estudié medicina, la sabiduría de la Iglesia continúa siendo enormemente útil al tratar éstas y muchas otras preguntas éticas. ¡Gracias por preguntar!

– Monseñor Worsley es el Vicepresidente de Misión y Ética de St. Joseph Healthcare en New Hampshire. Obtuvo su título de Medicina en Duke University y el STL en Ética en la Academia Alfonsiana en Roma.

Director of Christian Formation

Vibrant urban parish of 1000+ families seeks a full-time Director of Christian Formation. Located in the heart of Columbia, SC close to USC and blocks from the state capitol. The successful candidate will lead pre-kindergarten through high school program, sacramental prep, adult program, coordinate RCIA and oversee the youth ministry program.

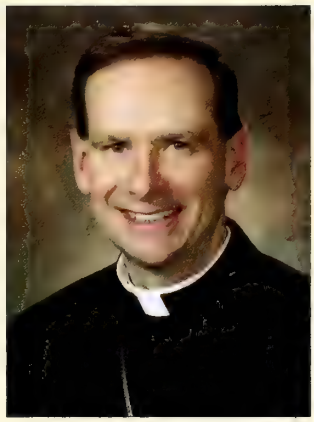
The ideal candidate will have a master's in religious studies, pastoral ministry or related field and min. of three years experience as a catechetical leader. Salary commensurate with experience and education. Send resume to:



St. Peter's Catholic Church
Attn: Search Committee
PO Box 1896
Columbia, SC 29202

Or e-mail:
DcnRonAderson@aol.com

Oremos por
nuestros queridos difuntos



Mientras la Iglesia recuerda, celebra y conmemora a nuestros queridos difuntos el primero de noviembre, me gustaria resaltar la forma cómo nosotros los que estamos vivos, nos unimos en oración junto con los santos, cada vez que celebramos la Santa Eucaristía.

Talvez la manera más obvia de hacer esto es durante la Plegaria Eucarística. Recuerden el Canon romano del Siglo V que también se conoce como la Plegaria Eucarística I en nuestro Misal Romano actual. La enseñanza tradicional de la Iglesia se refiere a la Iglesia en la tierra como la Iglesia Militante, a los santos en el cielo como la Iglesia Triunfante y a los que están en el purgatorio como la Iglesia purgante. En el Canon romano oramos por los tres. Al comienzo del Canon romano, el sacerdote dice: "Acuérdate también, Señor, de tus hijos N y N." La rúbrica en la plegaria indica que ésta plegaria es una conmemoración de los vivos y el sacerdote puede en éste punto de la plegaria recordar ciertas personas especificamente (se presume que todos los allí reunidos con el sacerdote, hagan los mismo en silencio).

Más adelante en la plegaria el sacerdote dice: "Acuérdate Señor, de tus hijos N y N que nos han precedido con el signo de la fe y duermen ya el sueño de la paz." Otra vez la rúbrica invita al silencio para que el sacerdote y la asamblea puedan encomendar los difuntos al Señor. Finalmente, el sacerdote nombra en la plegaria a un número de santos a quienes les pide se unan en compañia, mientras ofrecemos esta plegaria de acción de gracias y nos trae el milagro de nuestro Señor Eucaristico en el pan y en el vino consagrados.

En ésta gran Plegaria Eucarística vemos un ejemplo del Pueblo de Dios, antes llamada la Iglesia Militante, orando por la Iglesia Purgante y en unión con la Iglesia Triunfante. Todos constituyen la Comunión de los Santos y es especialmente importante recordarlos en el mes de noviembre.

Juntos oremos por todos los que han muerto: "A ellos, Señor, y a cuantos descansan en Cristo, concédeles el lugar del consuelo, de la luz y de la paz."

– Excelentísimo Señor Michael F. Burbidge, Obispo de Raleigh



romance



Be playful and laugh together (not at each other). Enjoy yourself, but not at the other's expense. Know where to draw the line. Be sensitive to taboo subjects or issues, and always be respectful of one another.

money



Do you want to be able to stay home with your children, at least until school age? Consider where that extra income goes, to necessities or niceties? Maybe it's just a matter of considering balancing work vs. over-work, and what you lose in the process.

He said She said
what do they do?

Jill and Steve have been married for two years. They were both married before and each has children from the previous marriage.

she says

his kids get more things than mine

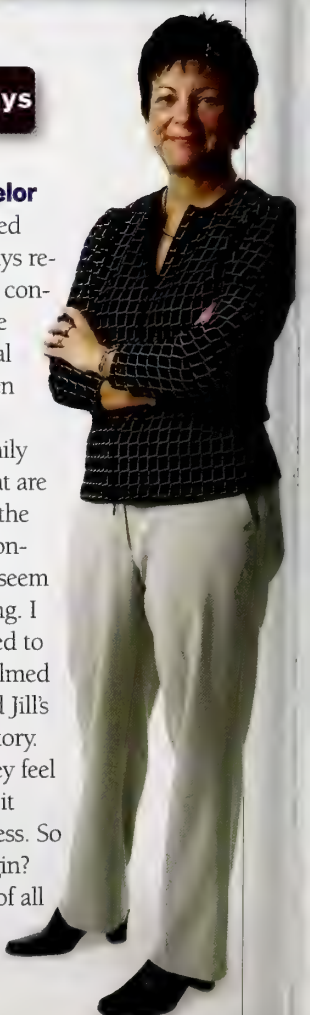
Jill says: My daughters, who are 11 and 13, live with us, except when they visit their father every other weekend. Steve's two kids live with their mother and come here on alternate weekends – the same weekends my kids are here. Steve spoils his children rotten – you'd think they were guests. They never clean their rooms or help out. But my children have regular chores and Steve expects them to be done. Also, even though he pays child support, Steve buys his boys anything they want when they're here. My children are feeling resentful that they're not treated equally, and I guess I am too.

he says

my kids don't get enough

Steve says: My two boys, who are 11 and 10, don't get to spend time with me as much as I'd like. Their mother has custody. So, when I do get to see them, I don't want to spend my time nagging them about cleaning or chores. And why shouldn't I spend a little on fun gifts for them? I want them to see me as a generous parent. Jill's kids are with us all the time – they should have more chores, they live here. I'm sure my kids do chores at their mother's house. And, we spend a lot on day-to-day expenses for Jill's children; she seems to be forgetting that.

expert says



The counselor says: Blended families always require special concern and care by the marital couple. When you think of all the family members that are thrown into the mix of relationships, it can seem overwhelming. I know I started to feel overwhelmed when I heard Jill's and Steve's story. I am sure they feel that at times it seems hopeless. So where to begin?

The basis of all relationships

is communication. The best communication starts when we are not in the middle of a crisis. The couple should begin talking calmly about their hopes and dreams for their children. Chances are high that those goals are similar: good educations, good jobs, loving families. After agreeing on goals, they should talk about how to achieve them. Discussion topics should include discipline, household rules, chores for family members, fun activities, allowances, etc. Make determinations for the children who live in the household and for those who live there on weekends.

Communicating the rules and consistency are critical for Steve and Jill. It's not so much what you say, but how you say it. Jill and Steve really need to agree on issues and not allow the children to drive a wedge between them.

Regarding the issue of kids being treated fairly, this is always tricky. Again the best way to handle this is to be very open and honest as parents. What seems fair to all? What are the fears of the non-custodial parent? Realistically, does spending more money on kids ensure their love? We know that is not the case. Kids need to feel valued and loved. Money has little to do with those feelings. Spending time with kids is most valued by them. That works for all kids of all sizes.

Blended families are very common in our communities. They take very special parents who are even willing to try to make these families work. Laying the groundwork before the marriage begins can help the transition go more smoothly. Counseling is often necessary as parents try to make the difficult decisions for their families. Please know that the Catholic Charities agencies stand ready to support families through this process.

– Deb McCormack

communication



Great marriages are built on trust. Trust is essential to longevity in a marriage. Trust that I love you and will care for you till death do us part. Trust that you love me and will care for me even when I least deserve it.



time

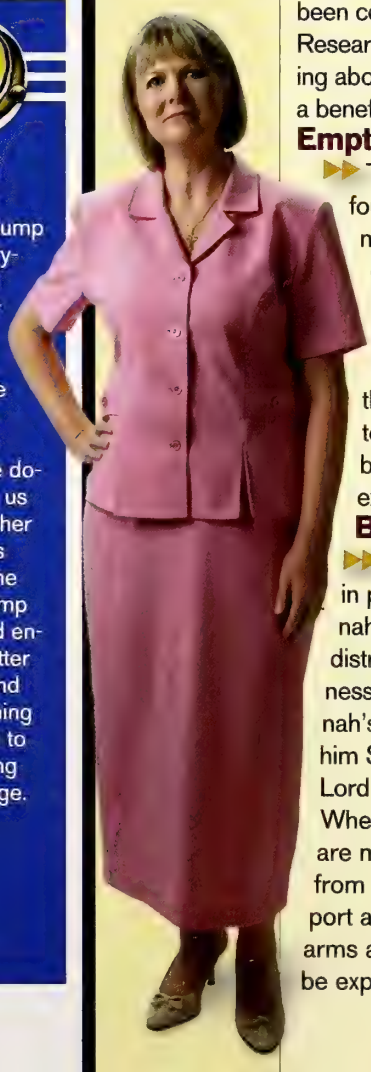


Pause and probe together. Jump off the merry-go-round of life together and pause for a moment. Probe your minds and ask, "Is what we are doing drawing us closer together or pulling us apart? " If the former – jump back on and enjoy! If the latter – stay off and pick something more suited to strengthening your marriage.

grieving parenthood

coping with the loss of a baby

When offering consolation, remember that the parents are mourning this baby, a unique individual loved by God from conception.



The twilight glow of light in the hospital room was dim, but I could see the ink drawing on the bed sheet. Throughout the night, the heart-shaped form captured my attention, despite my efforts to ignore its presence. A physician, frustrated by the lack of paper at his ready disposal, had drawn the shape of my uterus on the sheet while explaining why we had lost our first baby. Instead of the typical shape, there was a small division of tissue. As our baby grew, the placenta detached at this division. The prognosis for future pregnancies was not good. The heart beside me represented heartbreak.

Empty time – responses in solitude

It is normal to be at a loss when deciding how to fill the time that would have been spent caring for your baby. Dr. Andreas Teuber of Brandeis University writes that Mary Shelley may have written *Frankenstein* while grieving the death of her 11-day-old daughter. A dream recorded in Shelley's journal foreshadowed plot lines in the tale of horror she penned: "Dream that my little baby came to life again – that it had only been cold and that we rubbed it before the fire and it lived." Research conducted by James Pennebaker shows that writing about one's emotions can be effective in coping, showing a beneficial impact in immune system functioning.

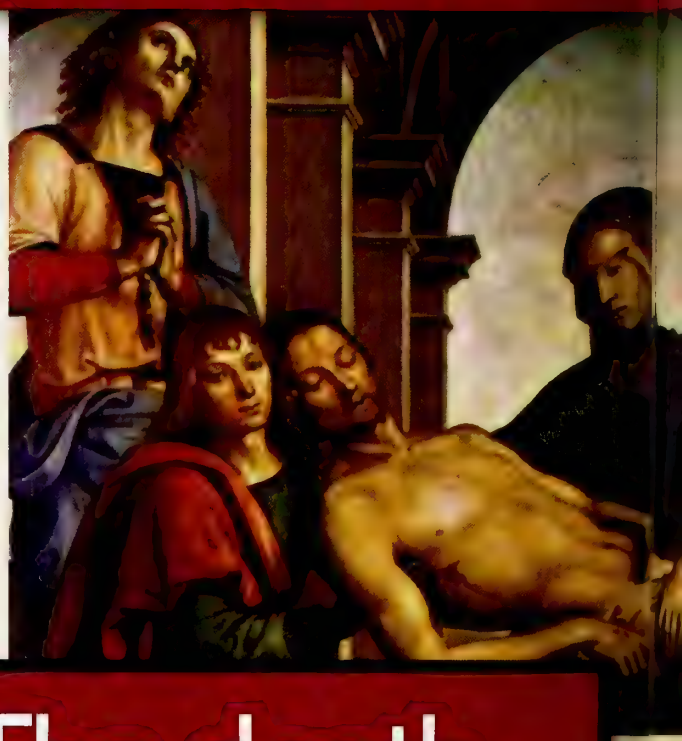
Empty time – sharing with others

Thirty years ago, Sister Jane Marie Lamb, OSF, founded *Share* (www.nationalshareoffice.com) to meet the needs of those experiencing miscarriage or infant death. Parents help one another heal; the group engages in supportive outreach. Members promoted hospital policies to place symbols outside rooms alerting staff to the loss. *Share* advocated a halt to the flow of advertisements for infant products mailed to the homes of bereaved parents. Sister Jane Marie's book, *Bittersweet ... Hellogoodbye*, helps parents explore ways to say goodbye through rituals.

Bring your anguish to the Lord

All our human emotions are appropriate to share in prayer, including anger. "In bitterness of soul Hannah wept much and prayed to the Lord." She was so distraught that Eli first attributed her behavior to drunkenness instead of anguish. Eventually, the desire of Hannah's heart was fulfilled and she conceived. "She named him Samuel (heard of God), saying, 'Because I asked the Lord for him.' (1 Samuel 1:10, 20)

When offering consolation, remember that the parents are mourning this baby, a unique individual loved by God from conception. Listen with compassion and offer support as parents mourn the child that cannot nestle in their arms and grieve the anticipated milestones that will never be experienced. – Dr. Cathleen McGreal



The death of grief

those who sow in tears will reap with joy

Her silent tears fell down her cheeks. She had lost her child in early pregnancy a few months ago, and she was trying to be strong. She had come into the church that Sunday morning to celebrate the death and resurrection of Jesus Christ, but in the pew in front of her, she saw a mother holding a newborn child. She could not hold back the tears.

She looked up at the cross. Jesus was there in his agony and it seemed to her that he was looking at her. She too was sharing in his suffering. If she could somehow let go and surrender this to the Father, she knew God's loving hand would wipe the tears from her eyes.

She understood that Jesus knows the pain of grief. When he came to the tomb of his friend, Lazarus, Scripture records simply that "Jesus wept." (John 11:35) He wept in grief, even though he knew that in a few moments he would bring Lazarus back to physical life and restore him to his family. By his tears, Jesus showed us that grief is not a sign of a lack of faith or trust in God. It is a normal part of what it means to be human. It is a sign that we love.

But how do we deal with it? If you are going through grief, be patient with yourself. Acknowledge it. Accept it. Turn over the pain and hurt to God the Father. Jesus turned to his heavenly Father and "offered prayers and supplications with loud cries and tears to the one who was able to save him from death, and he was heard because of his reverence." (Heb 5:7-9)

Jesus teaches us how to go through grief. We accept it and surrender ourselves in trust to the loving care of God our Father. God is doing a work in us through the grief. Indeed, like Christ, we are being "made perfect" by what we are suffering. There will be resurrection – through death to life! Through sorrow and pain to acceptance and peace. From tears of sorrow to tears of joy.

God hears the cry of our hearts and sees the tears that we shed. "My wanderings you have noted; are not my tears stored in your vial, recorded in your book?" (Ps 56:8) It was a custom in Jesus' day to store the tears one shed in a jar or vial, called a "tear jar." It was a way of "letting go" by expressing the pain and loss of a loved one and turning to God in the hope God would see. Imagine God collecting your tears!



Helping people through grief.

Today, Jesus continues to minister to us through his body, the church. I have seen so many people grieve deeply and witnessed the church or family or network of friends be the "hand of God" that wipes the tears from sorrow-filled eyes. A person who is bereft needs support and love. Love heals us all.

Don't try to rush things.

We need to remember that each person experiences loss uniquely. Some people are affected more profoundly than others. There is no "time table" for finishing grief. Be patient and help the bereaved

▶▶ During the month of November, as we remember those who have died and those who are grieving, pray these prayers each day:

Memorare – Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help or sought your intercession was left unaided. Inspired with this confidence, I fly to you, O virgin of virgins, my mother. To you I come, before you I stand, sinful and sorrowful. O Mother of the Word incarnate, despise not my petitions, but in your mercy, hear and answer me. Amen.

Salve Regina – Hail holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious Advocate, thine eyes of mercy toward us. And after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

Pray for us, O Holy Mother of God. That we may be made worthy of the promises of Christ. Amen.

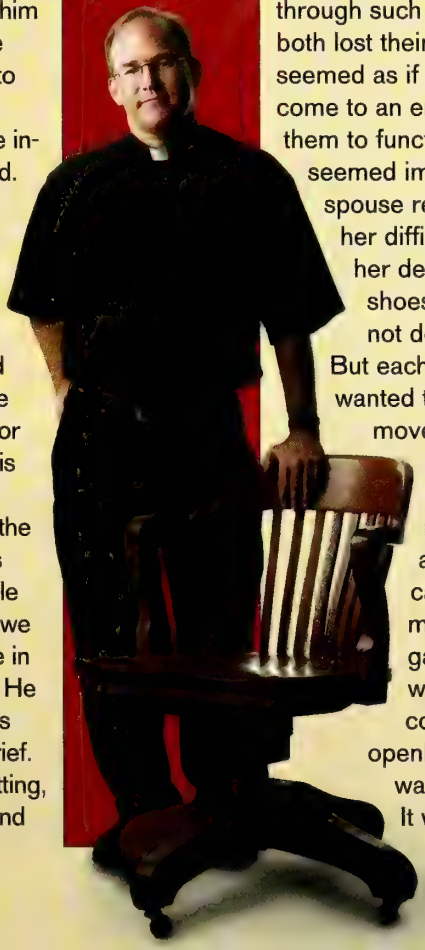
▶ I have seen so many people grieve deeply and **witnessed the church or family or network of friends be the "hand of God"** that wipes the tears from sorrow-filled eyes.



person to be patient with the healing process. Remembering and cherishing a lost loved one is very important at this time.

I remember one elderly man who had lost his wife. He wanted to speak to me about it. We went together to her grave and he asked me to kneel down with him to say a prayer. We did. There were many tears. He wanted to know if it was OK that he still spoke to her from time to time inside his heart, or even out loud. He was worried that he was doing something wrong. He thought getting over his grief meant he had to forget her. I assured him he was doing nothing wrong, and suggested that he give himself some time each day to pray to the Lord for her and to speak with her in his own heart. She was alive! As Jesus said, "God is a God of the living, not of the dead!" She is still joined to him and the whole church in Christ. That is what we mean when we pray "I believe in the communion of the saints." He did so and was grateful for this help in working through his grief. Healing does not mean forgetting, but remembering with hope and trust in our hearts.

Healing does not mean forgetting, but remembering with hope and trust in our hearts.



Be a good listener.

Don't be afraid of tears. Sometimes we want to jump in and try to make things all better by offering advice, or pointing out the positive. Remember that working through grief takes time. When we tell someone to "let go" and "get over it" and "move on," we can hinder the process. Be present. Being a good listener enables someone else to move on. He or she knows that someone cares. Let the tears flow. Tears can help the person express and release the sorrow within them.

Encourage attendance at a bereavement support group.

The loss of loved ones can be so devastating that a person may not know where to turn or what to do. Many churches have bereavement support groups to help. Two people shared with me how God helped them find healing and much more through such a group. They had both lost their spouses and it seemed as if their lives too had come to an end. It was hard for them to function. "Letting go" seemed impossible. The one spouse recognized this by her difficulty in moving her deceased husband's shoes. She just could not do it for a long time. But each one knew God wanted them to live and move on. As Jesus said, "I have come that you might have life in abundance." The local church bereavement support group gave them a place where they could come together and openly talk about what was going on inside. It was comforting to know that others understood and that they were not going crazy. They were able to work through their grief with the prayer and the help of their supportive community. While sorrow and grief are not completely dispelled, the pain becomes more bearable when a person feels loved and supported. For these two people, an even more wonderful thing happened. In time, they discovered they loved each other and were married. They were able to let go of their emotional pain and say "yes" to the new life that was right before them.

Pray for those in grief.

We all experience little losses and disappointments frequently, and at times we must mourn the death of loved ones. In the beautiful prayer and hymn called *Salve Regina*, we pray "Hail Holy Queen… to thee do we send up our sighs, mourning and weeping in this valley of tears." Mary is often hailed as Our Lady of Sorrows. She knows how sorrow can literally pierce the human heart. She endured the brutal crucifixion of her own beloved son before her eyes. Mary can bring comfort and help as only a mother can. Pray the *Salve Regina* and the *Memorare* for anyone going through grief.

Like all things on this earth, grief will have its own end. Mother Teresa had a beautiful saying as she helped many people die with dignity and love. "Never have so much sorrow that you forget the joy of the resurrection!" As we help others through grief, may God help us always to carry the hope of the resurrection in our hearts.

"The Lord is close to the brokenhearted; and those who are crushed in spirit he saves." (Ps 34:19)

– Fr. Bill Ashbaugh

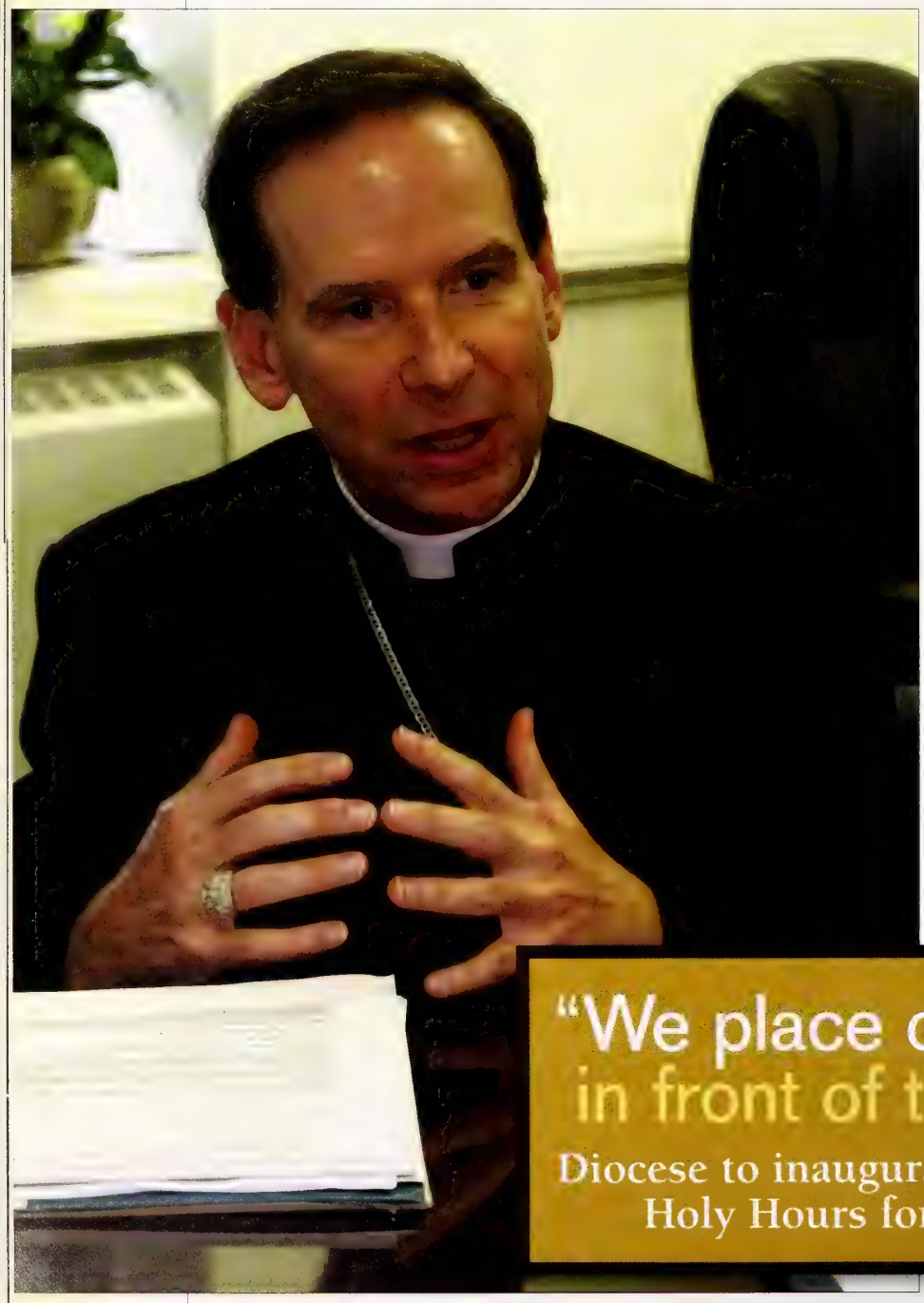
"We place our needs in front of the Lord"

Diocese to inaugurate First Friday Holy Hours for Vocations

On Friday, Nov. 3, Bishop Burbidge will inaugurate a series of First Friday Vocations Holy Hours in the Diocese of Raleigh. The evening will begin with music and the Sacrament of Reconciliation, followed by a traditional Holy Hour with a Gospel reading and a homily by the bishop, and a period of silent prayer before the Blessed Sacrament. Music and fellowship will follow the Holy Hour, with a showing of "Fishers of Men," a video produced by the U.S. Conference of Catholic Bishops on discerning priestly vocations. NCC spoke with Bishop Burbidge, Diocesan Director of Vocations Msgr. Michael Clay, and Brad Watkins, an art teacher at Cardinal Gibbons High School and the coordinator of the Vocations Holy Hour series. *(Pictures by Denmark Photography)*



Msgr. Michael Clay



NCC: What was the impetus behind establishing this series of events?

BB: In the crucial area of increasing vocations to the priesthood and religious life, we know that we cannot rely solely on our own efforts. We must place our needs in front of the Blessed Sacrament and ask Our Lord Jesus to inspire our young men and women to consider and pursue a call to priesthood and religious life.

BW: A difference in this program is that it's not just for those seeking to discern vocations. We encourage all to attend and pray; first of all, to discern their own vocations, but then to provide a ministry of prayer for others seeking to discern their own callings. And we thought that Friday night was a time when older high school youth and young adults would be free and open to an alternative to the usual Friday night activities.

MC: We did Holy Hours for vocations years ago, about eight times a year, and they were geared primarily for potential candidates for the priesthood and religious life. This approach will have a wider focus, emphasizing the need for all persons to pray for vocations.

NCC: What do you see as the most important factors in increasing religious vocations?

MC: First, prayer, by the diocese at large, and deliberate efforts at prayer in the parishes. Second, we need to motivate priests to promote vocations, to enthusiastically endorse the life they've embraced. We're hoping for a "new dawn" of encouragement from our clergy.


Brad Watkins

BB: The church teaches that all vocations are gifts from God. But not all are the same. We need to teach and proclaim what is unique about the priesthood, about religious life. And, as I tell young people, even if God isn't calling you to this life, that doesn't mean your responsibility is ended. He may be calling one of your peers, and your support and encouragement are crucial.

NCC: Has the diocese set any vocations goals in terms of numbers?

BB: No, but we want an upward trend. And we have every reason to be hopeful.

MC: In comparison to dioceses like ours, we've done well. For 10 years we've averaged two priests per year while the average is one per year. So we have some good momentum. My hope is that in five to six years we'll have three to four per year. The vocations are here. So many Latino men, for example, would begin training today. But they're prevented by their legal status or they are sole providers for their extended families.

NCC: In your experience, what "tips" a young person toward pursuing a religious vocation?

MC: Someone took the risk of engaging them in a discussion about vocation and encouraging them. Many were also inspired by a priest or religious who gave heroic witness to the value of this life. People with outstanding convictions. Another important factor is that people have been praying for them, even though they haven't known it, behind the scenes. I know of a grandmother who prayed 10 years for her grandson to be a priest. Recently I got a letter from his mother saying he was beginning the process.

BW: The U.S. Conference of Catholic Bishops did a study that indicated that 70 to 80 percent of priests, before they pursued the life, had been asked by a priest to consider it. Yet only 30 percent had themselves invited anyone.

The church teaches that all vocations are gifts from God. But not all are the same. We need to teach and proclaim what is unique about the priesthood, about religious life.

BB: Something I saw so often in the seminary was successful men who had everything they were told they should get: material comfort, status and so on. But what they had wasn't enough. Something was missing. They weren't fulfilled, and they came to see God's plan for them.

MC: There's a difference between "Are you happy?" and "Are you fulfilled?" And it's important to think about that. There are lots of ways to be happy, but the fulfillment you experience in the priesthood and religious life is just incredible.

BB: And you see that fulfillment in so many priests and religious. These people are heroes in our midst. They radiate a spiritual joy that leaves you in awe.

Catholic Charities case manager honored


Soleir Gordon Schaefer

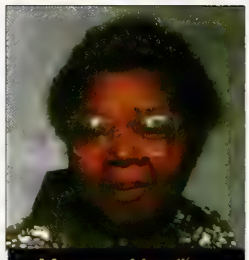
▶▶ Soleir Gordon Schaefer, a bilingual case manager at Catholic Charities' Piedmont office, was one of several people honored Oct. 26 by Univision 40 as part of the broadcasting company's commitment to the local Hispanic community and in celebration of Hispanic Heritage Month. "Each year we recognize outstanding Hispanic leaders in our local community," a spokesperson for Univision explained. "Soleir has been selected as an 'Orgullo de Nuestra Comunidad' (Pride of our Community)."

Catholic high school opens in New Bern

▶▶ On Aug. 14, the New Bern Chamber of Commerce conducted the official ribbon cutting at Christ the King Catholic High School. More than 100 were in attendance. Officiating was Chamber Chairman Chuck Dale. Among those in attendance were Mayor and Mrs. Tom Bayliss; St. Paul's Pastor Emeritus Msgr. James Jones and Pastor Fr. Ernest Ruede. School began on Monday Aug. 28. For more information about Christ the King, call 252.514.0085 or visit www.ckchs.org


Shown left to right are Mrs. Beverly Hartung, Regent Catholic Daughters of Americas; Kristen Polito, recipient of the CDA scholarship; Robbie Natella, recipient of the Knights of Columbus scholarship; K.C. District Deputy Lud Hartung; Meredith Wojcik, recipient of the Msgr. James Jones Scholarship; and Msgr. Jones.

African-American women


Margaret Hamilton

From the days of slavery, through the long era of segregation and into modern times, unassuming but strong women have preserved the tiny flame of Catholicism in the African-American Catholic communities of North Carolina. Until the later years of the 20th century, the majority of African-American Catholics worshipped in segregated churches. Paradoxically, it was when these separate parishes and schools were closed that a crisis occurred. Having their own communities disbanded, and all too aware of the coolness if not open hostility of the whites, African-Americans drifted away from the church. However, in every town, a few courageous women, the depth of their faith overcoming their fears, led the valiant few who made the difficult transition to worshipping in the "white church." Three such women can represent the many who provided such leadership.

In Wilmington, when St. Thomas Church was closed in 1968, Margaret Hamilton established herself as a valued member of the Catholic community at St. Mary Church. Similarly, in Raleigh, when the black church of St. Monica closed in 1973, Bertha Coleman transferred to St. Joseph Church and joined the choir. Finally, in Wilson, a city in the tobacco growing region, when St. Alphonsus Church was closed in 1987, Bessie Richardson led the small band of African-Americans who transferred to St. Therese Church at the other end of town.

Bessie Richardson (1898-2002) is especially noteworthy. "Miss Bessie" was the matriarch of the Wilson black community and a woman known to everyone. Her Catholic roots went back to the early years of the 20th century when fewer than one percent of white North Carolinians were Catholic and an even smaller amount of blacks were Catholic. Recalling priests riding horses looking for Catholics, she said, "I don't guess they found 10 in the whole county." Richardson especially remembered St. Alphonsus, the black church to which she belonged from its founding in 1942. Until the day it closed, she walked to church every Sunday. Years later she recalled, "It didn't feel like a long walk; I was praying all the way."

– William F. Powers



The Goldmans in Washington, D.C. at the March for Life.

When Catholic school is at home

It's 2 p.m. on a fall Thursday, still a little while before yellow school buses will lumber homeward on city streets. But for the kids occupying the rows of lanes at the bowling alley, the day's lessons of spelling and Latin and geometry have given way to creating screen names for their bowling identities and helping the younger children fasten their ever-fashionable bowling shoes.

Herein lie two of the benefits to home-schooling, an option becoming more feasible and popular in Catholic circles every year: The potential for shorter school days (your day is done when your work is done), and a fostering of natural interaction among all age groups, since grade distinctions are much less evident in group settings.

The North Carolina Department of Non-Public Education recorded nearly 65,000 students as home schooled last year. Of these, 43,461 attended home-schools classified as "religious." In the Raleigh/Cary area, 88 families – with 234 students – are members of TORCH (Traditions of Roman Catholic Homes), a national support



A wheelbarrow race at the September kickoff picnic for TORCH families.

network that promotes home-schooling among Catholic families. They converge frequently at parks and churches for social, academic and spiritual activities.

But 20 years ago, the face of home schooling looked nothing like the large groups of today. According to state statistics, in 1986 just 809 students were home-schooled. Catholic home-schooling numbers were equally low. In 1991, just three families in the capital area stepped up as home-schooling pioneers. Three years later, at a meeting at St. Raphael Church in Raleigh, 26 families formed what would later become the local chapter of TORCH. Two years ago the group grew so large that out of necessity it expanded into separate Raleigh and Cary TORCH chapters, among whose members are families from places like Greenville and Benson.

One of the earliest Catholic home-schooling mothers was Lynn Kovacs. She began in 1986 in New York when her oldest was entering eighth grade. Despite the large number of Catholics in their area, their family was one of only two that had made the decision to home-school.

There were no Catholic curricula at the time, either. While Catholic families today have their choice of Catholic materials from several outlets, the Kovacs started with religious-based curricula that were Protestant. Then her family moved to Raleigh, where Protestant home-schooling families outnumbered Catholic families eight to one, a ratio that still stands.

This spring, Kovacs "retired" from home-schooling as her youngest daughter headed to St. Thomas More Academy in Raleigh.

"With the numbers come greater support," said Kovacs, reflecting on the difference 20 years has made in home-schooling. "People have begun to see the value in it, and to see how families are very much involved in their parishes, in volunteering. It's much more accepted."

TORCH is part of that acceptance. "It's a support group," said Debbie Tomasko, co-leader of the Cary chapter and a five-year veteran of home-schooling. Among the TORCH activities are those both Catholic and secular: First Friday Mass and breakfast, May crowning and All Saints Day parties, but also an annual spelling bee, a science fair and trips to the art museum. The middle grades have their own book club, the older students meet for a basic apologetics course, and two co-ops instruct students in specialized subjects like Latin and biology.

And then there are the purely social get-togethers, like the weekly afternoon at the park and a night out for adults ("Where we talk about school … or not school," said Tomasko).

Home-schooling, say parents, allows them to tailor a curriculum to each student's strengths and weaknesses while heeding the church's call to be the primary educators of their children. Some choose home-schooling because, exhausted by eight-hour school days followed by homework plus whatever activities pepper the calendar that night, they want to refocus on the importance of the family.

For Sabrena Goldman and her five children, the extra time together has meant more chances to attend daily Mass, as well as the opportunity to travel on pilgrimages and to the ordination of a family friend.

It has also meant the freedom of creativity: On a recent Friday, the children used their free time to create a play about third-century martyrs.

Abby Steele finds that creativity is one of the blessings of home-schooling her two sons. "If you're learning something and you hit a tangent, it opens a door that we didn't plan," she said. These doors – both planned and unplanned – have led to Roman parties, trips to the Shakespeare Festival in High Point and re-enacting battles at Gettysburg in full regalia.

TORCH's numbers are growing every year, with some families joining before their children reach school age. To them and others considering home-schooling, besides attending the yearly information night, Sue Tracey gives this advice: "Be not afraid, and jump right in."

When Lynn Kovacs jumped in 20 years ago, she worried a little about her oldest son, who was less than thrilled about being home-schooled.

Now, that son and his wife are members of TORCH and home-school their three children.

"They're second-generation home-school," said Kovacs. "You didn't see that 20 years ago."

– Dana Lorelle

Encounter With Christ Young Adult Retreat, Nov. 3-5 at Short Journey Center in Smithfield. Contact Salina Kohut at 919.357.5572 or salinakohut@myway.com.

Ordination to the Transitional Diaconate, Saturday, Nov. 4, 10 a.m., St. Michael Church in Cary.

Cursillo Ultreya in Fayetteville, Nov. 4, 7 p.m. in the conference suite of St. Patrick School on Marlborough Drive, next to St. Patrick Church. Come and relive your fourth day, bring a friend, be a friend for Christ! DeColores!

St. Stanislaus Polish Festival, Castle Hayne Saturday Nov. 4, 11 a.m. - 5 p.m. Polish food, live music featuring the Polka Plus Band, children's entertainment, raffles, live and silent auctions, craft sale, beer tent, ample free parking.

St. Catherine of Siena in Wake Forest is proud to present their 16th Annual Harvest Day Festival. Enjoy a day of fun for the whole family! Midway games, fun rides, great food, rock wall, entertainment, raffle, silent auction, Great Chili Cook-off, 30 + crafters and much more! The festival is Saturday, Nov. 4 from 10 a.m. - 11 p.m. For more information and directions, please e-mail Mary Beth at Harvestday06@yahoo.com or go online at www.stcathsiena.org.

The Franciscan School is currently accepting applications for grades K-8 for the 2007-2008 school year. For information regarding admissions and a tour of the school, please contact Debbie Braga, director of mission, 847.8205 - ext 256 or www.franciscan-school.org.



FIRST FRIDAY

VOCATIONS HOLY HOUR

November 3rd, 2006
Sacred Heart Cathedral

Join **Bishop Burbidge** in praying for vocations to the priesthood in the Diocese of Raleigh.

Music & Confessions – 7:30pm
Holy Hour – 8:00pm
Music and reception to follow.

Youth Ministers Support Gathering (YMSG), Nov. 9, 10 a.m. - 2 p.m. at Holy Infant, Durham. This program provides a number of opportunities for adults who work with youth to gather for support, networking and development. Each gathering will include: prayer, community building and networking, and professional development. Typically, costs for these events will be travel and food. Contact Mike Hagarty, 919.821.9770 or hagarty@raldioc.org.

St. Bernadette Women's Guild Annual Holiday Bazaar and Tea Room, Nov. 10, 10 a.m. - 6 p.m. and Nov. 11, 10 a.m.. - 4 p.m. Hundreds of handcrafted items perfect for holiday giving will be available, including personalized ornaments. Enjoy delicious homemade soups, sandwiches, and desserts in our Tea Room. The church is located at 1005 Wilbon Rd. in Fuquay Varina.

Search for Christian Maturity, Nov. 10-12 at Short Journey Center, Smithfield, is a weekend retreat for 11th and 12th grade youth. Activities encourage self-discovery and reflection on relationships with others and with God. This is a peer-led retreat as the Search "team" is made up of other teens. These past Searchers model leadership, faith sharing, and ministry with their peers. Adults in youth ministry also attend and participate in Search. Searches usually fill up quickly, so sign up for the earliest date possible to ensure yourself a space. Cost: $90 youth/adults. Other dates: December 8-10, 2006; March 9-11, 2007; April 13-15, 2007. Contact Mike Hagarty, 919.821.9770 or Hagarty@raldioc.org.

Sábado Noviembre 11, 2006: **Sexto Congreso Carismático de Sanación,** en el auditorio del Jordan Matthews High School, 910 East Cardinal St., Siler City, NC 8:00 AM - 6:00 PM. Guias Espirituales: Padre Patrick Keane, Vicario de los Hispanos de la Diócesis de Raleigh y Padre Edgar Sepúlveda, Posada Guadalupana. Admisión: $10.00 incluye comida. Para más información llame a: Joel Enrique González al 919.548.1279

Lay Ecclesial Ministers' Anniversary Mass, Nov. 11, 11a.m. at Sacred Heart Cathedral. A Mass to acknowledge and celebrate those lay employees who have ministered in this diocese for 5,10,15 or 20 years and more, and for all lay ecclesial ministers to renew their dedication to their profession.

Journey to Uganda

▶▶ Apex resident Ed Collupy first visited Uganda four years ago with several Catholics from the diocese. The group was accompanied by Msgr. Michael Shugrue. On his return from his most recent trip, Collupy wrote about Uganda for the *Apex Herald*. Following are excerpts from his article:

"To say life is difficult in Uganda would be an understatement. Knowing what to expect from television and magazines is only a glimpse. Having your feet on the ground and standing in a fishing village at the foot of Lake Victoria where missionaries landed more than 100 years ago, I began to realize that there is more to the story than I had experienced four years ago. Hand-made wooden boats, with buckets to bale water, bringing in fresh tilapia; another transporting lumber and men; a return trip in the leaking vessel that has now become a water taxi – these scenes truly put you in Uganda.

"Uganda's infrastructure

African Ancestry Men's Retreat, Nov. 17-19 at Avila Retreat Center, Durham. This retreat for males 19 years and older will address male spirituality and relationships, encouraging males to take leadership roles in educating, and motivating them in their lives and ministry. Retreat leader: Deacon Art Miller, Archdiocese of Hartford, Conn. Cost: $100 includes housing and meals. Contact Wilena McPhatter, 252.243.7592 or mcphatterw@raldioc.org.

Priesthood Discernment Group, November 18, 9 a.m. -1 p.m. at the Doggett Center, Raleigh. The Priesthood Discernment Group provides a comfortable and safe place to discuss your thoughts and feelings about a possible call to the priesthood. The group discusses issues central to the call within the context of prayer and mutual support. If you think this group may be for you, please call Fr. Alex at 919.833.9668 or e-mail him at jagonza3@ncsu.edu.

Encountering God in the Word - for Small Groups, Nov. 18, 1-4 p.m. at Doggett Center at Aquinas House (NCSU). Fr. Jude Siciliano, O.P. will offer participants a method for facilitating a vital encounter with the Word of God. This is the second session of a five-session course. The sessions are in English and Spanish. To register, e-mail register@raldioc.org with contact info, or by regular mail: Registrar, 715 Nazareth St., Raleigh, NC 27606.

Evangelization and Catechesis Leadership Retreat, Jan. 8-10 at Trinity Center in Salter Path. Jeanne Hunt, author of *Holy Bells and Wonderful Smells*, will facilitate. For information, contact Linda Bedo at bedo@raldioc.org.

Challenge is a Friday-Saturday overnight retreat for grades 6-8. The retreat focuses on community building, self-esteem, Scripture, and relationships with friends, family, and Jesus. We will be offering this retreat at multiple sites Feb. 5-6, 2007. Cost: $30 youth/adults. Contact Mike Hagarty, 919.821.9770 or Hagarty@raldioc.org.



– roads, electricity and water – become experiences all unto themselves. Roads are plagued with ruts you avoid by moving into a lane of oncoming traffic. Brownouts are commonplace.

"Water Is Life, a Ugandan-based business I've come to know, says it all as I stand amongst the work crew and villagers about to pump clean water from a newly constructed well provided by a Cary-based nonprofit organization called Share the Blessings (www.share-the-blessings.org). Jerry cans, 10-liter plastic containers, are standard household items. Children and women are the common water gatherers, often walking a mile or more three times a day to collect dirty water from a mud hole. The water will need to be boiled throughout the rest of the day for cooking, drinking and personal hygiene. The joy the people of these villages share with you as you hand pump clean water into their jerry can is rewarding, no matter how limited progress there has been in total.

"Education is important to Ugandans – it is their hope for the future of their country. Smiling kids in uniforms walking to and from a school that could be a mile away is not uncommon. So are boarding schools often run by religious organizations and student tuition supported by people thousands of miles away. In Nakasongala, I revisited a primary and secondary school where you could see the small steps of progress: science and computer labs and a new roof on the girl's dormitory; the strong and lively signing; music on Ugandan made drums and a wooden xylophone and traditional Ugandan dances performed with enthusiasm beyond what I've come to expect at U.S. school events.

"Uganda is a religious country, with Catholics, Protestants and Muslims each representing about a third of the population. In the Catholic faith, Uganda is blessed with young men entering the priesthood. This year in the Kampala Archdiocese, 11 were ordained at a five- hour liturgy celebrated by Cardinal Emmanuel Wamala. The cardinal took time to acknowledge the exchange he has been part of with the U.S. church. Two of the new priests were trained in Los Angeles; two others were supported in their studies by North Carolinians. In Uganda, being ordained into the priesthood is a cause for great celebration, a bigger event than a wedding or a milestone birthday.

"Uganda holds a special place in my life and heart. It is home to people I have come to know and love. I feel their struggle, know their hope and believe that together we can make a difference. My host, Fr. Emmanuel Katongole, co-director of the Center for Reconciliation at Duke Divinity School, sums it up best when he refers to a Rwandan proverb, 'Unless you hear the mouth eating, you cannot hear the mouth crying.'"

November Readings

Wednesday, November 1
All Saints (Holy day of obligation)
Rev 7:2-4,9-14
Ps 24:1-4ab,5-6
1 John 3:1-3
Matt 5:1-12a

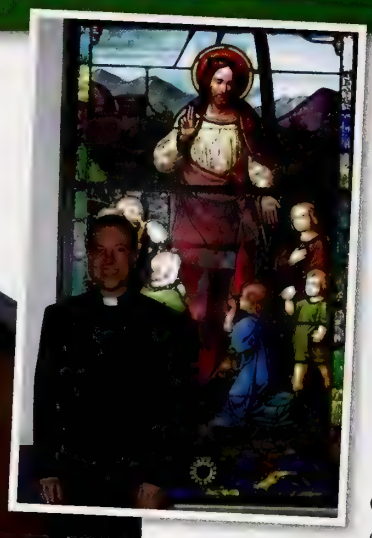
Sunday, November 5
Thirty-first Sunday in Ordinary Time
Deut 6:2-6
Ps 18:2-4,47,51
Heb 7:23-28
Mark 12:28b-34

Sunday, November 12
Thirty-second Sunday in Ordinary Time
1 Kings 17:10-16
Ps 146:7-10
Heb 9:24-28
Mark 12:38-44 or 12:41-44

Sunday, November 19
Thirty-third Sunday in Ordinary Time
Dan 12:1-3
Ps 16:5,8-11
Heb 10:11-14,18
Mark 13:24-32

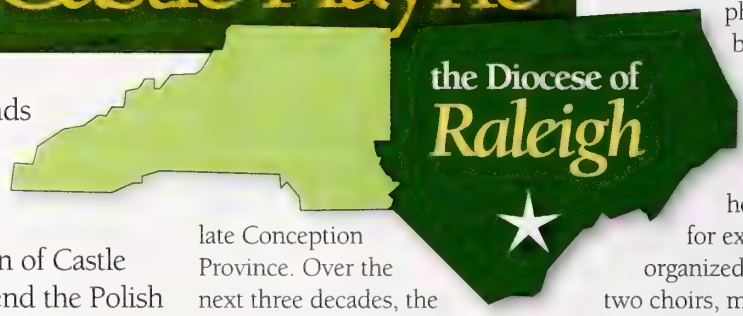
Sunday, November 26
Christ the King
Dan 7:13-14
Ps 93:1-2,5
Rev 1:5-8
John 18:33b-37





St. Stanislaus, Castle Hayne

"They love the church"



This month, thousands of visitors from North Carolina and neighboring states will head for the little town of Castle Hayne, near Wilmington, to attend the Polish Festival at St. Stanislaus Catholic Church. Although the festival is in only its ninth year, St. Stan's Polish heritage runs deep.

The Catholic community there began with three Polish immigrant families who arrived in 1907 to start vegetable farms. Those founding families, and many of their descendants, rest today in a small cemetery on the parish grounds. At first, Mass was celebrated in their homes by a priest who traveled from St. Mary in Wilmington. By 1916, though, with help from a development company and the Catholic Extension Society, the now 18 families in the community had acquired land and a church.

St. Stanislaus remained a mission of St. Mary until 1933, when it became a parish, under the care (by 1935) of the Conventual Franciscan Friars of Immaculate Conception Province. Over the next three decades, the Franciscans and their Sisters from Syracuse, NY, cared for St. Stanislaus, bringing a rectory, parish hall, convent and school, and, in 1951, an Army chapel from Camp Davis in Holly Ridge, which Bishop Vincent Waters dedicated as the new church.

"We've outgrown the parish hall [built in 1982] and our office building, so replacing those will be one of our challenges. But our people will make it happen. They love the church."

The school closed in 1962, but Franciscan friars would continue as pastors for many years. Meanwhile Castle Hayne, and St. Stan's, continued to grow as retirees and new businesses discovered the Wilmington area. By the mid-'90s,the old church building was clearly inadequate. The building couldn't even be sold, so it was donated to the local fire department for a training exercise. In 1997, then-pastor Father Douglas Reed held two services: one as articles were removed from the church and another before the church was burned. Construction of a new church had already begun, and the building was dedicated by Bishop Gossman on Dec. 13, 1998.

Today, St. Stanislaus serves a growing, involved Catholic community of 300 families. "They are a blessing to me," says Father Ryszard Kolodziej, a native of Poland and pastor since 1999, "incredibly generous with their time, talent and treasure." He especially emphasizes the contributions of the Ladies Guild and of St. Stan's older members. More than 200 parishioners help with the festival, for example. They have organized Bible study groups, two choirs, many potlucks, picnics and service projects, often in cooperation with other Christian churches. "We have lots of opportunities to meet with each other," the pastor explains. One parishioner, a transplant from the Northeast, cites the closeness of the St. Stan's community as one of its best characteristics.

"They are a blessing to me ... incredibly generous with their time, talent and treasure."

Although the Wilmington area has a reputation as a magnet for retirees, a look at the parish directory shows that St. Stan's is also a young community, with many children involved in parish activities and events. "We've outgrown the parish hall [built in 1982] and our office building," Father Ryszard says, "so replacing those will be one of our challenges. But our people will make it happen. They love the church."

–Rich Reece

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we want to hear from you

If you have story ideas you would like *NC Catholics* to consider, or would like to comment on articles and stories in this issue of *NC Catholics*, please e-mail them to Rich Reece at:
reece@raldioc.org.

or mail them to:
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NC Catholics
CATHOLIC DIOCESE OF RALEIGH

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seminarians
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NC Catholics

December 2006
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since you asked ...

Dear NCC: What does the Church say about cremation?

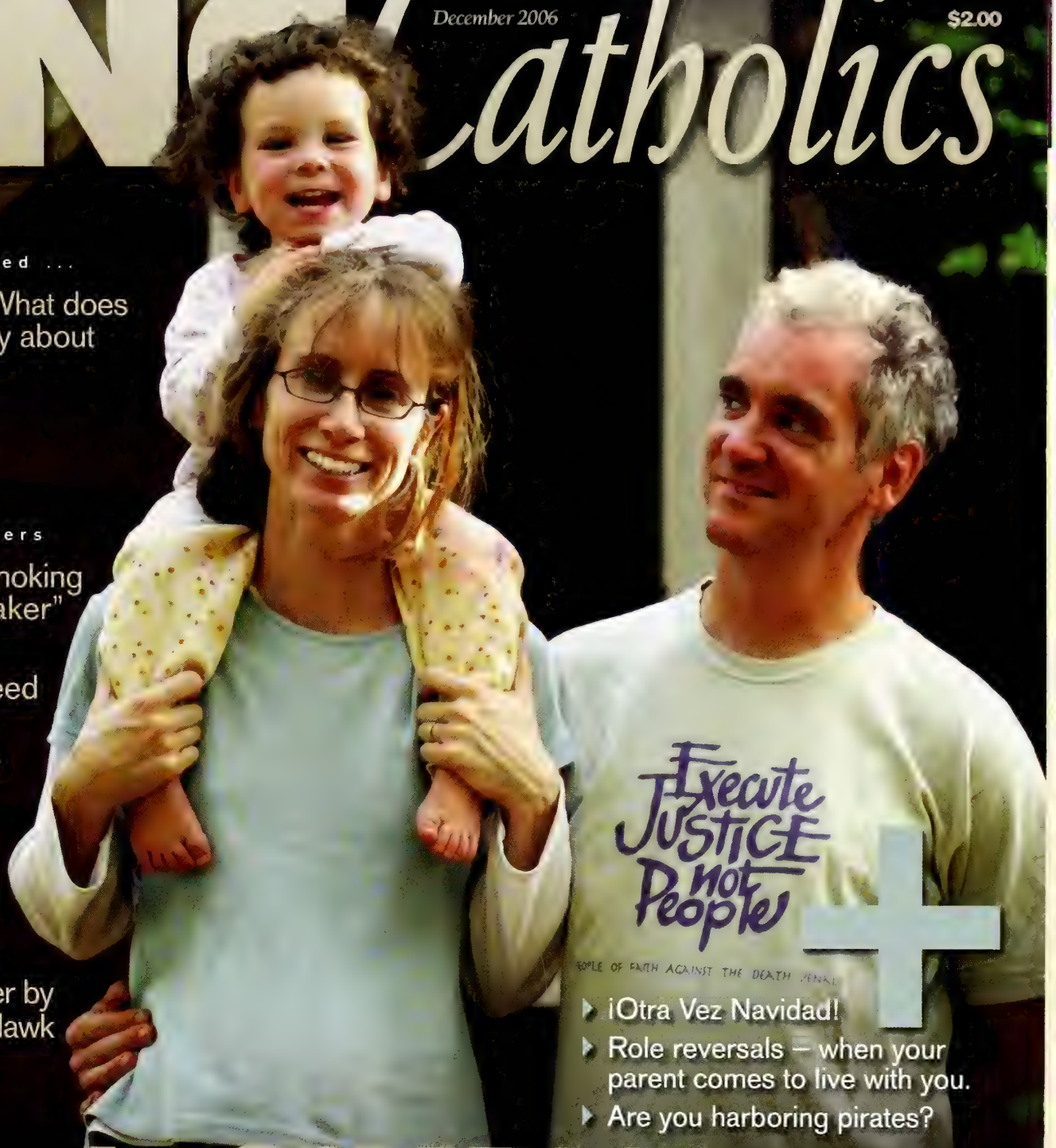
marriage matters

She says: Smoking is a "deal breaker" for me.

He says: I need to smoke to reduce stress.

parish profile

Holy Redeemer by the Sea, Kitty Hawk



- ¡Otra Vez Navidad!
- Role reversals – when your parent comes to live with you.
- Are you harboring pirates?

A SIMPLE WELCOME

Silk Hope's Catholic Worker Community is an oasis of hospitality in rural Chatham County

Dear Brothers and Sisters in Christ,

I will offer Mass on Christmas for all the faithful in the Diocese of Raleigh. May our Lord Jesus come to you and your family this Christmas with the gift of love, the blessing of hope and the promise of peace.

It is my prayer that this sacred season will be a source of many spiritual gifts for you and a time of profound joy as we celebrate anew the birth of our Savior.

May God bless you and may Mary our Mother watch over you always.

Bishop Michael Burbidge



local news

Hundreds pray for vocations

Holy Hours to continue

More than 300 people took part in the inaugural First Friday Vocations Holy Hour on November 3rd with Bishop Michael F. Burbidge presiding. The evening at Sacred Heart Cathedral began with music and the Sacrament of Reconciliation. The traditional Holy Hour included a Gospel reading, a homily by Bishop Burbidge, silent prayer before the Blessed Sacrament and Benediction.

Bishop Burbidge said the Holy Hour service was everything he had hoped it would be. "The desire was to bring people together to pray," the bishop said. "I was very pleased by the turnout of families, young people and older people, who devoted this hour to prayer and meditation before the Blessed Sacrament."

The bishop added that he was pleasantly surprised by the number of people who came forward to receive the Sacrament of Reconciliation. "People understand," he said, "that it is a sacrament of God's mercy, in which people find nourishment and strength from his love."

"How good it is for us to be here ... to be quiet and still and peaceful, and to echo those gospel words: 'Lord, speak to me. Your servant is listening.'"

The Vocations Holy Hour will continue to be held on the First Friday of each month with the prayerful intention of increasing vocations to the priesthood and religious life. On December 1, Fr. James F. Garneau will preside, utilizing a monstrance blessed by Pope John Paul II.



The monstrance was given to the U.S. Conference of Catholic Bishops for use in North America during 2005, the Year of the Eucharist, to pray for an increase in vocations.

You can learn more about the monstrance from the USCCB website at www.nccbuscc.org/vocations/monstrance.shtml



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Silk Hope's Catholic Worker Community is an oasis of hospitality in rural Chatham County
– By Rich Reece / Photography by Scott Langley

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A make-up artist prepares Msgr. Michael Clay for his videotaping session.

Diocese tapped by U.S. Bishops

The Diocese of Raleigh is taking part in a new online project being produced by the U.S. Bishops' Catholic Communication Campaign (CCC). In late September, the CCC began producing daily Gospel reflections – in streaming video and available for podcasts – for the U.S. Conference of Catholic Bishops' (USCCB) Web site.

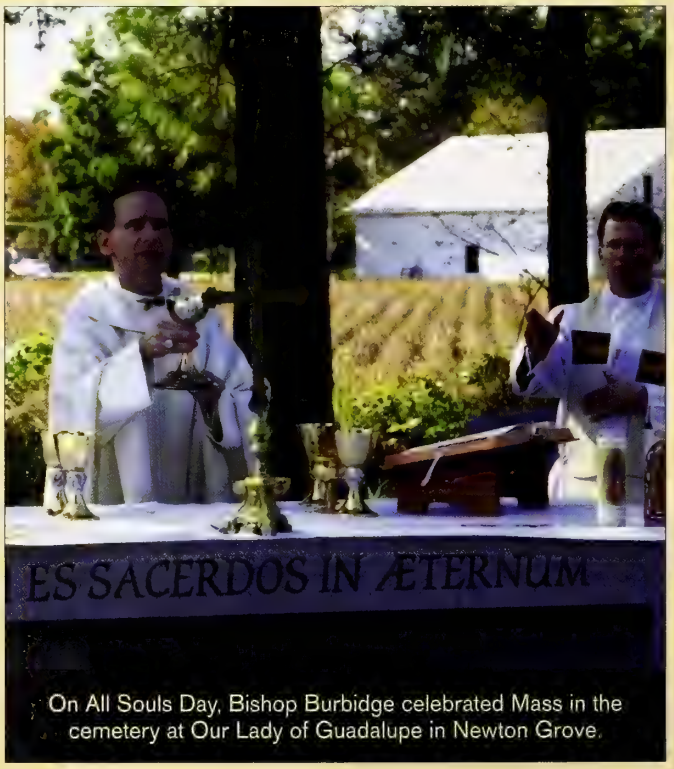
The Diocese of Raleigh is among the first seven dioceses in the country to be part of this initiative. Others are the archdioceses of Galveston-Houston, Washington, D.C., Miami, San Antonio and New Orleans, and the Diocese of Fort Wayne-South Bend.

Bishop Michael F. Burbidge and nine priests of the diocese have videotaped reflections to be presented in the first six months of 2007. The priests are Msgr. Tim O'Connor; Msgr. Michael Clay; Fr. David McBriar, O.F.M.; Fr. James F. Garneau; Fr. JaVan Saxon; Fr. David Brockman; Fr. John Alex Gonzalez; Fr. Barry Strong; and Fr. John Gillespie.

The Diocese of Raleigh has been assigned meditations for every Wednesday from January through June, with the nine priests rotating through the six-month period. Bishop Burbidge will provide reflections on three Sundays: Jan. 7, Feb. 4 and March 4.

Ellen McCloskey, director of production for the CCC, says the reflections will be no longer than three minutes. "This project enables the church to provide an inspiring message to the public every day," McCloskey said, "and it gives the faithful an opportunity to hear messages of hope from a variety of clergy across the country."

One of the more frequented pages on the USCCB Web site is the daily readings. Later this year, the CCC plans to feature audio recordings of the readings that can be listened to as well as podcast. The Web site for the daily reflections, which have begun, is www.ccc-tv.org.



On All Souls Day, Bishop Burbidge celebrated Mass in the cemetery at Our Lady of Guadalupe in Newton Grove.

Bishop Burbidge's weekly reflections

Each week, Bishop Michael F. Burbidge records a reflection on the Gospels, which is posted in video, print and podcast formats on the diocesan Web site. There you can also register to have them delivered to your e-mail account each time they are posted. The Web address is www.dioceseofraleigh.org.

St. Peter Canisius, Priest and Doctor Dec. 21 | St. John of Kanty, Priest Dec. 23 | The Solemnity of the Nativity of the Lord (Chri

St. Francis Xavier
Apostle to the East



Saint Francis Xavier
Born: April 7, 1506
Died: Dec. 2, 1552
Feast Day: Dec. 3

Claim to Fame: Known as The Apostle to the Indies and Japan, St. Francis Xavier is the patron of all foreign missions. Through his missionary efforts, St. Francis Xavier is said to have converted more people to Christianity than anyone else since St. Paul.

Little-known fact: Even though he was a co-founder of the Society of Jesus (Jesuits) with St. Ignatius Loyola, St. Francis used to make fun of St. Ignatius for his love of poverty and his strict religious observances. He later apologized for his teasing.

What made him a saint: St. Francis Xavier was one of the first Jesuit missionaries. Arriving in Goa, India in 1542, he preached to the natives, living among them and adopting their customs. Over the next 10 years, he taught and converted more than 10,000 people to Christianity. He traveled to the Paravas, the Moluccas (now New Guinea), Morotai (near the Philippines) and Japan. Despite obstacles with language, poor funding and resistance from authorities in the countries to which he traveled and from European explorers, he persevered in spreading the Gospel and teaching people about Jesus.

Best quote: "The dangers to which I am exposed and the tasks I undertake for God are inexhaustible springs of spiritual joy, so much so that these islands are the places in all the world for a man to lose his sight by excess of weeping; but they are tears of joy."

How he died: A decade of missionary work took its toll on St. Francis Xavier. In December 1552, as he was preparing to visit the mainland of China to spread the Gospel there, he became ill with a serious fever. He spent his final weeks on an island off the coast of China in a hut. He was buried in a shallow grave there; his body was later taken to Goa, where it was enshrined in a church belonging to the Jesuits.

Prayer: *Lord God, by the preaching of St. Francis Xavier you brought many nations to yourself. Give his zeal for the faith to all who believe in you, that your church may rejoice in continued growth throughout the world. May this prayer fill us with the same love that inspired Francis Xavier to work for the salvation of all. Help us to live our Christian calling and to inherit the promise of eternal life. We ask this in the name of Jesus the Lord. Amen.* – *Elizabeth Johnson*

San Francisco Javier
Apóstol de las Indias

San Francisco Javier
Día del Santo: 3 de diciembre

Lo que lo destacó: Conocido como el Apóstol de las Indias y del Japón, San Francisco Javier es el patrono de todas las misiones extranjeras. A través de su trabajo misionero, se dice que San Francisco Javier ha convertido más gente al Cristianismo que ninguna otra persona desde San Pablo.

Hecho poco conocido: Aunque fue cofundador de la Compañía de Jesús (Jesuitas) con San Ignacio de Loyola, San Francisco se reía de San Ignacio por su amor a la pobreza y sus estrictas prácticas religiosas. Más tarde le pidió disculpas por sus tomaduras de pelo.

Lo que lo hizo Santo: San Francisco Javier fue uno de los primeros misioneros Jesuitas. Llegó a Goa, India, en el año 1542, les predicó a los nativos, vivió con ellos y adoptó sus costumbres. En los 10 años siguientes enseñó y convirtió al Cristianismo a más de 10.000 personas. Viajó a las Paravas, las Molucas (nueva Nueva Guinea), Morotai (cerca de las Filipinas) y al Japón. A pesar de los obstáculos del lenguaje, los pocos recursos económicos, la resistencia tanto de las autoridades de los países que visitó como de los exploradores europeos, perseveró en difundir el evangelio y en enseñarle a la gente las nuevas de Jesús.

Su mejor cita: "Los peligros a los que estoy expuesto y las tareas que realizo para Dios son fuentes inagotables de gozo espiritual, tanto es así que estas islas son los lugares en el mundo entero en los cuales un hombre puede perder la vista de tanto llorar; pero son lágrimas de gozo."

Ejemplos de las obras de misericordia: Instruir a los ignorantes; orar por los vivos y los muertos.

Forma en la que murió: Los diez años de trabajo misionero le afectaron la salud a San Francisco Javier. En el mes de diciembre de 1552, mientras se preparaba para visitar la China continental para difundir allí el evangelio, cayó enfermo con una fiebre grave. Pasó sus últimas semanas de vida en una choza, en una isla cerca de la costa de la China. Fue enterrado allí en una tumba poco profunda; su cuerpo fue llevado más tarde a Goa donde fue conservado en una iglesia perteneciente a los Jesuitas.

Oración: *Señor Dios, por las predicaciones de San Francisco Javier, tú trajiste muchas naciones a ti. Dales a todos los que creen en ti el fervor de San Francisco por la fe, para que la Iglesia se goce en su crecimiento continuo por todo el mundo. Permite que esta oración nos llene con el mismo amor que inspiró a Francisco Javier a trabajar por la salvación de todos. Ayúdanos a llevar a cabo nuestro llamado cristiano y a heredar la promesa de vida eterna. Te pedimos esto en el nombre de Jesús, el Señor. Amén.* – Escrito por Transline USA.

dear NCC

This month with Msgr. Tim O'Connor

In the November *NCC*, your theme was "burying the dead." It reminded me of a question I've been meaning to ask: What does the church say about cremation?

In the First Preface for a Funeral Mass, we read these words: "When the body of our earthly dwelling lies in death we gain an everlasting dwelling place in heaven." This being our belief, the church takes special responsibility to offer us liturgies that will meet our spiritual needs, especially at the moment of the death of a loved one. In recent times, questions have been raised concerning cremation and the position of our church regarding this practice. By way of questions and answers, let us look at the teaching of the Roman Catholic Church in this regard.

Can I be cremated?

Yes. In Canon 1203 of the 1917 Code of Canon Law, cremation was forbidden. On May 8, 1963, in the instruction *Piam et Constantem* issued by the Holy Office, now known to us as the Congregation for the Doctrine of the Faith, the prohibition was lifted, allowing cremation. This permission was incorporated into the revised Code of Canon Law of 1983 in Canon 1176. This practice of cremation was also incorporated into the Order of Christian Funerals in 1997.



When should cremation take place?

The church clearly prefers that the body of the deceased be present for the funeral Mass and that cremation follow the Mass before the Celebration of the Rite of Committal. The presence of the human body better expresses the value which the church affirms in her rites.

How does the church believe that the presence of the body better expresses the value affirmed in her rites?

The Bishops' Committee on the Liturgy in 1997 issued a document entitled *Reflections on the Body, Cremation and the Catholic Funeral Rites."* We read from that document the answer to our question: "This is the body once washed in baptism, anointed with the oil of salvation, and fed with the bread of life. This is the body whose hands clothed the poor and embraced the sorrowing. Our identity and self-consciousness as a human person are expressed in and through the body. Indeed, the body is the 'primordial sacrament' that makes the life and love of God present in the world. Thus, the church's reverence and care for the body grows out of a reverence and concesrn for the person whom the church now commends to the care of God."

In extraordinary circumstances can the cremated remains of the body be present at the funeral liturgy?

Yes. The American Bishops at their Plenary Assembly on Nov. 12, 1996, approved an adaptation to the Order of Christian Funerals to allow for the cremains to be present at the funeral liturgy. On July 30, 1997, the Congregation for the Divine Worship and the Discipline of the Sacraments confirmed by decree this allowance in the ritual.

Must the cremated remains be buried?

Yes. In respect for the person's body that was the dwelling place of our souls, the church requires that the cremated remains of our loved ones should be entombed in a mausoleum or in a columbarium; they may also be buried in a grave in a cemetery. Whenever possible, appropriate means for memorializing the deceased should be utilized, such as a plaque or stone that records the name of the deceased.

What is a columbarium?

It is a structure that has niches in which an urn is placed, with the cremated remains of our loved ones in perpetual memorial. These structures are not only located on the grounds of cemeteries, but a growing number of our churches either have them or are in the process of building them.

May I scatter the ashes of the person cremated?

No. In the Order of Christian Funeral II #417 we read the following: "The practice of scattering cremated remains on the sea, from the air, or on the ground, or keeping cremated remains in the home of a relative or friend of the deceased are not the reverent disposition that the church requires."

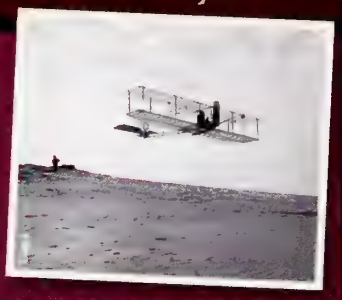
May the cremated remains of a loved one be buried at sea?

Yes. In the Order of Christian Funerals #406.4 we find the appropriate prayer to be used. Burial at sea of the cremated remains of a loved one is different from scattering the ashes. An appropriate container that is heavy enough to be sent to its final resting place can be dropped into the sea. While the church allows the burial at sea, obviously consultation with authorities would be required for environmental regulations.

– Reverend Monsignor Tim O'Connor, V.E., is director of the Diocesan Office of Liturgy and pastor of St. Michael the Archangel Parish in Cary.

It's a bird, it's a plane...!

The Wright brothers invented the first successful airplane in what year?



▶▶ Wilbur and Orville Wright, two of five children raised in a household which revolved around the importance of stimulating intellectual curiosity, put their upbringing to good use when they conducted the first successful airplane flight on **Dec.17, WHAT YEAR?**

▶▶ Civil War Union General George Armstrong Custer was born in Harrison County, Ohio on **Dec. 5, WHAT YEAR?** This renowned cavalry leader was defeated at the Battle of Little Big Horn in 1876, where he met his demise at the hands of the Cheyenne.

▶▶ In the early morning hours of **Dec. 7, WHAT YEAR?** the United States entered World War II when the Japanese bombed the nation's naval base at Pearl Harbor, Hawaii, without warning, killing thousands of servicemen and destroying numerous ships and aircraft.

▶▶ Though it is well-known that Christians celebrate the birth of Jesus Christ on Christmas Day, the year of his birth is often debated due to the lack of exact historical information. However, it is widely believed that the son of God was born on **Dec. 25, WHAT YEAR?**

Answers: 1903, 1839, 1941, 6 B.C.

It's a tradition!

What is your family's favorite holiday tradition?

We asked 7th and 8th graders from St. Thomas More School in Chapel Hill: **What is your family's favorite Christmas or Advent tradition?**



Adeola, Grade 8
We have a family prayer service. After that we open gifts and eat all our favorite foods from Nigeria. We laugh and enjoy ourselves.



Will, Grade 7
We make these wonderful cookies called peanut butter balls. They have peanut butter with chocolate and nuts in the middle.



Ariana, Grade 7
Decorating our Christmas trees. Even the cats get into the spirit. They play with the strings and climb the trees and knock off the ornaments.



Brian, Grade
My sister and I try to find a pickle ornament in the Christmas tree. My parents hide it, and the first one to find it wins some money.



Adam, Grade 8
My family always eats a symbolic Polish meal called the Wigilia. During this, we break the oplatek, a sacred wafer. We set a place for Jesus at our table.



Hannah, Grade 8
Every Christmas Eve we decorate our Christmas tree. We hang up an angel ornament in remembrance of my grandmother. It's a very little ornament, but it's meaningful.

NCC online resources

More Catholic questions, answers and online discussion: **www.Catholic-QandA.org**

Know an inactive Catholic? Invite them to visit **www.Once-Catholic.org**

Diocesan Division of Evangelization and Catechesis: **919.821.9746**

Director of Christian Formation

Vibrant urban parish of 1000+ families seeks a full-time Director of Christian Formation. Located in the heart of Columbia, SC close to USC and blocks from the state capitol. The successful candidate will lead pre-kindergarten through high school program, sacramental prep, adult program, coordinate RCIA and oversee the youth ministry program.

The ideal candidate will have a master's in religious studies, pastoral ministry or related field and min. of three years experience as a catechetical leader. Salary commensurate with experience and education. Send resume to:



St. Peter's Catholic Church
Attn: Search Committee
PO Box 1896
Columbia, SC 29202

Or e-mail:
DcnRonAderson@aol.com

Eucharistic adoration and benediction

a step-by-step guide through the church's liturgies



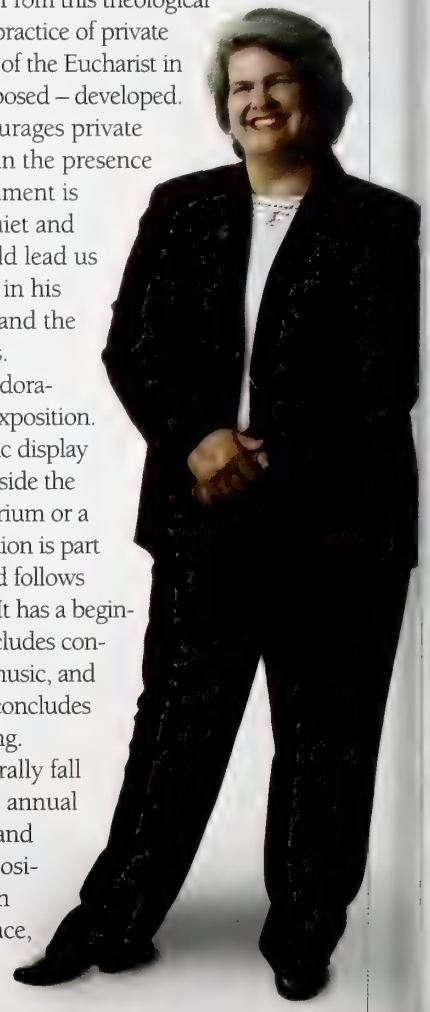
By the second century, Christians were reserving a small portion of the Eucharist to bring to the sick and homebound. As time went on, they devised various containers for carrying the sacred bread and kept it in a cupboard in their homes.

Eucharistic reservation and adoration, as we are familiar with it today, arose in the 13th century. Because the laity received Communion very rarely, the high point of their worship was seeing the host being elevated during the Mass. From this theological understanding, the practice of private and silent adoration of the Eucharist in a tabernacle – or exposed – developed.

The church encourages private prayer, and prayer in the presence of the Blessed Sacrament is a time of intense quiet and meditation. It should lead us to the Lord present in his people, his church and the offering of the Mass.

Another form of adoration occurs during exposition. Exposition is a public display of the Eucharist, outside the tabernacle, in a ciborium or a monstrance. Exposition is part of a liturgical rite and follows liturgical directives. It has a beginning and an end; includes congregational prayer, music, and private prayer; and concludes with a special blessing.

Expositions generally fall into two categories: annual solemn exposition and brief periods of exposition. Annual solemn exposition takes place,





silence:

▶▶ Our liturgies beautifully balance the elements of our lives – speaking and listening, offering and receiving, singing and silence. Silence has an important part in the Mass; we reflect deeply and silently during the penitential rite, before the opening prayer, before the first reading, after the first and second readings, after the homily and after all have received Communion. Moments of silence allow us time to ponder the states of our souls, the truth we have heard and to express gratitude. Silence is also appropriate prior to Mass in order to compose ourselves to prayer; after parishioners have greeted each other and shared conversational fellowship, there can be a few moments of silent prayer before Mass begins.

who's in the sanctuary?

Sacristan:

▶▶ The sacristan is "behind the scenes." He or she is the person responsible for setting the appropriate cloths and vessels in place before Mass, for cleaning the altar, and for taking care of the sacristy. The sacristan usually manages the laundry of vestments and altar clothing. Also, he or she often arranges and maintains the altar flowers.

tell me a story
the meaning of the parables



1. Upsets our expectations of strict fairness at the final judgment. All who respond to the call of Jesus, whether early in life or late, will inherit the kingdom. It is a pure gift and cannot be earned.
2. Probably Jesus' first parable and the central thought on which the Sermon on the Mount was based. Inflexibility of traditional systems can't adapt to the freedom of Jesus' new way.
3. Dangers of putting our trust in possessions, instead of recognizing our dependence on God.
4. Refers to the reception given to God's revelation. Some accept it; others do not.
5. Union with Jesus is necessary for fruitfulness.

a. The Rich Fool (Luke 12: 16-21)
b. Workers in the Vineyard (Matt 20: 1-6)
c. The Sower and the Seed (Matt 13: 1-13)
d. I am the Vine (John: 15: 1-8)
e. New Wine in Old Wineskins (Mark 2: 21-22)

Answers: 1.b; 2.e; 3.a; 4.c; 5.d

Christmas

Christmas is the celebration of the Nativity of the Lord. Many people believe the early church fathers chose to co-opt the pagan celebrations surrounding the winter solstice and commemorate Jesus' birth in December. Recent research suggests, however, that Dec. 25 is actually an accurate date. The Christmas season in the modern church lasts until the Sunday after Epiphany, the Feast of the Baptism of the Lord. The liturgical color for Christmas is white.

as its name suggests, once a year. It can last one or more days and should focus on enriching the life of the community and the community's participation in the Eucharistic liturgy. It should include readings, prayer, preaching and music. If the solemn exposition takes place in the body of the church, Mass may not be celebrated there. If it takes place in a side chapel, Mass can be celebrated in the church, but some members of the community must remain with the exposed sacrament.

Another option is for brief periods of exposition, perhaps weekly or monthly. The same liturgical directives apply. Specifically, exposition cannot take place simply to enable the celebration of benediction.

The church encourages private prayer, and prayer in the presence of the Blessed Sacrament is a time of intense quiet and meditation.

Exposition usually ends with benediction, a rite which includes the singing of the hymn *Tantum Ergo Sacramentum* and a blessing of the assembly with the exposed sacrament. The priest or deacon lifts the monstrance, his hands encased in fabric called the humeral veil, and makes the sign of the cross over the people in silence.

There are two reasons for eucharistic reservation. First, through Communion, to nourish those who are unable to participate in the Mass, especially those who are sick and homebound, and foster their unity with the community. Second, it encourages meditative prayer and devotion, which should draw us back into a fuller expression of our faith within our family of faith.

By Elizabeth Solsburg | Illustrations by Bob Patten



Dalmatic:

The dalmatic is a calf-length tunic with wide sleeves – beltless – which first made an appearance in third-century Rome. It originated in Dalmatia and was a senatorial status symbol when it was first seen in Rome. In the 11th century, the church appropriated the dalmatic as a liturgical vestment and it is now worn by deacons when they are serving at Mass.

Crèche:

The crèche, or manger scene, was introduced by St. Francis as a way of explaining the birth of Jesus. It became a popular symbol of Christmas, found in homes as well as churches. Various traditions have arisen surrounding the crèche – French manger scenes have tiny figures representing various occupations, for example. In many households, it is customary to set up the crèche with an empty manger – the children in the house do good deeds during Advent and add a straw to Jesus' bed for every one performed. On Christmas Eve, the statue of the baby is ceremoniously laid in his crib.



Advent beckons us homeward

We are familiar with the famous last judgment scene in Matthew 25, where Jesus separates the righteous from the unrighteous. Interesting is the criteria for righteousness: feeding the hungry, slaking the thirsty, welcoming the stranger, clothing the naked, caring for the sick and visiting the imprisoned. It is on this biblical passage that the corporal works of mercy are based. This is the last of a series of issues in *NC Catholics* devoted to the corporal works of mercy. In this issue, we focus on the biblical mandate to welcome the stranger (Mt. 25: 35) and the ecclesiastical mandate to shelter the homeless (CCC #2447)

It seems most appropriate that we would focus on this mandate at this time of the year, for several reasons. First, as St. Augustine reminds us, "Our hearts are restless until they rest in Thee." Ultimately, all of us are seeking our true home: heaven. There we will find true rest, for our eternal dwelling place is with God. Thus, the church at this particular moment asks us to meditate upon the Second Coming. Be focused, especially at this sacred time, not on the things of this world but rather on the One whose birth we prepare to celebrate and who alone settles our hearts.

As a church and a community, we must open wide our doors and provide the shelter that others so richly deserve.

Second, in Advent we will gradually be swept up into the great story of the Nativity, a story of two travelers seeking shelter so that a child, the Son of God, could be born. How appropriate that we would focus on sheltering the homeless in this issue of *NC Catholics* as we contemplate the great story of the Holy Family. We cannot be like those who told Mary and Joseph that there was no place to stay. As a church and a community, we must open wide our doors and provide the shelter that others so richly deserve. I am pleased that the Diocese of Raleigh and our Catholic outreach programs continue to work closely with local officials in this important work.

Third, many of us will make some effort to be home with family during the upcoming holidays or at least will attempt to be in communication with members of our family. There is something about home, even a home with difficulties, that continually beckons to us and reminds us of its importance in our human lives. We must be ever thankful for the special people God has placed in our lives, and spend quality time with one another. If there is a need to offer forgiveness or an apology so that reconciliation within the family can take place, ask God for the grace to take the initiative. It is only when we are at peace with one another that we can be at peace with Him.

This holy time of the year beckons us homeward, both to our heavenly Father and to our human families. As we undertake the spiritual preparations of the Advent season and the physical preparations connected with this month in our society, it seems most appropriate that we consider how we extend ourselves in welcoming the stranger and sheltering the homeless, not only in this month but throughout the year. After all, this is what the righteous do!



Bishop Burbidge chats with students at St. Paul Education Center, New Bern.

– Most Reverend Michael F. Burbidge is bishop of Raleigh

Visit www.DioceseofRaleigh.org | www.NCCatholics.org

Welcoming African Catholics

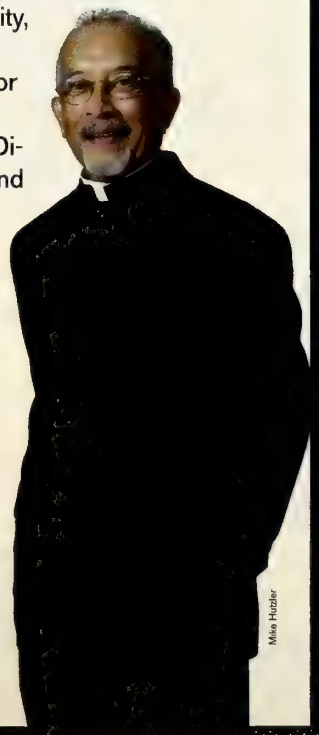
The theme for this issue of *NC Catholics,* "To harbor the harborless," brings to mind the many immigrants who are coming among us seeking a place of shelter. Among these immigrants are a growing number of Catholics from the various countries of Africa. During the study which Bishop Gossman commissioned for African-American Ministry, we became aware of this trend, and proposed recruiting African priests for our diocese. We also changed our title to African Ancestry Ministry and Evangelization.

At present we are concentrating on the Triangle area, because the greatest number of Catholic Africans live there. The largest groups are from Kenya, Nigeria, Uganda, Congo and Sudan. These people speak English and French, but their first languages are African, not dialects, but fully formed languages.

Many of these immigrants have joined Protestant African churches, which worship in their native languages. Those Catholic Africans who have remained loyal to their faith have joined parishes, but have missed music and Liturgy in their own languages. In response, African Ancestry has instituted two Masses monthly with music, Scripture readings, etc. in the languages of the people who attend. One is the second Sunday of the month at the Doggett Center in Raleigh, the other the Third Sunday at Sacred Heart Cathedral. There is also the opportunity after Mass to socialize.

Bishop Burbidge celebrated a Mass for Africans on Oct. 22 at Our Lady of Lourdes. He welcomed them to the diocese and expressed the commitment of the diocese to their inclusion and well being. He also affirmed the role of the Office of African Ancestry and Evangelization as one of his means of ministry to them.

There are three African priests who minister to English-speaking Africans. Fr. Pius Wakesa from Kenya , a student at North Carolina State University, lives and helps at the Cathedral. Father Alex Nakireru from Nigeria is a professor at Shaw University. And Father Joseph Ntuwa from Uganda is an intern in the Diocesan Communications Department and helps at St. Mary in Garner and St. Mary in Goldsboro. Father Emmanuel Katongole from Uganda also lives in our diocese. He is a professor on the theology faculty of the Duke Divinity School.


Mike Hutzler

We hope to recruit more African priests to serve our diocese as parochial vicars and pastors. They can not only be of service to Africans, but also help the diocese in its need for priests.

– Msgr. Thomas P. Hadden

¡Otra Vez Navidad!

Las fiestas de las navidades se entremezclan con las tradiciones de los pueblos, con los recuerdos del pasado y con los sueños del presente. Pero deben ser siempre una oportunidad para hacer de todos los sentimientos uno solo. Hacer que en nuestro mundo, nuestra vida y nuestro corazón sea Navidad.

Con el viento frio del invierno se encienden las luces de la fe y de la esperanza que llenan con música de villancicos y anuncios de compras. Pero para muchas personas es el tiempo de la melancolia, de la tristeza y del vacio, porque están lejos de los suyos, de su tierra o porque han perdido a uno de sus seres queridos. Tal vez, para otros sea simplemente un tiempo difícil por no tener dinero, empleo, salud o algo más.

El lenguaje de Dios es diferente: es sencillo y humilde y se oculta en la simplicidad del niño que nace en un establo, pero que irradia la luz del amor y del cumplimiento de las promesas. Con su ternura desarma los corazones de la violencia, el odio y los transforma en el perdón y la reconciliación. Con su vida frágil nos habla de la esperanza de poder salir adelante, de crecer y de enfrentar las dificultades de la vida.

Porque más allá de la pobreza, del desprecio de algunas personas y de la indiferencia del resto del mundo, nace para todos el Verbo de Dios hecho hombre para salvar a toda la humanidad, para consolar a los tristes y acoger en su reino a los que mueren. Para traer esperanza a los peregrinos de la vida y animar a los pobres a descubrir las riquezas de la fe.

Jesús quiere renacer en nuestras oscuridades y en nuestros sufrimientos para sanar y dar vida, para que descubramos el sentido de la existencia humana, para que volvamos a los valores de la humanidad y hacernos sentir que todos somos una sola familia. Dejemos que renazca y reavive la fe en nuestra Iglesia, nuestra faimilia y nuestro corazón.


Mike Hutzler

– Padre Fernando Torres



A SIMPLE WELC

By Rich Reece | Photography by Scott Langley



Silk Hope's **Catholic Worker Community** is an oasis of hospitality in rural Chatham County

COME

The name of Silk Hope, a farm community in Chatham County, allegedly came from an attempt in the early 1800s to create a silk industry there. No signs remain of those ambitions, but there is a spot in the countryside where hope – for a better, more peaceful world – is very much alive. A 2,010-square-foot, white farm house on one acre, with chicken coops and an organic garden in the yard, is home to Catholic Workers Steve Woolford and Lenore Yarger and their 2-year-old daughter, Geneva. It's also a temporary home to, well, just about anyone who needs a temporary home.

The Catholic Worker Movement, founded by Dorothy Day and Peter Maurin in 1933, was grounded in a firm belief in the God-given dignity of every human person. Today more than 185 Catholic Worker communities around the world are committed to nonviolence, voluntary poverty, prayer and hospitality for the homeless and the hungry. Steve and Lenore met in such a community in Phoenix, Ariz. In 1998 they began their own hospitality house here to be nearer family. (Lenore's parents live in Raleigh.)

"There's no one story of the people who come here," Steve says. Referred by churches, social workers, police and the county health department, the guests at Silk Hope have included victims of abuse, those with drug issues, people with disabilities who are waiting for their benefits to be approved. "They're often people in transition," Steve explains. "Some are migrants. They may have been sleeping in cars; maybe their mobile home has been reclaimed. They may have jobs, cars, but no place to stay. They are people who for one reason or another are left out."

There's no firm policy about how long a guest can stay. Steve smiles: "We've had people for one night, and for two years. Our expectation when you come here is just that you have a realistic plan for achieving independence."

Steve and Lenore try to have community meals two or three times a week. Eventually the guests get to know each other. "It's impossible not to," Steve jokes. "We just have one flush toilet." There are three spare bedrooms in the house and a small cabin in the front yard. The day Steve and Lenore spoke to NCC their guests included two women, a father and son from Mexico, and another Catholic Worker couple with a new baby.

"I await each phone call with mixed feelings. On the one hand, I am hopeful that those who need us most will find us. On the other, I'm scared to death they might actually come."

For a young couple with a 2-year-old, voluntarily sharing their house with strangers whom poverty has scarred in various ways can be an ordeal. Lenore wrote movingly of the life to which she and Steve feel the Gospel calls them in a recent issue of the biannual newsletter they publish. She titled the piece "Harsh and Dreadful Hospitality."

"I await each phone call with mixed feelings," she wrote. "On the one hand, I am hopeful that those who need us most will find us. On the other, I'm scared to death they might actually come." Speaking of one family who disrupted the house to such an extent that the other guests eventually asked them to leave, she quoted Dorothy Day: "Daily, hourly, to give up our possessions and especially to subordinate our own impulses and wishes to others – these are hard, hard things; and I don't think they ever get any easier."



Steve mans the hotline. He and Lenore dispense information and advice for GIs seeking discharge.

"Long ago," Lenore wrote, "I relinquished the expectation that offering hospitality will always feel good. All I can realistically expect is that our phone will keep ringing. I hope I keep having the guts to pick it up."

The community receives no benefits from its guests. "We have a 'paying job' through the Quakers," Lenore explains, "advising GIs who want to leave the military and aren't sure of their rights." Catholic Workers, like the Quakers, are committed pacifists, one aspect of their opposition to violence of any kind. As part of their pacifism, they do not earn enough to pay taxes, since that money might finance the war.



Steve and Lenore try to have community meals two or three times a week.

How "Catholic" is the life of a Catholic Worker community? "We don't proselytize very much," Steve says. "We try to live peace out, to build the kingdom. I like to think we evangelize by example."

"When we say 'simple living, we realize that much of the world would find the way we live completely luxurious."

Lenore agrees. "It's a spirituality of practice," she says. "Sooner or later, our guests wonder why we live this way. And they see that it's because of our faith."

The community is also focused on simple living: recycling, organic gardening, preserving energy. "You can't just offer hospitality," Lenore explains. "It's one part of non-violence, but you need to address the whole continuum: war, racism, violent parenting, the violence we are doing to our planet..."

"When we say 'simple living,'" Steve says, "we realize that much of the world would find the way we live completely luxurious. But we try to be aware, and to help others be aware, of the extent to which we can avoid being complicit in spreading any kind of violence."

resource



To learn more about the Catholic Worker movement, Dorothy Day, or even how to start a Catholic Worker House, go to www.catholicworker.org. To receive the newsletter of the Silk Hope Catholic Worker, write the community at 3355 Woody Store Road, Siler City, NC 27344.



Two guests. "There's no one story of the people who come here," Steve says.

In that spirit, Steve and Lenore have participated in many vigils and protests. "We started during the Clinton administration," Lenore recalls, "in vigils against Clinton's threats to bomb Iraq, against the sanctions that were imposed on that country." In June 2003, Lenore traveled to Iraq, "to talk to people, to find out first hand how the Iraqis felt about the sanctions, how their lives were affected." Steve has demonstrated against the death penalty and in favor of the rights of farm workers. He's been arrested more than once. Does he really think he can change the world?

"Admittedly," he wrote in the community's newsletter, "I have felt overwhelmed at times by the world's problems. The spirituality that feeds me at such times is simple: To trust that God is with us in our efforts, and that God multiplies the good we do. This is the spirituality of the loaves and fishes, of the manna in the desert, of the lilies of the field. Only by living such trust can we sustain truly abundant life."

"I want to volunteer in a Catholic Worker community."



Volunteer opportunities in Catholic Worker houses are rarely advertised. Occasionally you may find ads in the *New York Catholic Worker* newspaper (36 East First St., New York, N.Y. 10003) or in *Sojourners* magazine. Interested persons are advised to contact the Catholic Worker house they are interested in directly. An online directory of Catholic Worker houses with address, phone and occasionally a description of the community's activities can be found at **www.catholicworker.org/communities.** In addition, the New York Catholic Worker newspaper publishes a list of houses in their May edition.

Visit **www.catholicworker.org** for more information about the Catholic Worker movement

Dios siempre llama

Dios llama siempre a hombres y mujeres a ofrecer sus vidas a servir el Santo Pueblo de Dios. Este mes, la revista NCC presenta a los 18 hombres que buscan el sacerdocio en la Diócesis de Raleigh.


Acero-Molino


Barreto-Rincón


Barrientos


Bobby


Burbeck


Crespo-Moncada


DeCandia


González-Hernández


Gournas

Romen Acero-Molina nació en Bogotá, Colombia en 1967. Es el hijo mayor de Flor Molina de Acero y de Luis Acero (fallecido). Tiene tres hermanos menores. Durante la adolescencia se involucró activamente en la catequesis, la pastoral juvenil y la liturgia de su parroquia. Fue profesor de religión y filosofia durante 9 años, un trabajo que le abrió su vida intelectual y espiritual. Se afilió a la Diócesis de Raleigh en el 2002 y hoy en día está cursando su tercer año de Teologia en el Seminario de St. Mary en Baltimore.

Jesús Alexis Barreto-Rincón nació en Colombia, en 1986. Es hijo de Efrain Barreto y Victoria Rincón y es el mayor de cuatro hijos. Tiene un hermano mellizo. Comenzó a discernir su vocación sacerdotal a la edad de 17 años con los Padres Salesianos y pasó mucho tiempo con ellos trabajando con los grupos de jóvenes, los grupos de oración y las clases de preparación matrimonial. Después de trabajar con ellos durante tres años, decidió aceptar una invitación a discernir su vocación sacerdotal en la Diócesis de Raleigh a la que se afilió en agosto. Es estudiante en la Casa de Formación del Fr. Price en Smithfield , donde estudia inglés 30 horas a la semana y trabaja durante los fines de semana con los latinos en la ciudad de Clinton.

Juan Pablo Barrientos nació en Medellin, Colombia en 1982. Parte de su familia vive en Colombia y la otra parte vive en Nueva York. Se afilió a la diócesis en el año 2004 y este verano obtuvo su titulo en Filosofia, en Colombia. Discernió el llamado de Dios cuando aún estaba en la escuela y después de haber asistido a un retiro de discernimiento al sacerdocio. Después de esto, decidió ir al seminario. Tiene un interés especial por el periodismo y escribió para una publicación colombiana durante el Dia Mundial de la Juventud, en Colonia. Es estudiante de primer año de Teologia en el Theological College, en Washington.

Jeffrey Bobby nació en California en 1972 pero ha vivido en Colorado, Virginia, Georgia y Nevada, donde recibió su grado en Administración Hotelera de UNLV, en 1994. Trabajó por varios años en administración hotelera antes de trasladarse a Carolina del Norte en el año 2002, para trabajar en Barnes & Noble de Greenville. Escuchó el llamado de Dios por primera vez cuando tenía 10 años, pero no siguió practicando su fe durante los últimos años de su adolescencia. A los 30, después de una conversión, regresó a la Iglesia. Durante esta experiencia experimentó la gracia transformadora de Dios y esto lo inclinó nuevamente al llamado de Dios. Se vinculó a la diócesis en el año 2004 y es estudiante de primer año de Teologia en el Seminario de St. Mary, en Baltimore.

Michael Burbeck nació en 1984, en Stanford, CA. Su familia se mudó a Carolina del Norte cuando tenia 5 años. Después de la escuela secundaria, viajó por Europa y lo cautivó la hermosura de la Iglesia, especialmente de los Sacramentos. También fue éste el momento que sintió el llamado al sacerdocio. Se preparó para el RICA y fue recibido en Comunión Total en la parroquia de St. Michael en Cary. Pasaron tres años en los que continuó su discernimiento mientras terminaba su carrera en Economía en NC State, donde trabajo con la pastoral universitaria. Se afilió a la diócesis en septiembre pasado y ahora hace su internado pastoral en la parroquia de St. Ann, en Clayton.

Julián Crespo-Moncada nació en Cali, Colombia y es hijo de Jorge Crespo y de Carmen Moncada (fallecida). Tiene una hermana. Sus experiencias en los colegios católicos durante la niñez y la adolescencia influyeron su decisión por el sacerdocio. Los estudios universitarios en Sociología y Psicología y su experiencia de trabajo con familias en crisis, le ayudaron a descubrir al Dios que está en cada uno de nosotros. En el año 2003 vino a la diócesis a explorar su vocación al sacerdocio. Aquí, está descubriendo otro rostro de Dios, en los inmigrantes y entre los americanos. Se siente emocionado por las posibilidades de construir el Reino de Dios en esta diversidad. Actualmente está en el segundo año de Teologia en el Seminario de St. Mary, en Baltimore.

Anthony DeCandia nació en Beaufort, SC en 1971. Sus padres Sharon y Anthony DeCandia y su hermana Danielle viven actualmente cerca de Charlotte. Mientras asistía a la Universidad de NC State, comenzó por medio de la oración a discernir y a estudiar la Biblia y la historia de la Iglesia. La belleza y la unidad de la Fe Católica lo atrajeron y fue recibido en la Iglesia Católica en 1994. Después de ser profesor de tenis profesional por ocho años, cambió las redes del tenis por las redes de pescar, al igual que San Andrés y San Pedro. En


Hackett


Hernández-Domínquez


Hernández-Rios


Kim


López-Erazo


Maloney


Martin


Spurr


Vélez-Arango

junio del 2006, se ordenará como sacerdote.

Marco Antonio González-Hernández nació en Guadalajara, México en 1971. Sus padres, Roberto González y Soledad Hernández viven en México. Tiene tres hermanos: Roberto, Juan José y Francisco. Marco sintió el llamado de Dios en 1997 mientras participaba en el ministerio de la parroquia de St. Mary, en Mount Olive. Se vinculó a la diócesis en 1998 e hizo un año pastoral en Wilmington, en la parroquia de St. Mary. Esta experiencia fue reveladora en cuanto al sacerdocio y a la cultura americana. Asistió al Seminario Juan Vianney en la Florida para obtener sus estudios en Filosofía y luego fue a estudiar Teología en el Seminario St. Meinrad, en Indiana y en el Seminario de la Asunción, en San Antonio. Se ordenará como sacerdote en junio del 2007.

John Victor Gournas nació en 1959 y creció en Raleigh, Carolina del Norte. Asistió a la Universidad de NC State y en 1987 recibió un título de maestría en Textiles. Después de su grado, continúo una carrera profesional en la industria de la ropa deportiva. Creció en la Iglesia Episcopal y después de mucha lectura, especialmente sobre la historia de la Iglesia, se dio cuenta de lo importante que es para la Iglesia la línea de sucesión apostólica hasta Jesucristo. La enfermedad de su madre fue una de las razones que lo motivó al sacerdocio. Comenzó a ver la belleza y la satisfacción de servir y cuidar a los demás. Es estudiante de primer año de Teología en el Seminario de St. Mary, en Baltimore.

Ron Hackett
Ron Hackett nació en Columbus, Ohio en 1965. Es el único hijo varón de una familia de cuatro hijos. Estudió Ingeniería Eléctrica en la Universidad de Ohio State y en la Universidad de Missouri, trabajó como ingeniero de sistemas para un contratista militar, McDonnell Douglas en St. Luis, MO y luego desarrollando software en SAS Institute en Cary, NC. Cree que está siendo llamado al sacerdocio porque él nunca habría desarrollado, inventado ni llegado a esta idea por si solo. Está cambiando su situación cómoda y conocida y necesita confianza, fe y valor. Desea ser un embajador de Dios, un soldado de la verdad y un recolector de almas. Se afilió a la diócesis este mes de septiembre y hace su año de internado pastoral en la parroquia de St. Patrick, en Fayetteville.

José Ali Hernández-Domínguez nació en El Salvado, en 1988. Es el menor de nueve hijos del matrimonio de José Hernández y su esposa Santos ya fallecida. Cuando tenía 11 años, su familia se vino a vivir a Sanford, Carolina del Norte. La primera vez que pensó en ser sacerdote fue durante su último año de escuela. Un sacerdote de la parroquia y un seminarista lo motivaron a explorar su llamado. Unos meses después entró a la universidad del seminario. Alex todavía siente un fuerte deseo de entregarle su vida a Dios por medio del sacerdocio. Es estudiante de primer año en el Seminario St. John Vianney, en Miami.

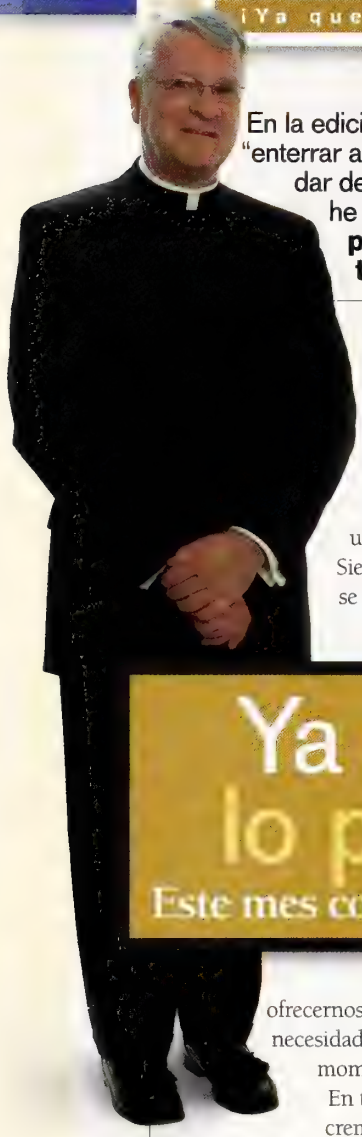
Luis Eladio Hernández-Rios- nació en Torreón Coahula, México, en 1978. Sus padres son Lorenzo Hernández y Aurora Ríos. Es el menor de siete hijos. Entró al seminario en 1996 cuando era estudiante de la secundaria y continuó sus estudios de Filosofía y dos años de Teología en el seminario local de San Luis Potosí. Eladio se enteró de las necesidades de los inmigrantes mexicanos en Carolina del Norte por medio de unos amigos y vino a explorar el llamado a servir como sacerdote en la diócesis, el pasado mes de septiembre. Es estudiante de la Casa de Formación del Fr. Price, en Smithfield, donde está estudiando inglés 30 horas a la semana y trabaja con los latinos en Clinton, los fines de semana.

Chisup Kim nació en 1971 y creció en Seoul, Korea. Sus padres y dos hermanos todavía viven allá. Vino a los Estados Unidos en 1996 para obtener los estudios de postrado en Matemáticas en la Universidad de Texas A&M. Cinco años después vino a Duke como Asociado de Investigación después de su doctorado. Su área de investigación era diseñar métodos de solución rápidos para problemas a gran escala como por ejemplo, los modelos para las reservas de petróleo. Al involucrarse en el ministerio universitario en Texas A&M y en Duke, lo ha hecho considerar su vocación. Para él, el aspecto más importante del sacerdocio se encuentra resumido en la expresión "servidor de quienes sirven a Dios" uno de los títulos del Papa. Es estudiante de segundo año de Teología en el Theological College, en Washington.

Juan Manuel López-Erazo nació en Colombia en 1975. Es el hijo de Etelvina Erazo y Álvaro López, fallecido. Es el hijo mayor de cuatro y una de sus hermanas menores es hermana religiosa. Después del servicio militar obligatorio fue a la universidad y comenzó a sentir el llamado al sacerdocio. Estudió Filosofía y completó un año adicional de Teología en el Seminario en Bogotá. Trabajó en el ministerio de pastoral juvenil y fue director de educación religiosa en una parroquia grande en Bogotá. Se afilió a la diócesis en el 2004 y actualmente hace su año de internado pastoral en la parroquia de St. Bernadette, en Fuquay Varina.

Don Maloney es el hijo de Phillip y Sherry Maloney de Raleigh. Es el tercer hijo y sus dos hermanos mayores son mellizos. Sus primeros diez años de vida los pasó en Brownsburg, IN, antes de mudarse a Raleigh. Asistió a una escuela pública. Recibió la confirmación cuando estaba en el noveno grado y sintió el llamado a servir a Dios como teólogo laico. Cuando estaba en su último grado de la escuela había discernido el llamado de Dios al sacerdocio. Es estudiante de tercer año en el Seminario de St. Andrew´s College y estudia Filosofía en la Universidad de Seton Hall. Después de sus dos años en el programa del seminario está seguro del llamado al sacerdocio que Dios le hace.

Allen Martin nació en Tacoma, Washington ,en 1985. Es el hijo de Joseph y Cindy Martin, de Roper NC,
continúa en la página 19



Ya que usted lo pregunta ...

Este mes con Monseñor Tim O´Connor

En la edición de noviembre su tema fue "enterrar a los difuntos." Me hizo acordar de una pregunta que siempre he querido hacer: ¿"Cuál es la posición de la Iglesia respecto a la cremación?"

En el Primer Prefacio del Ritual de Funerales, leemos las siguientes palabras: "Cuando el cuerpo de nuestra morada terrenal yace en la muerte ganamos una morada eterna en el cielo". Siendo esta nuestra creencia, la Iglesia se responsabiliza especialmente por ofrecernos liturgias que se ajustan a nuestras necesidades espirituales, especialmente en el momento de la muerte de un ser querido.

En tiempos recientes, se ha cuestionado la cremación y la posición de nuestra Iglesia respecto a ésta práctica. Por medio de preguntas y respuestas, consideraremos cual es la enseñanza de la Iglesia Católica Romana en referencia a éste tema.

¿Puedo ser cremado?

Si, el Canon 1203 del Código de Derecho Canónico de 1917 prohibía la cremación. El 8 de mayo de 1963, la Santa Sede divulgó la instrucción *Piam et Constantem* que se conoce hoy en día como la Congregación de la Doctrina de la Fe y levantó la prohibición, permitiendo la cremación. Éste permiso se incorporó a la revisión del Código de Derecho Canónico de 1983 y se encuentra en el Canon 1176. Ésta práctica también se incorporó al Orden de los Funerales Cristianos en 1997.

¿Cuándo se debe hacer la cremación?

La Iglesia claramente prefiere que el cuerpo del difunto esté presente durante la Misa de las Exequias y que la cremación se haga después, pero antes de la Celebración del Rito de Encomendación. La presencia del cuerpo humano expresa mejor el valor que la Iglesia afirma en sus ritos.

¿De qué manera cree la Iglesia que la presencia del cuerpo expresa mejor el valor que se afirma en los ritos?

En 1997, el Comité de Liturgia de los Obispos de EE.UU. divulgó el documento *Reflexiones sobre el Cadáver, la Cremación y los Ritos Católicos de Exequias.*

En ése documento leemos la respuesta a nuestra pregunta: "Este es el cuerpo antes lavado en el Bautismo, ungido con el óleo de salvación y alimentado por el pan de vida. Este es el cuerpo cuyas manos vistieron al pobre y abrazaron al afligido. Nuestra identidad y conciencia como persona humana se expresa en el cuerpo y por medio de él. En verdad, el cuerpo es el sacramento primordial que hace presente la vida y el amor de Dios en el mundo. Por eso la veneración y el cuidado de la Iglesia por el cuerpo nace de la veneración y de la preocupación por la persona que ella encomienda ahora al cuidado de Dios."

¿Bajo circunstancias extraordinarias, pueden los restos cremados del cuerpo estar presentes en la Liturgia de Exequias?

Si. En la Asamblea Plenaria de noviembre 12 de 1996, los Obispos Americanos aprobaron una adaptación al Orden de Exequias Cristianos para permitir que las cenizas estén presentes en la Misa de las Exequias. El 30 de julio de 1997 la Congregación del Culto Divino y la Disciplina de los Sacramentos por medio de decreto, confirmaron permitir esto en el ritual.

¿Deben enterrarse los restos cremados?

Si. En respeto por el cuerpo de la persona que era el lugar de morada de las almas, la Iglesia solicita que las restos mortales de nuestros seres queridos sean enterrados en una tumba en un mausoleo o en un nicho; también pueden enterrarse en una tumba, en un cementerio. Cuando sea posible, se deben usar métodos apropiados para conmemorar al difunto, por medio de una placa o lápida que tenga el nombre del fallecido.

¿Qué es un columbario?

Es una estructura que tiene nichos en los que se deposita la urna con los cenizas de nuestros seres queridos, como memorial perpetúo. Estas estructuras no se encuentran localizadas en los terrenos del cementerio; muchas parroquias ya las tienen o están en el proceso de construirlos.

¿Puedo esparcir las cenizas de la persona cremada?

No. En el Orden de las Exequias Cristianas II # 417 encontramos lo siguiente:

"La práctica de esparcir los restos cremados en el mar, o desde el aire, o en la tierra, o de mantenerlos en la casa de un pariente o de un amigo del difunto no es la forma respetuosa con la que la Iglesia requiere que se disponga de ellos."

¿Se puede dar sepultura a los restos de un ser querido en el mar?

Si. En el Orden de las Exequias Cristianas # 406.4 encontramos la oración apropiada para esta situación.

Dar sepultura de los restos cremados de un ser querido es diferente a esparcir las cenizas. La urna u otro recipiente pesado son llevados al lugar final de sepultura que puede ser el mar. Aunque la Iglesia permite dar sepultura en el mar se debe consultar con las autoridades por si hay regulaciones ambientales.

> ... la Iglesia se responsabiliza especialmente por ofrecernos liturgias que se ajustan a nuestras necesidades espirituales, especialmente en el momento de la muerte de un ser querido.

– El Reverendo Monseñor Tim O´Connor, V.F es el Director Diocesano de Liturgia y Pastor de la Parroquia de St. Michael en Cary.

continuación de la página 17

y es el segundo de tres hijos varones. Sintió el llamado al sacerdocio por primera vez un domingo durante la Misa cuando estaba en el grado 11 de la escuela, pero no tuvo el valor de responder a éste llamado sino hasta cuando estaba en el primer año de la universidad. Es estudiante de tercer año en el Seminario de St. Andrew´s College y estudia Filosofía en la Universidad de Seton Hall.

Michael Spurr nació en Galena, Illinois, en 1963 pero se mudó a Clinton, Iowa cuando tenía 2 años. Es hijo de Carol y de Richard Spurr (fallecido), tiene tres hermanas y un hermano. Después de completar sus estudios universitarios en Coe College, en Cedar Rapids, Iowa, en 1986, estuvo en la marina de los Estados Unidos durante siete años. Después se trasladó a Wake Forest, Carolina del Norte, para trabajar como gerente de operaciones de una compañía de telecomunicaciones. Desde hace siete años el Señor lo ha estado llamando y después de resistirse por dos años ha decidido escucharlo y comenzó la formación en la Diócesis de Raleigh en el 2002. Es estudiante de tercer año de Teología en el Theological College en Washington.

Sergio Vélez-Arango nació en Medellín, Colombia en 1975. Es el hijo de Francisco Vélez y de Lucero Arango. Tiene dos hermanas y es el hijo de en medio de la familia. Estudió Contaduría Pública y recibió su título en 1998. Pronto después de esto, comenzó a preguntarse qué hacer con su vida, especialmente a la luz del Reino de Dios. Ésta búsqueda lo llevó al seminario en Medellín y por cinco años ha estado explorando una vocación al sacerdocio. Dejó el seminario, estuvo trabajando como contador en un colegio de secundaria local y ha servido en una parroquia local. Mientras discierne la posibilidad de regresar al seminario, recibió una invitación para que considerara afiliarse a la Diócesis de Raleigh. Fue aceptado y desde agosto ha estado viviendo en la Casa de Formación de Fr. Price, estudiando inglés 30 horas a la semana y trabajando durante los fines de semana en la parroquia de Clinton.

El Adviento
nos llama a que regresemos



Todos estamos familiarizados con la famosa escena del juicio final en Mateo 25, en la que Jesús separa a los justos de los injustos. Es interesante el criterio usado para la justicia: dar de comer al hambriento, dar de beber al sediento, acoger al forastero, vestir al desnudo, cuidar al enfermo y visitar al preso. Es en este pasaje bíblico que se basan las obras de misericordia corporales. El último número de la revista NC Catholics, está dedicado a las obras de misericordia corporales. Este número se centra en el mandato bíblico de acoger al forastero (Mt. 25:35) y el mandato de la Iglesia de dar techo a quien no lo tiene (Catecismo de la Iglesia Católica # 2447).

Parece muy apropiado que nos enfoquemos en este mandato en esta época del año por varias razones: Primero, como nos lo recuerda San Agustín, "Nuestro corazón estará insatisfecho hasta que descanse en ti". Finalmente, lo que todos estamos buscando es nuestro verdadero hogar: el cielo. Allí encontraremos el verdadero descanso porque nuestra morada eterna es con Dios. Por lo tanto, la Iglesia nos pide que en este momento determinado, meditemos sobre la Segunda Venida. Durante esta época sagrada, no nos enfoquémos en las cosas de este mundo sino más bien en Él, en el nacimiento que nos preparamos a celebrar y en quien sólo calma nuestros corazones.

Segundo, durante el Adviento seremos arrastrados gradualmente hacia la gran historia del Nacimiento, una historia de dos viajeros que buscan techo para que un niño, el Hijo de Dios, pudiera nacer. Cómo es de apropiado que en este número de la revista NC Catholics, nos centráramos en darle posada al forastero, al contemplar la gran historia de la Familia Sagrada. No podemos ser como aquellos que les dijeron a José y María que no había lugar para quedarse. Como Iglesia y como comunidad, debemos abrir nuestras puertas y ofrecer el techo a quienes lo merecen. Me complace que la Diócesis de Raleigh y nuestros Programas Católicos de Apoyo continúen trabajando estrechamente con los oficiales locales en esta obra importante.

Tercero, en los próximos días de fiesta, muchos de nosotros haremos el esfuerzo de estar en casa con la familia o por lo menos trataremos de comunicarnos con los miembros de nuestra familia. Hay algo acerca del hogar, aún en un hogar con dificultades, que nos llama continuamente y nos recuerda cuan importante es en nuestras vidas. Debemos estar siempre agradecidos con las personas especiales que Dios ha puesto en nuestras vidas y tratar de pasar con ellos momentos buenos. Si se necesita ofrecer perdón o dar una disculpa para que la reconciliación tome lugar dentro de la familia, pídale a Dios la gracia para tomar la iniciativa. Sólo cuando estamos en paz los unos con los otros podemos estar en paz con Él.

Esta época sagrada del año nos llama a que regresemos a nuestro Padre Celestial y a nuestras familias. Mientras emprendemos nuestros preparativos espirituales para la época de Adviento y los preparativos físicos relacionados con este mes, pareciera lo más apropiado, que consideremos cómo podemos extendernos en acoger al forastero y darle techo al desprotegido, no sólo durante éste mes sino durante todo el año. Después de todo, ¡es lo que hacen los justos!

– Excelentísimo Monseñor Michael F. Burbidge, Obispo de Raleigh





romance

Romantic Meditations
▶▶ **Seek out inspirational literature.** Read your favorite passages together or take turns reading to each other. Some suggestions: *Moments Together for Couples*, by Dennis and Barbara Rainey and *Rekindle the Passion While Raising Your Kids*, by Anthony Garcia.

money

Put your home to work
▶▶ **Home equity loans or lines of credit** can be a good way to put your home's equity to work for you by consolidating existing debt.

He said She said
what do they do?

Mark and Sharon have been married for five years. Mark has recently started smoking again, over Sharon's objections.

she says

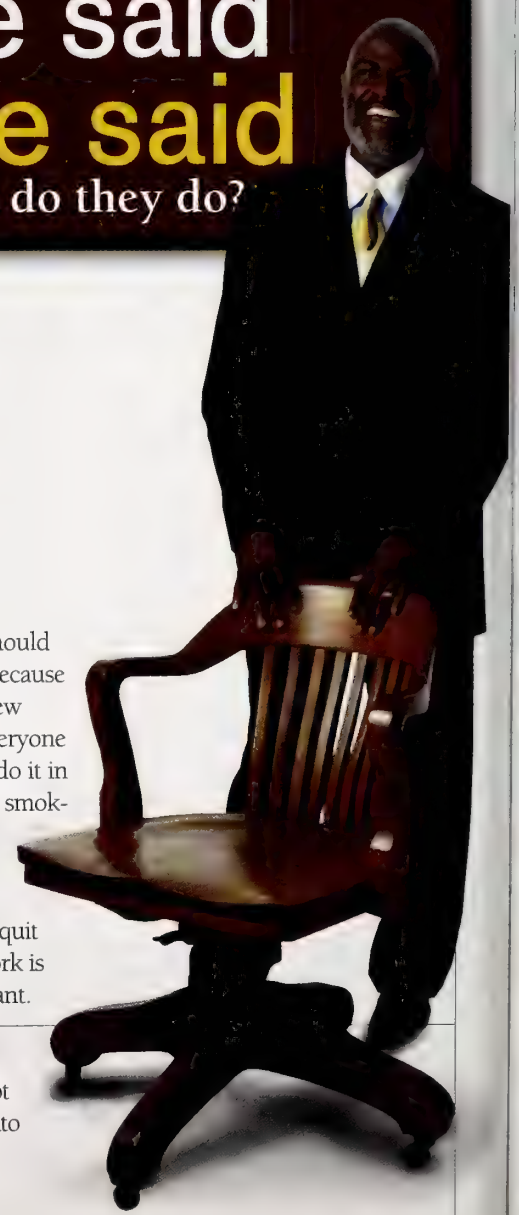
Smoking is a "deal breaker" for me

Sharon says: Mark was a smoker when I met him, but stopped when I told him it was a "deal breaker" for me in a relationship. My grandfather and two uncles died of smoking-related cancers and I don't want to watch anyone else I love, particularly my husband, go through that nightmare. Also, although he's been hiding it from our children, they're going to find out – and it's setting a horrible example for them.

he says

I need to smoke to reduce stress

Mark says: Look, I know I should quit. I started smoking again because I was stressed out by a huge new project at work, and almost everyone else there smokes. I try not to do it in front of Sharon or the kids, but smoking is a relaxing thing for me. I only stopped in the first place to please Sharon, but now I am getting tired of her nagging. I'll quit as soon as this big project at work is over – I can quit whenever I want.



expert says

The counselor says: Sharon was initially aware that Mark was a smoker while they were dating and did not accept Mark as he was. What she also did not factor into

her ultimatum, or "deal breaker" equation, is that Mark quit smoking to keep her and that smoking becomes a progressively addictive behavior. Mark quit smoking to make Sharon happy. Changing one's behavior to please someone else usually is not an everlasting change because the reason for quitting is externally motivated. Even Jesus Christ wants us to be internally inspired to change our behavior.

Through counseling, Mark can come to the understanding that smoking reduces his life expectancy and his second-hand smoke may lead to serious health problems for Sharon and their children. Mark may also have issues with an addictive personality trait that could be addressed through counseling. Oftentimes, eliminating one addictive behavior will only allow it to be replaced with an alternate addictive behavior because the underlying problem is not addressed. Addictive personalities enslave us to the behavior that controls us. The behavior becomes the master and we become the slave. Look at 2 Peter 2:19: "They promise them freedom, though they themselves are slaves of corruption, for a person is a slave of whatever overcomes him." While Mark says he can overcome smoking at any time, it is far too easy to slide back into bondage. Mark should pray daily and ask God to give him the strength to resist temptation to smoke and ask for forgiveness if he should slip.

Sharon needs to understand that this will be a daily challenge for Mark and he'll rely on her support and forgiveness. There are physiological, psychological, and spiritual, challenges ahead for them both as Mark overcomes this battle.

– Cheval Breggins

communication



Loyal and true

Unquestionable loyalty to a spouse is a hallmark of a good marriage: Loyalty that places our marriage partner above all others. Loyalty that has a blind eye to their faults. Loyalty to be there during good times and in bad times. Loyalty to honor the pledge of commitment made on the wedding day.

Visit the Marriage and Family Ministry Office online at:
www.dioceseofraleigh.org/how/marriage



time



Multi-task for more time

Learn to multi-task. Multi-tasking is good if done for the right reason. Multi-tasking aimed at strengthening a family, thereby allowing greater time to be spend together, is good. Multi-tasking aimed at squeezing yet another activity into an already busy schedule is wrong and self-destructive.

role reversals

when your parent comes to live with you

What are some ideas for adult children when their parents come to live with them?

When I was knee-high to a grasshopper – as my grandma would sometimes describe my state in life – I couldn't imagine a better living arrangement than having grandma, siblings and parents all together under the same roof. My parents were happy to be able to take quiet walks after dinner, knowing that we were safe and sound. My memories of tension are few, but I do recall comments about too much salt slipped into the stew! In talking to my mom recently, I discovered that there were behind-the-scenes conversations about house rules. My dad told his mom that when "push came to shove," it was Patty's home. The adults then decided to become an extended family: My parents sold the three-bedroom home they had just built and purchased a four-bedroom "fixer-upper." What are some other ideas for adult children when their parents come to live with them?

Discuss the reasons for becoming an intergenerational household

Researchers talk about "intimacy at a distance." A preference among many older adults would be to live close to their adult children but not **with** their adult children. Talk about why you are making the choice to become an intergenerational household. Is this a financial necessity? Is it an alternative to an adult-care facility? Make sure that expectations are clear. Don't assume that a grandparent is eager to become a full-time baby-sitter – discuss it ahead of time. Be clear about disciplinary roles, cooking responsibilities and other day-to-day tasks. See how this discussion goes before you make any major commitment to share a household. Plan to have casual household meetings on a regular basis, perhaps when you make up the grocery list.



Encourage relationships outside the family

Difficulties are compounded if your parents have had to relocate and come live with you. Family and friends provide emotional support in different ways. Friends are more likely to be confidants and to share generational experiences. Encourage your parents to remain in contact with friends and to meet new friends through church groups or senior centers. If they are physically able, your parents can become integrated into the community through the Foster Grandparent program, by helping the frail elderly through Senior Companions, or even following former President Jimmy Carter's lead and volunteering for Habitat for Humanity! Giving to others will increase life satisfaction for your parents. Allow your family the freedom of reevaluating your decision now and then to make sure it remains the best choice for all.

– Dr. Cathleen McGreal



Are You Harboring Pirates?

don't let your emotions steal your will

A strange thing was happening at the parish. The poor box was almost always empty. Unfortunately, it was not because we were distributing money to the poor. It was just empty. Yet we knew our parishioners were generous. Something fishy was going on. Could it be we had a pirate aboard the ship? If so, how could he get at the poor box? It was located 10 feet beneath the floor of the church. People dropped money for the poor down metal tubes and it was collected in the box located in the church utility tunnel. How could the thief get at it?

In one experiment, we dropped a $10 bill down the tube just to see if it made it to the collection box. Yep! It was there alright. But within a few days it was gone.

About the same time, our maintenance man was exploring the tunnels and came upon something very unusual. Someone had managed to crawl through a small opening in one of the tunnels and had set up a little home down there; pillows and blanket from the rectory, a clock from the school, candles from the sacristy, and a little jug from the kitchen. Incredibly, someone was actually living there from time to time. Our pirate became known as Tunnelman. Tunnelman was a genius at slipping in and out of the church tunnel undetected and grabbing what he could from the poor box or other places in the church and school. Like a pirate, he had collected quite a treasure. As sympathetic as we could be to the man's plight, it was not a good thing to harbor Tunnelman. He had to go. Before too long, the man was caught. He had broken parole and was sent back to jail. Please pray for Tunnelman.

Well, there is a little bit of Tunnelman in all of us. We can grab and hold on to things that will hurt us in the end. Tunnelman got into trouble – not because he was living in the church tunnels – but because he was a thief. He stole and harbored things he felt "entitled" to. At a base level, he loved the wrong thing.

We all can do that. The problem is our feelings. As good as they can be, they can also pirate our reason and move us to make bad choices. Anger can overtake a person and move him to do violence to another. We can even feel good about it. "After all, she hurt and offended me. I am entitled to be angry." We can love our own pride, and brood over our injuries. We can be moved by pleasure until we are caught in addictions, or drown in sorrow until we put ourselves in the grave. We get into deep trouble when we love the wrong thing. Our emotions can pirate our reason and will – and take the whole ship down. What can we do? Make your emotional pirates walk the plank!

Anger can overtake a person and move them to do violence to another. We can even feel good about it. "After all, they hurt and offended me. I am entitled to be angry."

▶ **We all know times when we did bad things that were fueled by our emotions.** We also know times when the opposite was true; we were moved to do good for another because we felt love or compassion for them.

Spiritual exercise: ending emotional piracy

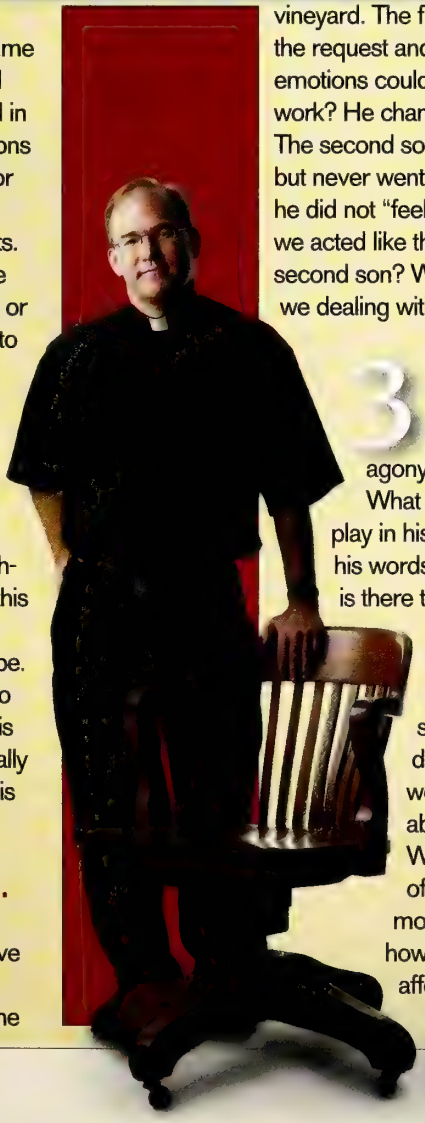
Before we dive right into this, it may be good to review briefly the role of emotions in the moral life. Emotions, considered apart from actions, are morally neutral. We are designed to feel joy, sorrow, fear, anger, love, hate, desire and many other emotions. The problem lies in how those emotions get associated and attached to behaviors.

We all know times when we did bad things that were fueled by our emotions. We also know times when the opposite was true; we were moved to do good for another because we felt love or compassion for them. Emotions are good when they move us to good behavior, and evil when they contribute to evil actions. Sadly, it is possible to have an emotional love for evil. That occurs when a person loves sin: loves things more than God or people. St. Paul writes that the love of money is the root of all evil. (1 Tim 6:10) Jesus said, "From within people, from their hearts, come evil thoughts, unchastity, theft, murder, adultery, greed, malice, deceit, licentiousness, envy, blasphemy, arrogance, folly." (Mark 7:21) We can see many emotions, especially a love of evil, in all these.

At Christmas, we think of the birth of Jesus our king. That event brings joy to those who believe – but for others, like King Herod, a very different emotion arises. Herod wanted the child dead. One wonders what emotions were consuming him?

1 Be attentive to your emotions: Take some time at the end of the day and review the role emotions played in your behavior. Name the emotions and consider how they helped or hindered you in following Jesus and keeping his commandments. Could you identify any that were "pirates", thieves of your reason or your will to do good? We need to be attentive to our emotions.

There was a story of an old monsignor who would grow angry if the phone rang late at night. But he had grown in spiritual maturity and grace. So, fortunately for the soul on the other end of the phone, whenever this priest answered a late-night call, he would be as sweet as could be. You would think he was talking to the Blessed Mother. He knew his anger was out of line, and he really did love people. He did not let his emotions rule his behavior.



2 Read Matt 21:28-31. Consider the emotions that each son might have been experiencing. Their father asked them to go and work in the vineyard. The first son did not like the request and said, "No." What emotions could possibly be at work? He changed his mind. Why? The second son said, "Yes, sir!" but never went, probably because he did not "feel" like it. When have we acted like the first son? Or the second son? What emotions were we dealing with?

3 Read Luke 22:39-46. Consider Jesus' agony in the garden. What role did emotions play in his agony? Consider his words, "No greater love is there than this than to lay down one's life for one's friends." Also ponder, "My soul is sorrowful even unto death." When have we been in agony about something? What moral teaching of the church do we most struggle with and how do our emotions affect our view? Remember, emotions are morally brainless. We don't want monkey pirates steering our spiritual ship! Our actions are right or wrong depending on how well they conform to the heart and mind of Jesus Christ, not how we "feel." We have to use our reason and look to Jesus Christ and his church for moral guidance.

4 Surrender your emotions to Jesus. Come before the cross of Jesus, or go before the Nativity scene and pray: Jesus, I love you. *Jesus I adore you. Help me to receive your love so that I may love. I surrender myself to you, my Lord and my king. You are my God and all. I surrender to you today all of my emotions. Purify them, Lord. Strengthen and deepen emotions that will lead me to you, and free me from evil loves. May I love what you love, desire what you desire, feel joy in what makes you happy, and sorrow for what sorrows you. My happiness resides in you alone. Jesus, grant me your peace. Amen.*

I know one person who struggled with the emotion of fear. She was afraid to be in front of a group of people, and so did not lector, even though she had a good speaking voice. After a prayer of surrender, she went ahead and volunteered to lector. She went through a mini-agony in the garden on her first time up, but after that Jesus made things much easier for her. Her fear diminished greatly. Jesus will do that for us, no matter what we are struggling with. Trust him.

In time, as God converts us and our hearts and minds become more like Jesus', our feelings will change. We will more readily love what God loves, not just with our minds, but with our emotions as well. As the psalm says "My heart and my flesh sing for joy to the living God." (Ps 84:2)

– Fr. Bill Ashbaugh

Bishop Burbidge with Nelson Arteaga Castillo, Fernando Lopez and Anthony Lilly, deacons. They are scheduled to be ordained priests in June 2007.



God is always calling

God is always calling men and women to offer their lives in service to the holiness of the People of God. This month *NCC* features the 18 men who are currently seeking priesthood in the Diocese of Raleigh.



Romen Acero-Molina

Romen Acero is from Bogotá, Colombia. He is the eldest son of Flor Molina de Acero and the late Luis Acero and was born in 1967. He has three younger brothers. He became actively involved in his parish during his adolescence in catechesis, youth ministry, and Liturgy. He was a religion and philosophy teacher in Colombia for 9 years, a job that opened up his intellectual and spiritual life. He affiliated with the Diocese of Raleigh in 2002 and is now in his third year of theology at St. Mary's Seminary in Baltimore.



Jesús Alexis Barreto-Rincón

Alexis Barreto was born in Colombia in 1986. He is the son of Efraín Barreto and Victoria Rincón and is the oldest of four children. He has a twin brother. He began to discern a priestly vocation at the age of 17 with the Salesian Fathers and spent much time with them working with youth groups, prayer groups and marriage preparation classes. After working with them for three years, he decided to accept an invitation to discern his priestly vocation with the Diocese of Raleigh and affiliated with the diocese in August. He is a student at the Fr. Price House of Formation in Smithfield where he is studying English 30 hours a week and working with Latinos in Clinton on the weekend.



Juan Pablo Barrientos

Juan Pablo Barrientos was born in Medellín Colombia in 1982. Part of his family lives in Colombia, and the rest live in New York. He affiliated with the diocese in 2004 and this summer completed his bachelor's degree in philosophy in Colombia. He discerned God's call while in high school and after attending a retreat for those discerning the priesthood decided to go to the seminary. He has a special interest in journalism and wrote for a Colombian publication while at World Youth Day in Cologne. He is a first year theology student at Theological College in Washington.



Jeffrey Bobby

Jeff Bobby was born in California in 1972, but has lived in Colorado, Virginia, Georgia and Nevada, where he received a BS in hotel management in 1994 from UNLV. He worked in hotel management for several years before moving to North Carolina in 2002, where he worked for Barnes & Noble in Greenville. He first heard God's call to the priesthood when he was 10, but stopped practicing his faith in his late teens. After a conversion at 30, he returned to the church. During his conversion, he experienced God's transformative mercy which disposed him once again to God's call. He affiliated with the diocese in 2004 and is a first year theology student at St. Mary's Seminary in Baltimore.



Michael Burbeck

Mike Burbeck was born in 1984 in Stanford, Calif. His family moved to North Carolina when he was five. After high school, he traveled in Europe and was captivated by the beauty of the church, especially the sacraments. Also at this time, he first felt the call the priesthood. He went through the RCIA and was received into full Communion at St. Michael's in Cary. He then spent three years discerning while completing a B.S. in economics at NC State, where he worked with campus ministry. He affiliated with the diocese last September and is now a pastoral intern at St. Ann's in Clayton.



A special Holy Hour o... joined the congregation at S... for vocations to the p...



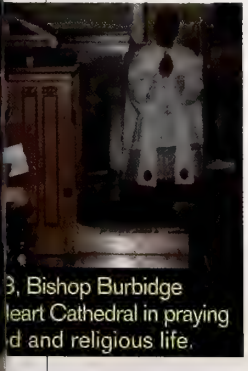
Julián Crespo-Moncada

Julian Crespo was born in Cali ,Colombia, and is the son of Jorge Crespo and the late Carmen Moncada. He has one sister. His experiences in Catholic school during his childhood and adolescence influenced his decision for the priesthood. University studies in sociology and psychology and work experience with families in crisis helped him to discover the God who is within everyone. He came to the diocese in 2003 to explore his vocation to the priesthood. Here he is discovering another face of God: in immigrants and among Americans. He is excited about the possibilities of building the Kingdom of God in such diversity. He is a second year theology student at St. Mary's Seminary in Baltimore.



Anthony DeCandia

Anthony Vincent DeCandia was born in Beaufort, S.C. in 1971. His parents, Sharon and Anthony DeCandia, and his sister, Danielle, currently reside near Charlotte. While at NC State University, he began discerning and prayerfully studying the Bible and church history. His attraction to the beauty and unity of the Catholic faith led to his reception into the Catholic Church in 1994. After spending eight years as a tennis teaching professional, he traded in his tennis nets for fishing nets like St. Andrew and St. Peter. He will be ordained a priest in June 2007.



3, Bishop Burbidge
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d and religious life.



Marco Antonio González-Hernández

Marco González was born in 1971 in Guadalajara, México. His parents, Roberto González and Soledad Hernández, live in México. He has three brothers, Roberto, Juan José and Francisco. He felt God's call in 1997 while involved in ministry at St. Mary's Church in Mount Olive. He affiliated with the diocese in 1998 and served a pastoral year in Wilmington at St. Mary's, which he found an eye-opening experience regarding priesthood and American culture. He attended St. John Vianney College Seminary in Florida for his philosophy studies and then went to study theology at St. Meinrad Seminary in Indiana and then to Assumption Seminary in San Antonio. He will be ordained a priest in June 2007.



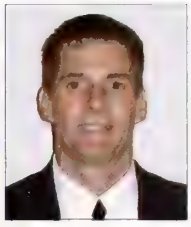
John Victor Gournas

Vic Gournas was born in 1959 and raised in Raleigh, NC. He attended NC State and in 1987 received a Master's degree in textiles. Upon graduation, he followed a career in the athletic apparel industry. He was raised in the Episcopal Church, and after much reading, especially church history, realized the importance of a church to have a "line of succession" back to the person of Jesus Christ. His mother's illness was instrumental in leading him toward the priesthood. He began to see the beauty and fulfillment found in serving and caring for others. He is a first year theology student at St. Mary's Seminary in Baltimore.

"I feel called to priesthood. Do I qualify?"

- **Canonical Status:** A single Catholic male in good standing with the Church
- **Ecclesial Status:** A practicing Catholic for at least 2 years
- **Parochial Status:** A practicing and participating Catholic for at least 2 years
- Minimum age for application: 17.5
- **Maximum age for application:** 49
- **Length of formation program:** 6 to 9 years
- **With High School Diploma:** 4 years seminary-college; 4 years theologate; 1 year pastoral internship
- **With College Degree:** 1 year pastoral internship; 5 years theologate

sidebar continues on page 26



Ron Hackett

Ron Hackett was born in Columbus, Ohio in 1965. He's the only son of a family of four children. He studied electrical engineering at Ohio State and the University of Missouri, worked as a systems engineer for military contractor McDonnell Douglas, in St. Louis, Mo., and then as a software developer for SAS Institute in Cary. He believes being called to the priesthood is an idea he would never have sought on his own. He's stepping off the pier of comfort and familiarity, requiring trust, faith and courage. He wants to be an ambassador for God, a soldier for the truth and a harvester of souls. He affiliated with the diocese last September and is serving as a pastoral year intern at St. Patrick's in Fayetteville.



José Ali Hernández-Domínquez

José (Alex) Hernández was born in El Salvador in 1988. He is the youngest of nine children born of José Hernández and his late wife, Santos. When he was 11, his family moved to Sanford. The first time he thought about being a priest was during his senior year of high school, where he was encouraged to explore his call by a local priest and seminarian. A few months later he entered the college seminary. Alex still feels compelled to give his life entirely to God through the priesthood. He is a freshman at St. John Vianney Seminary in Miami.



Luis Eladio Hernández-Ríos

Eladio Hernández was born in Torreon Coahula, México, in

1978. His parents are Lorenzo Hernández and Aurora Ríos. He is the youngest of seven children. He entered the seminary in 1996 as a high school student and continued on for philosophy studies and two years of theology in the local seminary in San Luis Potosí. He became aware of the need of Mexican immigrants in North Carolina through friends and came to explore a call to serve as a priest in the diocese last September. He is a student at the Fr. Price House of Formation in Smithfield where he is studying English 30 hours a week and working with Latinos in Clinton on the weekend.



Chisup Kim

Chisup Kim was born in 1971 and raised in Seoul, South Korea. His parents and two siblings still live there. He came to the United States in 1996 for graduate studies in mathematics at Texas A&M University, then at Duke as a post-doctoral research associate. His research involved designing fast solution methods for large-scale problems such as oil reservoir modeling. He came to explore his vocation more seriously through his involvement with campus ministries at Texas A&M and Duke. For Chisup, the most attractive aspect of priesthood is found in the expression 'servant of the servants of God,' one of the titles of the pope. He is a second year theology student at Theological College in Washington.



Juan Manuel López-Erazo

Juan Manuel López was born in Colombia in 1975. He is the son of Etelvina Erazo and the late Álvaro López. He is the oldest of four and one of his younger sisters is a religious Sister. After mandatory military service, he went to college and began to feel a call to the priesthood. He studied philosophy and completed one additional year in theology at the seminary in Bogotá. He worked as a youth minister and religious education director for a large parish in Bogotá. He affiliated with the diocese in 2004 and is now serving as a pastoral year intern at St. Bernadette's in Fuquay-Varina.



Don Maloney

Don Maloney is the son of Phillip and Sherry Maloney of Raleigh. He is the third of three children and his older siblings are twins. His first 10 years of life were spent in Brownsburg, Ind., before moving to Raleigh. He went to public school. In ninth grade, he was confirmed, and felt a call to serve God as a lay theologian. By his senior year he had discerned that God might be calling him to the priesthood. He is a junior at St. Andrew's College Seminary and is majoring in philosophy at nearby Seton Hall University. After two years in the seminary program, he firmly believes God is calling him to the priesthood.

- **Spiritual Life:** Has a regular practice of daily prayer and at least Sunday Mass
- **Relationships:** Has a minimum of two years of chaste living
- **Pastor Endorsement:** Pastor must recommend an applicant
- **Minimum education for acceptance:** High School diploma with above average grades
- **Financial Issues:** No significant debt
- **Who Pays for Formation?** The diocese pays for entire costs of pastoral year and theologate; the diocese negotiates shared costs for seminary-college on a case-by-case basis.

online

Vlisit the Vocations office online at: **www.dioceseofraleigh.org/how/vocations/index.aspx**



Allen Martin

Allen Martin was born in Tacoma, Wash. in 1985. He is the son of Joseph and Cindy Martin of Roper and is the second of three boys. He first felt a calling to the priesthood during his junior year of high school during Mass one Sunday, but it took until he was in his first year of college to work up the courage to answer God's call. He is a junior at St. Andrew's College Seminary and is majoring in philosophy at nearby Seton Hall University.



Michael Spurr

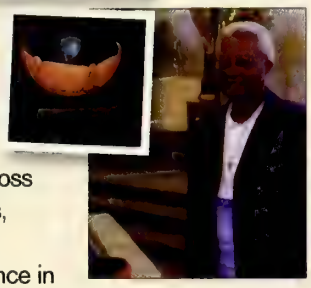
Mike Spurr was born in 1963 in Galena, Ill., but moved to Clinton, Iowa at age two. He is the son of Carol and the late Richard Spurr and has three sisters and a brother. After completing his undergraduate degree at Coe College in Cedar Rapids, Iowa in 1986, he served in the US Navy for seven years. Then he relocated to Wake Forest, and was an operations manager for a telecommunications company. The Lord came calling about seven years ago and, after resisting for a couple of years, he finally listened and began formation for the Diocese of Raleigh in 2002. He is a third-year theology student at Theological College in Washington.



Sergio Vélez-Arango

Sergio Vélez was born in Medellín, Colombia, in 1975. He is the son of Francisco Vélez and Lucero Arango. He has two sisters and is the middle child in the family. He studied public accounting and received his degree in 1998. Soon afterward he began to wonder what he was really meant to do with his life, especially in light of the reign of God. This inquiry led him to the seminary in Medellín and for five years he explored a vocation to the priesthood. He left the seminary, worked as the accountant at a local high school and ministered in a local parish. While discerning the possibility of returning to the seminary, he received an invitation to consider affiliating with the Diocese of Raleigh. He was accepted in August and has been living at the Fr. Price House of Formation studying English 30 hours a week and working on the weekend at the parish in Clinton.

Helen Hudson named 2006 Master Catechist



Helen Hudson, a member of Holy Cross church in Durham for more than 45 years, received the 2006 Mary Dowling Master Catechist Award at the Emmaus Conference in Wilmington on Oct. 21. Named in memory of Raleigh's late Director of Faith Development, the award recognizes significant contributions in the ministry of catechesis in the diocese. It carries a cash award of $1,000 and a ceramic bowl created by sculptor SisterMegan Dull, S.N.D.

Father Stephen Garrity, S.J., pastor of Holy Cross, said, "This award is so well deserved. For decades, Helen has been a source of wisdom and service to our church." Hudson retired from Durham City Schools in 1991, after 27 years of teaching, and is Holy Cross's former director of religious education. She serves as a baptismal preparer for children; Altar Society member; Benevolent Committee member; eucharistic minister at Mass; and she is a member of "Friendly Visitors," who provide ministry to church members who are ill or shut-in. In 1996, Helen was awarded the Merrick-Fisher-Spaulding award for service to Delta Sigma Theta Sorority and the community. In 2004, the Durham Knights of Columbus and Holy Cross Church awarded her the Mother Teresa Memorial Award in recognition of her caring and generosity towards the people in the church and community. Helen has volunteered her services in the Soup Kitchen, Family First, the Red Cross and Duke Eye Center.

STOCK GIFTS

The Catholic Center will be closed December 23 through January 1

Our website contains the necessary information to make a stock donation to the Diocese of Raleigh. Our stock donation instruction form (including our account number) is available at:

www.dioceseofraleigh.org

Once on the website homepage, select "Philanthropy." The stock donation form is located in the "Other Ways to Give" section of the "Philanthropy Overview."

Please fully complete the two-page form and provide it directly to your broker to execute your transaction. We can not execute transactions on your behalf. In addition, please send a copy of the completed form to the Diocese at the address listed on the form.

If you have any questions during the time we are closed, please leave a message at:
(919) 821-9722 • lambert@raldioc.org
Messages will be retrieved periodically.

Thank You and Happy Holidays!



SUSAN is SEVENTY-ONE.

[Okay, she's 10 in this picture.] And 10 is how youthful her spirit still feels today. She loves rose gardens, her grandkids, and the occasional yoga class. To her, wellness is the focus of her future. She plans to live life to the fullest. She plans to live life here...

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EQUAL HOUSING OPPORTUNITY

NP/NCC/yng1

Attention 20&30-somethings! You're invited to the 27th annual **Young Adult Ministry Christmas Party** on Friday, Dec. 1, from 8 p.m. -11:30 pm at the Galleria Center at St. Michael the Archangel in Cary. The evening will feature the tunes of "PHAT" Father Pat – the beloved Fr. Patrick Tuttle – as well as dancing, heavy hors d'oeuvres, beer and wine. Semi-formal attire required. Cost is $30 per person. Questions: Contact Beth at beth98@alumni.ncsu.edu

First Friday Vocation Holy Hour, Dec. 1, 7:30 p.m. - 9 p.m. at Sacred Heart Cathedral, is an opportunity for all the people of the diocese to spend time before the Blessed Sacrament praying for an increase in vocations to the priesthood and religious life, with a specific emphasis on an increase in vocations in the Diocese of Raleigh. While the VHH's are open to everyone, it will certainly be a unique opportunity for men and women discerning a church vocation to come together to pray and be encouraged in their discernment.

St. Thomas More School, 920 Carmichael St. (off 15-501), Chapel Hill, will hold its annual **"Holiday Shoppe"** fine art and craft show on Saturday, December 2, from 9 a.m. - 3 p.m. in the school gym. Featuring more than 65 vendors. A wide variety of unique, handmade gifts and specialty items for sale will include garden art, holiday ornaments and decorations, jewelry, knitted items, mosaics, paintings, pottery, purses, quilts, wood carvings and more. "Holiday Shoppe" will also include a special children's area featuring fun craft activities, a gift wrap station, a raffle, musical entertainment and refreshments. Live Christmas trees and wreaths will be sold in the school parking lot. Admission and parking are free. For more information, contact Joanne Vance at 919.490.8493.



FIRST FRIDAY

VOCATIONS HOLY HOUR

December 1st, 2006
January 5th, 2007
Sacred Heart Cathedral

Praying for vocations to the priesthood and religious life in the Diocese of Raleigh.

Music & Confessions – 7:30 p.m.
Holy Hour – 8:00 p.m.
Music and reception to follow.

Search for Christian Maturity is a weekend retreat for 11th- and 12th-grade youth. Activities encourage self-discovery and reflection on relationships with others and with God. This is a peer-led retreat, as the Search "team" is made up of other teens. These past Searchers model leadership, faith sharing, and ministry with their peers. Adults in youth ministry also attend and participate in Search. Searches usually fill up quickly, so sign up for the earliest date possible to ensure yourself a space. Cost: $90 youth/adults. Dates: December 8-10, 2006; March 9-11, 2007; April 13-15, 2007. Location: Short Journey Center, Smithfield.

Sounds of Advent: John the Baptist and Wal-Mart, December 5 (Tues.), 9:30 a.m. - 2 p.m. at Avila Retreat Center, Durham. Our hearts say, "Prepare spiritually for Christmas." Scripture says, "Prepare the way of the Lord." Our bodies say, "Not enough time or energy." Our culture says, "Buy! Buy! Buy! Which voices do we listen to? Is there a balance? If so, how do we find it? This retreat day will include reflecting on the voices of the Apostle Paul and Luke the Evangelist; finding creative ways to respond to those voices; and using silent time to renew our focus and our energy. Presenter Betsy Strauss currently serves as the director of religious



SIster Mary Frances Taymans, S.N.D., keynote speaker at Cardinal Gibbons High School's Community Convocation on Oct. 7.

"Blueprint for Our Future" at Cardinal Gibbons

On Oct. 7, parents, students and the staff of Cardinal Gibbons High School met for a day of strategic planning for the high school's future. Sister Mary Frances Taymans, S.N.D., director of secondary schools for the National Catholic Education Association and a former principal of Cardinal Gibbons, delivered the keynote address. Speaking from her experience as principal at several schools, she stressed the importance of a clear point of view, excellent faculty, awareness of the "hidden curriculum" (the values implicit in the school culture), and formational activities in religion, to the success of a Catholic secondary school.



On Oct. 18, Bishop Burbidge presented Maryann Crea, Minister to the Community for Immaculate Conception Church in Durham, with the John J. Carey Award. The award is given each year by Catholic Charities for outstanding contributions to social ministry and strong commitment to the church's social mission in the Diocese of Raleigh.



Robert Colbert, director of mission and Catholic identity for Catholic Charities USA, was one of the keynote speakers at the 2006 Emmaus Conference, held Oct. 20-21 at Immaculate Conception Church in Wilmington. Colbert spoke on Pope Benedict XVI's first encyclical, "God Is Love."

education and youth minister at St. Matthew Catholic Church in Durham and holds a certificate of preaching from the Order of Preachers (Dominicans). Donation: $30 (includes lunch). For more information and to register call: Avila Retreat Center, 711 Mason Rd., Durham, NC 919.477.1285.

The feast day of Our Lady of Guadalupe is December 12. There will be celebrations in many of our parishes. Please check with your parish for dates and times.

La celebración a Nuestra Señora de Guadalupe es el 12 de diciembre. Muchas de las parroquias tendran la misa y una fiesta. Favor de llamar a su parroquia para el horario.

Move Forward in Faith. Become an evangelizing Catholic and certified catechist. See what's available online this January from the University of Dayton, University of Notre Dame and Catholic Distance University. Go to the Diocesan Catechetical Institute on the Web at www.dioceseofraleigh.org/how/catechesis/cat_institute/. Contact Robert Jones at 919.821.9740 or e-mail Rob.Jones@raldioc.org.

African Ancestry Kwanzaa Celebration, Dec. 27, 2 p.m. - 4 p.m. at St. Alphonsus Center, 810 Reid St., Wilson, will be a cultural event in the context of making the connection to our Catholic faith. Bad weather date Dec 30. For more information, contact Wilena McPhatter, 252.243.7592 or mcphatterw@raldioc.org.

First Friday Vocation Holy Hour, Jan. 5, 7:30 p.m. - 9 p.m. at Sacred Heart Cathedral, Raleigh.

Evangelization and Catechesis Leadership Retreat, Jan. 8-10 at Trinity Center in Salter Path. Jeanne Hunt, author of *Holy Bells and Wonderful Smells,* will facilitate. For information, contact Linda Bedo at bedo@raldioc.org.

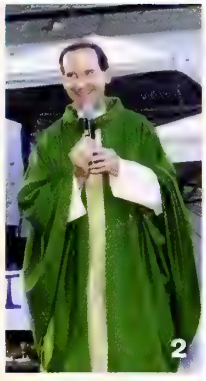
A Chocolate Affair, a silent auction featuring chocolate treats to benefit Catholic Charities of the Diocese of Raleigh, Inc., will be held Jan. 20, 7 p.m. - 10 p.m. at St. Patrick Church, 2840 Village Drive, Fayetteville. For more information contact Lou Orban, 910.424.2020 or louis.orban@raldioc.org.

Challenge is a Friday-Saturday overnight retreat for grades 6-8. The retreat focuses on community building, self-esteem, Scripture and relationships with friends, family, and Jesus. We will be offering this retreat at multiple sites Feb. 5-6, 2007. Cost: $30 youth/adults. Contact Mike Hagarty, 919.821.9770 or Hagarty@raldioc.org.


1


3

Back to Earth!


2


4

▶▶ Clockwise from left:

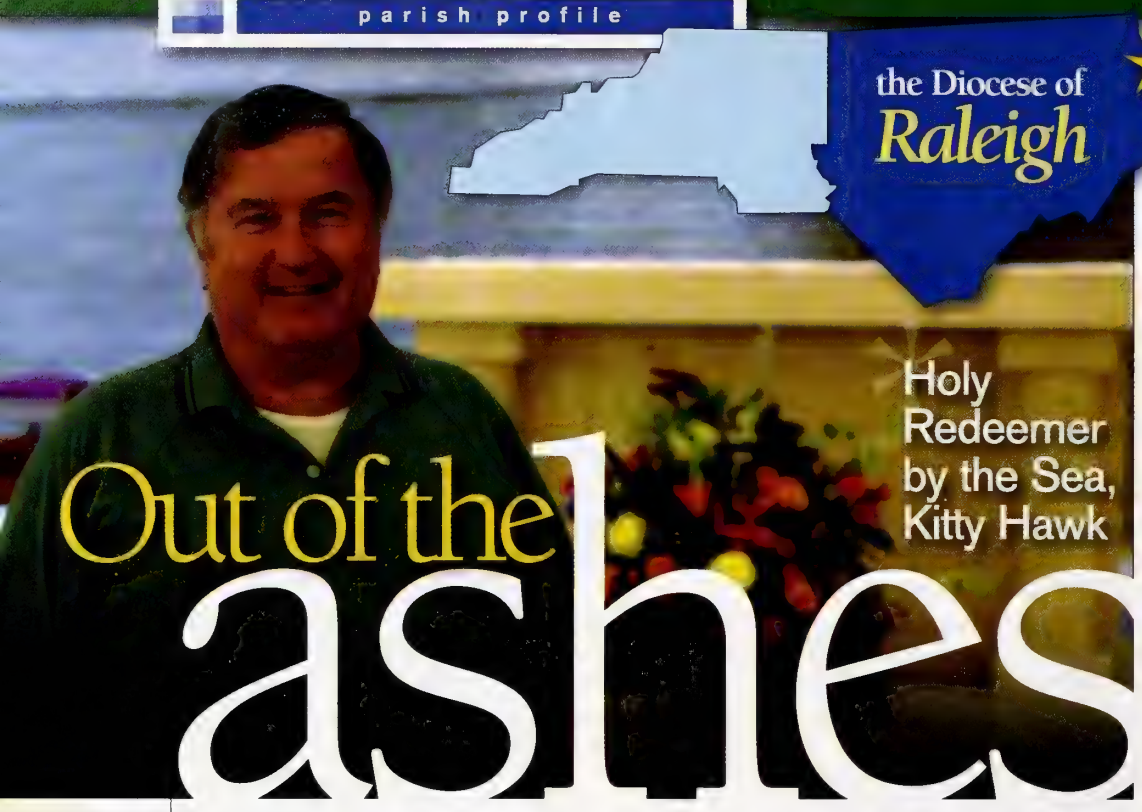
1 High school students pray together at the annual Back to Earth Retreat at the Short Journey Center in Smithfield on Oct. 7.

2 Bishop Burbidge preached at an outdoor Mass (**5**) on Saturday afternoon.

3 Youth gathered boxes of donated toiletries for distribution to the needy.

4 "The Web" was one station on the Trust Walk, where youth practice trust in each other.


5



the Diocese of Raleigh

Holy Redeemer by the Sea, Kitty Hawk

Out of the ashes

On the night of June 11, 1998, flames lit the sky over the dunes of Kill Devil Hills on North Carolina's Outer Banks. According to speculation, some young men under the influence of alcohol had been playing with fire. Whatever the cause, the result was that Holy Redeemer by the Sea Catholic Church was burned beyond repair.

Holy Redeemer had been a parish since 1937, when Fr. Thomas F. Carney would travel down from Elizabeth City, weekly or monthly depending on the season, to celebrate Mass with residents and vacationers. The year-round Catholic population would grow with the building of the Naval Station down the coast in Buxton. In 1955 then Fr. James Jones came to minister to the parish full time. He lived in a small room behind the tiny church and in 1956 built the rectory that later became the parish office.

By 1987, when Fr. Terrence Collins arrived, the church had 1850 parishioners. Eventually Holy Redeemer established missions in Corolla, Nags Head and Buxton (now a parish in its own right).

"This church has earned a lot of respect in the area," Fr. Bill says, "for its generosity, its work with peace and justice, and its rapport with other Christian churches."

After the 1998 fire, a new church complex was planned on land in Kitty Hawk, a few miles north. On April 29, 2001, Bishop Joseph Gossman dedicated the new Holy Redeemer Church. The worship space is large: In the summer, 6,000-7,000 people will attend Mass in a weekend.

Fr. Bill Walsh, OSFS, Holy Redeemer's current pastor, speaks with gratitude and pride of the Holy Redeemer community. Gratitude, because when he arrived in 2003 with little knowledge of the parish culture, he found people who were generous ("Outer Banks hospitality is legendary," he says.) and adaptable. And pride, in his small but dedicated staff and in the extent to which the community has taken ownership of its church and its many ministries. "This church has earned a lot of respect in the area," Fr. Bill says, "for its generosity, its work with peace and justice, and its rapport with other Christian churches."

Evidence of this rapport is the Interfaith Community Outreach. Begun by Holy Redeemer three years ago to help the needy on the Outer Banks, ICO now involves 30 churches, maintains a food pantry and manages a budget of $150,000. "People were falling through the cracks," Fr. Bill says, "begging alms at individual churches. Now we can take care of them much more efficiently, and we do it through an ecumenical effort."



Visit Holy Redeemer by the Sea online at: www.obxcatholicparish.org

Fr. Bill talks about the human aspects of living on the Outer Banks. "It's a precarious existence," he says. "In the off season, there's not a lot to do here, so we have a lot of social events at church. The beach can be hard on kids, too. They get bored and lonely, and it's easy to drift into drugs, alcohol and sex. Some of them are really admirable, though; they've developed leadership and spiritual skills to survive the temptations of the culture here. And many are particularly sensitive to environmental issues."

Life on the coast fosters resilience. In its long history, the community of Holy Redeemer has faced many challenges, but risen to meet them time and again.

– Rich Reece

Visit www.DioceseofRaleigh.org | www.NCCatholics.org



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Realize what it means to be an authentic loving father.
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/ March 26

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/ May 23

Live out your baptismal promise of discipleship.
/ July 30

Practical Talks
Confession
Mass

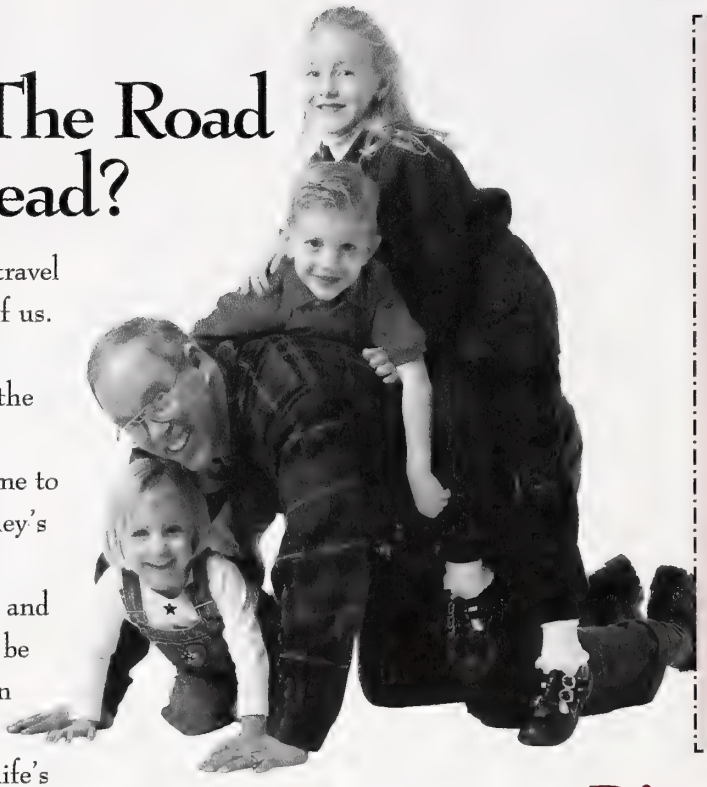
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